

Bulugh Al-Maram Min Adillat Al-Ahkâm

Compiled and referenced by

IMĀM IBN HAJR

(773 H – 852 H)

بُلُوْغُ الْمَرَامِ

مِنْ أَدِلَّةِ الْأَحْكَامِ

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The Author's Introduction

All praise to Allâh, the Almighty for His open and concealed bounties, which He bestows at all times. May the peace and blessings of Allah be upon His final Messenger, his family and companions and all those who strive in the path of Allâh until the Day of Judgment, as well as their followers who inherited their knowledge for indeed the scholars (*Ulamâ'*) are the heirs of the Prophets! May Allâh, the Almighty bless them all and their followers.

This is a concise book comprising of *Hadith*, which are sources of the *Shariah*. I have made a meticulous compilation so that the one who memorizes it will excel among his peers. It may assist the beginner and the learned person who is seeking more knowledge.

I have indicated at the end of every *Hadith* the *Imâm* who collected it. I used the following abbreviations:

The seven *Imâms* refers to: *Ahmad*¹, *Al-Bukhârî*², *Muslim*³, *Abû Dawûd*⁴, *At-Tirmidhî*⁵, *An-Nasâ'î*⁶ and *Ibn Mâjah*⁷.

The six *Imâms* refers to: *Al-Bukhârî*, *Muslim*, *Abû Dawûd*, *At-Tirmidhî*, *An-Nasâ'î* and *Ibn Mâjah*.

The five *Imâms* refers to: *Ahmad*, *Abû Dawûd*, *At-Tirmidhî*, *An-Nasâ'î* and *Ibn Mâjah*. They may also be referred to as: The four and *Ahmad*.

The four *Imâms* refers to: *Abû Dawûd*, *At-Tirmidhî*, *An-Nasâ'î* and *Ibn Mâjah*.

The three *Imâms* refers to: *Abû Dawûd*, *At-Tirmidhî*, *An-Nasâ'î*.

-
- 1- Ahmad Ibn Hanbal, born in 164 AH and died in Baghdad in 241 AH.
 - 2- Muhammad bin Ismâ'il Al-Bukhârî was born in 194 AH and died in Samarqand in 256 AH.
 - 3- Born in 204 AH and died in Naisâbor in 161.
 - 4- Sulaimân bin Al-Ashath As-Sagistânî. Born in 202 and died in 275 AH in Al-Basrah.
 - 5- Ahmad bin Shuaib, born in 215 and died 303.
 - 6- Muhammad bin Isâ died in 276b in Tirmidh.
 - 7- Muhammad bin Yazîd Al-Qazwînf, born in 207 and died in 275 AH.

Agreed upon⁸ refers to: Al-Bukhârî and Muslim.

I have called this book: *'Bulûgh al-Marâm min Adillat Al-Ahkâm'* (Attainment of the Objective according to Evidence of the Legal Judgments); and I ask Allâh that what we have learnt may not be a calamity against us. May He guide us to act according to what pleases Him, the Almighty.

8- Agreed upon means: *Ahâdlth* accepted and agreed to by both *Imâms* Al-Bukhârî and Muslim.

Translator's Introduction

All praise is due to Allāh, the Lord of the Universe. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allāh from the evil of our souls, and the adverse consequences of our deeds. Whosoever Allāh guides, there is none that can misguide him, and whosoever He misguides, none can guide him.

I bear witness and testify that there is no deity that is worthy of worship except for Allāh, who is alone having no partners. I bear witness and testify that Muḥammad ﷺ is His perfect slave and Messenger.

Bulūgh al Marām is a book, which was written by *Imām Ibn Hajar* (773 H - 852 H) with the objective of compiling many of the *Aḥādīth* particularly related to the *Aḥkām* (judgments) of Islām. *Sharī'ah*, i.e. those related to worship, business transactions, laws of marriage and divorce, legal punishments etc. This illustrates the importance of this book for the Muslim reader, who is always in need to know the judgments of *Sharī'ah* related to the essential elements of his life.

Due to the importance of this book, *Imām As-San'ānī* wrote a very good interpretation of the *Aḥādīth* in *Bulūgh al Marām* in his famous book 'Subul as-Salām'. Needless to say that reading the *Aḥādīth* on their own as they are organized in '*Bulūgh al Marām*', may be confusing sometimes as the reader may find that some of these *Aḥādīth* appear to be contradictory even though they may be of the same grade of authenticity. Therefore, we made use of some of the commentary of *Imām As-San'ānī*, plus referring to some other books, which are relevant to the interpretation of *Ḥādīth*, in order to clarify any ambiguity that may arise. Hopefully these footnotes will make it easy for the reader to comprehend the essence of these *Aḥkām* in Islām. *Sharī'ah* and how they are deduced from the combination of these *Aḥādīth* and the relevant *Qur'ānic* verses.

A glossary has been included to clarify the meaning of some of the terminology used throughout it. Needless to say that this terminology is specifically related to Islām. *Islamic* concepts of which there is no synonym in English. For this reason they were used in Arabic Transliteration so that the non Arabic speaking Muslim

reader will become familiar with them, and hopefully such words and expressions will be adopted into everyday speech. One English word could never convey the whole concept and depth of the Arabic term.

Bulugh al-Marâm was previously translated, with good effort by *Dâr al-Fikr* in Syria, but the language of the book required some refining plus there is a need for explanatory footnotes to help in the comprehension and understanding of the *Aḥādīth* as mentioned earlier

I am deeply grateful to Dr. al-Khushūʿī Muhammad a.-Khushūʿī, who is a scholar of *Ḥadīth* and its sciences at Al Azhar University, Faculty of 'Uṣūl ad-Dīn' for his great help with the commentaries included in this edition and his valuable guidance throughout the whole work.

I would like to express my deep gratitude and appreciation to my editor sister Selma Cook, as she is not just a language editor, she reads with the eye and heart of a Muslim who tries to understand, analyze and comment on what she is reading. Her valuable discussions over the content of the book are always a source of inspiration for more valuable additions in explanatory footnotes and in the *Ḥadīth* text itself. This is very important for editors of such specialized books that could not be edited by someone who does not have a good background in Islāmic knowledge and the interest and desire to understand what they are not familiar with.

Finally, I must say that this remains a human effort which can never achieve perfection, and any comments from the reader will be much appreciated and will be considered Inshā' Allāh in coming editions. I would like to thank all who helped to publish this book. I pray that Allāh, the Almighty accepts our efforts, as sincere deeds are done solely for His sake.

Indeed, any deeds performed without sincerity in Allāh's cause are lost and have no value. May Allāh guide and keep us all on His straight path.

Translator

Dr. Nancy Eweiss
21/10/2003

N.B. What is written between brackets is used to clarify the meanings of the words in the Hadith and not part of the text said by the Prophet ﷺ. The words of the Prophet ﷺ are written in bold as in contrast to what is narrated by the Companions

Glossary

ﷺ Peace and blessings of Allāh be upon him.

RAA. May Allāh be pleased with him / her

'Asr prayer: Mid-afternoon prayer

The Basmalah: The words: Bismillah *ir* Rahman-*ir* Rahim (In the name of Allāh the Most Beneficent, the Most Merciful), which is said before reading any Surah of the Qur'ān, including the **Fātihah:** (the opening chapter of the Qur'ān)

Bid'ah. Innovation in religion. in worship or fundamentals.

Dhikr: Words and phrases said to remember Allāh, the Almighty and His greatness.

Dhuhr prayer: Noon prayer

Diyah: Blood money or indemnity

Fajr prayer: Dawn or early morning prayer before sunrise.

Ghusl: The full ritual washing of the body with water alone after a legal impurity such as sexual intercourse, to cleanse oneself after menses or post childbirth bleeding has finished. To purify oneself for the purpose of performing prayer. It is also performed for the dead, before they are buried

Hadith: Prophetic tradition, pl. Ahādith.

Hadith Hasan: It is a hadith reported by a reliable chain of narrators but does not reach the grade of the Hadith Sahih, which is rendered thus due to the strong memory of its narrators.

Hadith Mawqūf: is that in which the narration of the companion does not connect to the Prophet ﷺ, so it is restricted to the companion alone

Hadith Marfū': is that which is reported with a full chain of narrators, and is connected to the Prophet ﷺ

Hadith Mu'allaq: is that in which the reporter omits the whole Isnâd and quotes the Prophet ﷺ directly

Hadith Mursal: is that in which the link between the Successor (Tâbi ؓ) and the Prophet ﷺ is missing

Hadith Sahih: is an authentic Hadith, which is related by an unbroken chain of narrators, and its reporters are all trustworthy, having good and strong memories.

Halâl: lawful.

Harâm: unlawful

Hudûd, plural of Hadd. It refers to the prescribed penalties (punishments) in Islâmic Sharî'ah

Hukm: a judgment or a legal decision (as specified by Allâh), or a legal opinion, pl. **Ahkâm**

Id: means a festival. There are two major festivals in Islâm, one at the end of Ramadân (**Idul Fitr**) and the other on the day of sacrifice in Hajj (**Idul Ad-hâ**), on the 10th of Dhul Hijjah.

Iddah: the period of time that a woman waits after her divorce or the death of her husband (before remarrying).

Ihrâm is the intention to perform either Hajj or 'Umrah, or both, as well as a state in which certain practices are prohibited such as wearing sewn garments for men, sexual intercourse, hunting and using perfume (for more details refer to books of Fiqh) Ihrâm also refers to the white garments that men wear when making the intention to perform hajj or Umrah which are called the Izâr (the dress worn below one's waist) and the Ridâ' (the cloth worn round the shoulders)

Iqâmah: the call to perform prayer, which is said just before the prayer begins.

Ishâ' prayer: night prayer which takes place about one hour and a half after the Maghrib prayer

Isnâd: chain of narrators.

Istihâdah: a prolonged flow of blood, which is not a part of the regular menstrual period.

Izâr: a waist sheet, which is used to cover the lower part of the body

Janâbah: a state of major ritual impurity, due to sexual intercourse or having a wet dream.

Jizyah: poll tax paid by non-Muslims citizens who are staying in a Muslim land, in return for their protection, services provided etc. as they do not participate in fighting the enemy

Junub: a person in a state of major ritual impurity, due to coitus

Khamr: alcoholic drinks, intoxicants, narcotics etc.

Khuff: a kind of leather footwear, which covers the foot up to the ankles.

Khutbah: a sermon

Maghrib prayer: sunset prayer

Mahram: a male relative of a woman whom she cannot legally marry

Muhrim: a person in a state of Ihrâm

Nâfilah: optional or supererogatory worship in contrast to what is obligatory, but it is recommended or desirable to perform it **pl.**

Nawâfil

Najâsah: an impurity, which Muslims must avoid and cleanse themselves of should it contaminate their clothes, body etc as the presence of such impurity renders their prayer invalid. These impurities include urine, feces, blood and others.

Najis: ritually impure

Qiblah: the direction to which all Muslims turn their faces in prayer which is towards the Ka'bah (al-Masjud al-Harâm) in Makkah.

Rabb: Lord of the Universe. The Creator, the Provider the Sustainer

Rak'ah: pl. Rak'ât. Prayer is made up of several rak'ât, which consists of one standing (while reciting the Qur'ân), one bowing and two acts of prostration.

Ribâ: usury.

Sadaqah: whatever is given in way of charity. Sometimes the same term is used to refer to the obligatory payment of Zakah.

Sadaqatul Fitr: sometimes referred to as Zakat-ul-fitr, which is the obligatory Zakah paid by every Muslim before the 'Id prayer.

Sa'ī: going between the mountains of As-Safā and Marwah seven times while performing the rituals of Hajj or 'Umrah.

Salam: buying in advance, which means that the sale of described goods or items to be delivered by the seller to the buyer at a certain time.

Sunnah: all the traditions and practices (sayings and actions) of the Prophet ﷺ. The Sunnah is the second source of legislation for the Muslims, after the Qur'ān.

Tâhir: ritually pure.

At-Tahârah: (purification) in Islâmic Sharī'ah it refers to lifting a state of ritual impurity (hadath) removing najāsah. A term, which refers to purifying the body (or one's clothes) from any substance, which is considered impure. Najāsah, that prevents him from performing his prayer. This Tahârah may require washing only the private parts of the body (after going to the toilet) or washing the whole body after sexual intercourse. It could be performed with clean water or with dust in cases where water is not readily available.

Talbiyah: prescribed words to be said during pilgrimage. The Prophet ﷺ made his talbiyah using these words. Lab-baikā Allāh umma Lab-baik. Lab-baikā la-Sharika laka lab-baik ' (Here I am at Your service, O Allah! You have no partner).

Tashahhud: the Testification of faith, which is recited in the final sitting of the prayer.

Tawâf: circumambulation around the Ka'bah.

'Umrah: a visit to Makkah at any time of the year during which one performs Tawâf around the Ka'bah and Sa'ī between the mountains of As-Safā and Marwah seven times. (Sometimes it is called the minor or the lesser pilgrimage).

Walī: in marriage, a walī is the legal guardian of a woman who conducts her marriage, such as her father, her brother, her uncle etc.

Wasilah: means through which one can get closer to Allāh. It also refers to a special status in Paradise reserved for only one servant among the slaves of Allāh. The Prophet ﷺ said, "I hope to be him (i.e. that servant of Allāh) and whoever asks Allāh to grant me the status of 'Wasalah' will be entitled to my intercession on the Day of Judgment."

Zakāh: a certain amount of one's property that is to be paid to certain recipients, who are mentioned in detail in the Qur'ān (9:60) under certain conditions. It is obligatory for every free Muslim who possesses any kind of property which is liable to Zakāh.

كِتَابُ الطَّهَارَةِ

Book I: Purification (at-Tahârah)

بَابُ الْمِيَاهِ

Chapter I: Water

١ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِي الْبَحْرِ «هُوَ الطَّهَوْرُ مَاؤُهُ الْحَيُّ مَيْتُهُ» . أَخْرَجَهُ الْأَرْبَعَةُ ، وَابْنُ أَبِي شَيْبَةَ وَاسْتَفْظَ لَهُ ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ وَالتِّرْمِذِيُّ ، [وَرَوَاهُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ] .

1 Abû Hurairah (RAA) , narrated that the Prophet ﷺ said, "Concerning the sea, its (the sea) water is pure (suitable for performing ablution) and its dead (animals) are lawful (Halâl to eat, without any prescribed slaughtering). It is related by the four Imâms⁹ and Ibn Abî Shaibah (the text mentioned above is his) Ibn Khuzaimah and at-Tirmidhî graded it as Sahih (authentic) [it was also reported by Mâlik, Shâfi'i and Ahmad].

٢ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ مَاءَ طَهَوْرٍ لَا يُسَجِّسُهُ شَيْءٌ» . أَخْرَجَهُ الثَّلَاثَةُ ، وَصَحَّحَهُ أَحْمَدُ .

2 Abû Sâ'ib al-Khudrî (RAA), narrated that Allâh's Messenger ﷺ said, "Water is Tahûr (i.e. pure in itself and it purifies other things) and nothing defiles it¹⁰." Related by the three Imâms,¹¹ and Ahmad graded it as Sahih (authentic)

9- Abû Dawûd, at-Tirmidhî, an-Nasâ'î and Ibn Mâjah.

10- What is meant by the water in the Hadith, is running water such as that of a river, or spring. It is considered pure, unless its smell, color or taste change by having had something thrown into it, as clarified in the following Hadith.

11- Abû Dawûd, at-Tirmidhî, an-Nasâ'î.

٣ - وعن أبي أمامه الباهلي رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «إِنَّ الْمَاءَ لَا يَجْسُسُ شَيْءٌ، إِلَّا مَا عَثَ عَلَى نَحْوِ وَصْعَةٍ وَكُلُوْنِهِ» أَخْرَجَهُ بْنُ مَاجَةَ، وَصَعْفَةُ أَبُو حَاتِمٍ

3 Narrated Abū Umāmah al Bāhili (RAA) Allāh's Messenger ﷺ said, "Water is not defiled by anything, except for what changes (affects) its smell, taste or color." Related by Ibn Mājah, but declared weak by Abū Hātim.

٤ - وَلْتَنْهَقِي : «الْمَاءُ طَهُورٌ إِلَّا بِثَلَاثٍ تَغْيِرُ رِيحَهُ ، أَوْ طَعْمَهُ أَوْ لَوْنَهُ ، سَخَاسَةٌ حَدَّثَ فِيهِ»

4 Imām al Baḥaḥī reported (through his chain of narrators) "Water is *Tahūr* except when its smell, taste or odor is changed by a *Najāsah*, which affects it."

٥ - وعن عبد الله بن عمر رضي الله عنهما - قال قال رسول الله صلى الله عليه وسلم «إِنَّ الْمَاءَ قُلْتَيْنِ سَمٌ يَجْسُسُ الْخَبْثَ» وَفِي نَقْطٍ «ثُمَّ يَجْسُسُ» أَخْرَجَهُ الْأَرْبَعَةُ ، وَصَحَّحَهُ أَبُو خُرَيْبَةَ وَابْنُ حَبَّابٍ

5 'Abdullāh Ibn 'Umar (RAA), narrated that Allāh's Messenger ﷺ said, "Any amount of water that is sufficient to fill two pitchers, is not easily contaminated by impurity (*Najāsah*)."¹² Another narration says "It does not become impure."

Related by the four Imāms ¹³ Ibn Khuzamah, al-Hākim and Ibn Habbān graded it as *Sahih*.

٦ - وعن أبي هريرة رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم - «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُبٌّ» أَخْرَجَهُ مُسْنَدٌ

6 Abū Hurairah (RAA), narrated that the Prophet ﷺ said, "None of you should wash in stagnant water when he is

12. Unless this *Najāsah* affects the color, taste or odor of the water

13. This *Hadith* is considered weak by most *Hadith* scholars

Junub (a state of major ritual impurity due to coitus). Reported by Imâm Muslim

٧ — وَابْتِخَارِيَّ «لَا يَقُولُ أَحَدُكُمْ فِي مَاءٍ الدَّائِمِ الَّذِي لَا يَجْرِي ، ثُمَّ يَغْتَسِلُ فِيهِ»

7 In another narration by a. Bukhârî (of the previous *Hadith*) The Prophet ﷺ said, “None of you should urinate into stagnant (water that is not flowing), then wash in the same water.”

٨ — وَلَمُتْسَلِمٌ مِنْهُ ، وَلَاقِي دَاوُدَ . «وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجَنَابَةِ»

8 In an another narration by Imâm Muslim and Abû Dawûd (of the same *Hadith*) the Prophet ﷺ said, “And should not wash in it because of being in a state of *Janâbah* (major impurity due to sexual relations).

٩ — وَعَنْ رَجُلٍ صَحَبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَغْتَسِلَ امْرَأَةٌ بِفَضْلِ الرَّجُلِ ، أَوْ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ ، وَلَيَقْرَى خَمِيفًا» . أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَإِسْنَادُهُ صَحِيحٌ

9 A man who accompanied the Prophet ﷺ narrated, “The Messenger of Allâh ﷺ forbade that a woman should wash with the water left over by the man or that the man should wash with the water left over by the woman; and they should use the water (scoop it from the same vessel) together (i.e. at the same time).” Reported by Abû-Dawûd and an-Nasâ’î with a sound chain of narrators

١٠ — وَعَنْ أَنَسِ بْنِ عُمَارٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةٍ - رَضِيَ اللَّهُ عَنْهَا - » أَخْرَجَهُ مُسْلِمٌ

10 Narrated Ibn ‘Abbâs (RAA): “The Messenger of Allâh ﷺ used to wash with the water left over by Maimûnah (RAA).” Reported by Muslim.

١١ - ولأصحاب الشُّسْ اعْتَسَلَ بَعْضُ أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَقِّهِ فَعَاءُ يَتَسَبَّحُ مِنْهَا ، فَقَالَتْ إِنِّي كُنْتُ حَتًّا فَعَالَ «إِنَّ الْمَاءَ لَا يُجْنِبُ» وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حُرَيْمٍ .

11 The authors of the *Sunan*¹⁴ transmitted that one of the wives¹⁵ of the Prophet ﷺ washed from a bowl, and when the Prophet ﷺ came to wash from it (perform ablution or *ghusl*) she said, "I was *junub* (sexually impure)." He replied "Water does not become impure." At Tirmidhî and Ibn Khuzaimah graded it as *Sahîh*.¹⁶

١٢ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «طَهَّورُ إِنَاءٍ أَحَدُكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِيَهُ سَبْعَ مَرَّاتٍ ، أَوْ لَاهُرَ بِالشَّرَابِ» أَخْبَرَهُ مُسْلِمٌ ، وَفِي نَفْثِهِ «فَلْيَغْسِيَهُ» وَالتِّرْمِذِيُّ «أَوْ لَاهُرَ»

12 Abû Hurairah (RAA), narrated that the Prophet ﷺ said, "If a dog laps the water from the utensil of anyone, purify it

14 The authors of the *Sunan* are at Tirmidhî, Abû-Dawûd, an Nasâ'î, and Ibn Mâjah (Trans.,

15 Imâm ad-Dâraqutnî reported her to be Maimûnah (RAA)

16 Most scholars of Fiqh, are of the opinion that it is permissible for the men to use the water left over by a woman and vice versa whether for *wuḡû* (ablution) or *ghusl* as both al-Bukhârî and Muslim reported on the authority of Â'ishah "I used to wash with the Prophet ﷺ from the same bowl," and also for the *Hadith* reported above (no. 11). This is also supported by the *Hadith* reported by Muslim that the Prophet ﷺ used to wash with the water left over by Maimûnah no. 10. As for *Hadith* no. 9 forbidding this act, the scholars said that it is not as strong as the other *Akhâdith*, and even if they are equal in authenticity, it does not really indicate a strict prohibition. Imâm Khattâbî said that what is meant is forbidding men from using the water that she already used and not what is left over i.e. clean, and some said that it is only preferable not to use what is left over and not actually prohibited, and Allâh knows best (Trans

(the vessel) by washing it seven times, using earth¹⁷ for the first washing". Reported by Muslim, with the addition "He must spill it¹⁸." Imâm at-Tirmidhî also related it with the addition "The first or the last (washing)."

١٣ - وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - فِي الْبَهْرَةِ - «إِنَّهَا لَيْسَتْ بِحَسَنٍ ، إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ» أَخْرَجَهُ الْأَرْنَؤَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حُرَيْمٍ

13 Abû Qatadah (RAA), narrated that Allâh's Messenger ﷺ said concerning cats, "It is not impure (*Najis*), it is one of those who live among you." Related by the four Imâms At-Tirmidhî and Ibn Khuzaimah graded it as *Sahih*.

١٤ - وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ ، «جَاءَ أَغْرِبِيٌّ قَالُ فِي طَائِفَةِ الْمَسْجِدِ ، فَرَجَرَهُ النَّاسُ ، فَهَاهُمْ السَّيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا أَقْصَى بَوْلَهُ أَمَرَ السَّيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَوْبٍ مِنْ مَاءٍ ، فَأَهْرِيقَ عَلَيْهِ» . مُتَّفَقٌ عَلَيْهِ

14 Narrated Anas Ibn Mâlik (RAA) "A Bedouin came and started to urinate in one of the corners of the mosque and the people then rebuked him, but the Prophet ﷺ stopped them. When the man had finished, the Prophet ﷺ ordered them to pour a (large) bucket of water over the urine¹⁹ " Agreed upon (Related by al-Bukhârî and Muslim)

١٥ - وَعَنْ ابْنِ عُثْمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَجَلْتُ نَا مَيْسَانَ وَدَمَانَ ، فَأَمَّا الْمَيْسَانُ فَالْجُرَادُ وَالْحَوْتُ ، وَأَمَّا الدَّمَانُ

17- What is meant by earth here is mixing water with earth until it becomes muddy, and then washing the vessel with this mud the first time, until he is sure that there is no trace of the dog's saliva in the utensil.

18- i.e. the water in the vessel

19- It must be noted here that the floor of the mosque was sandy i.e. there were no tiles, so when the water was poured over the urine, it became soaked into the sand and did not remain inside the mosque

فَالْطُّحَانُ وَالْكُدُ» أَخْرَجَهُ أَحْمَدُ ، وَابْنُ مَاجَةَ ، وَفِيهِ ضَعْفٌ .

15 Ibn Umar (RAA) narrated that Allāh's Messenger ﷺ said, "Two types of dead animals²⁰ and two types of blood have been made lawful for us. The two types of dead animals are seafood and locusts, and the two types of blood are (the blood of) the liver and the spleen." Related by Ahmad and Ibn Mājah but with a weak chain of narrators

١٦ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا وَقَعَ الدُّيَابُ فِي شَرَابٍ أَحَدَكُمْ فَلْيَغْمِسْهُ ، ثُمَّ لِيَتَرَعَهُ ، فَإِنَّ فِي أَحَدِهِ جَحَاحَةً دَنَاءً ، وَفِي الْآخَرِ شُبْعَةٌ». أَخْرَجَهُ السُّخَارِيُّ ، وَأَبُو دَاوُدَ ، وَرَادُ «وَأَنَّهُ يَنْفُخِي جَحَاحَهُ الَّذِي يَبِي الدُّنَاءُ»

16 Narrated Abû Hurairah (RAA): The Prophet ﷺ said, "If a housefly falls into the drink of anyone of you, he should dip it (all) in the liquid, for one of its wings has the disease, and the other has the cure."²¹ Bukhârî and Abû Dawûd related it. Abû Dawûd added in his narration, "It puts forward the one containing the disease."²²

١٧ وَعَنْ أَبِي وَاقِدٍ الشَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَا قُطِعَ مِنَ الْبَهِيمَةِ - وَهِيَ حَنَّةٌ فَهُوَ مَيْتٌ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَالرَّمْدِيُّ ، وَحَسَنُهُ ، وَاللَّفْظُ لَهُ

17 Narrated Abī Wāqid al-Laithy (RAA) The Messenger of Allāh ﷺ said, "Whatever (any part) is cut off from a live

20. Dead here refers to dying from "natural causes," i.e. without the prescribed Islamic slaughtering.

21- It is not meant in this Hadith that the person must drink the liquid in which the fly has fallen, the Prophet ﷺ is only guiding the Muslims to the way in which to protect themselves from being infected by microbes, should they want to continue drinking after throwing away the fly.

22- 1. It fails in the liquid with the wing containing the disease the microbes first.

animal is considered dead.²³ Related by Abu Dawûd and at-Tirmidhî who graded it as *Hasan* and the wording is his

بَابُ الْآيَةِ

Chapter II: Containers and Utensils

١٨ — عَنْ خَدِيجَةَ بِنْتِ الْيَمَانِ - رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَا تَشْرَبُوا مِنْ آيَةِ الدُّعْبِ وَالْعَصَةِ ، وَلَا تَأْكُلُوا مِنْ صَحَابِهِمَا ، فَإِنَّهَا لَهُمْ فِي الدُّعْبِ ، وَلَكُمْ فِي «الْآحِرَةِ» مُتَّقٍ عَلَيْهِ .

18. Narrated Abû Hudhaifah Ibn al Yarnân (RAA) The Messenger of Allâh ﷺ said, "Do not drink from gold and silver vessels, and do not eat from gold and silver dishes, for they (disbelievers) have them in this world but you will have them in the Hereafter." Agreed upon (i.e. reported by al-Bukhârî and Muslim)

١٩ — وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « إِنْ شَرِبَ فِي إِنَاءِ الْعَصَةِ أَوْ يَجْرَجُ فِي نَظْبِهِ نَارُ جَهَنَّمَ » مُتَّقٍ عَلَيْهِ

19 Narrated Umm Salamah (RAA) The Messenger of Allâh ﷺ said "Whoever drinks from a silver vessel, is but filling his abdomen with Hell fire." Agreed upon

٢٠ — وَعَنْ أَبِي عَاصِمٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِذَا دُبِغَ الْإِهَابُ فَقَدْ طُهِرَ » أَعْرَجَهُ مُسْلِمٌ

20 Narrated Ibn 'Abbâs (RAA) The Messenger of Allâh ﷺ said, "If the animal's skin is tanned, it becomes pure (*Tâ-hir*)." Reported by Muslim

٢١ — أَعْنَدَ الْأَرَبِيَّةُ : « أَيْمًا إِقْدَبِ دُبِغَ »

21 Narrated the four Imâms "Tanning any skin(purifies it)

23. I.e. this part is considered like an animal which has not been properly slaughtered, i.e. is dealt with as being *Najāsah* (impurity).

٢٢ — وَعَنْ سَلَمَةَ بْنِ الْمُخْتَبِرِ رَضِيَ اللَّهُ عَنْهُ - ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، «دِنَاعٌ جُلُودِ أَمِيَّةٍ طَهُورُهُ» صَحَّحَهُ ابْنُ حِبَّانَ

22 Narrated Salamah bin al-Muhabbir (RAA) The Messenger of Allāh ﷺ said, "Tanning the skin of a dead animal purifies it." Ibn Hibbān authenticated it.

٢٣ — وَعَنْ مَيْمُونَةَ - رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ مَرَّ لَيْثِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ يَحْرُوثُهَا ، فَقَالَ «لَوْ أَحَدْتُمْ إِيَّاهَا؟» فَقَالُوا إِنَّهَا مَيْتَةٌ ، فَقَالَ «يُطَهَّرُهَا الْمَاءُ وَالْقِرْطُ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتَّيْسَانِيُّ

23 Narrated Maimūnah (RAA) The Prophet ﷺ passed by a dead sheep being dragged along by some people) Thereupon he said to them, "Why didn't you make use of its skin?" They told him, "It is a dead animal (ie had died a natural death, without being slaughtered)." He said to them ﷺ, "Water and the leaves of mimosa flava purify it." Related by Abū Dawūd and an Nasā'ī

٢٤ — وَعَنْ أَبِي ثَعْلَبَةَ الْخُشَيْيِّ رَضِيَ اللَّهُ عَنْهُ - ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ ، إِنَّا بِأَرْضٍ قَوْمُ أَهْلِ كَبْ ، أَفَأَكُلُ فِي آيِسِهِمْ؟ قَالَ «لَا تَأْكُلُوا فِيهَا ، إِلَّا أَنْ لَا تَحْسَبُوا غَيْرَهَا ، فَاعْسَلُوهَا ، وَكُلُوا فِيهَا» مَتَّقُ عَيْنَهُ

24. Narrated Abū Tha'labah al-Khushani (RAA) I said, "O Messenger of Allāh, we are living in a land belonging to the people of the Book, so can we eat our meals with their utensils?" He replied ﷺ, "Do not eat from their utensils, but if you cannot obtain utensils other than theirs, wash them and eat out of them." Agreed upon.

٢٥ — وَعَنْ عُمَرَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَصْحَانَهُ تَوَضَّأَا مِنْ مَرَادَةِ امْرَأَةٍ مُشْرِكَةٍ» مَتَّقُ عَيْنَهُ ، فِي حَدِيثٍ طَوِيلٍ

25 Narrated Imrān bin Husayn (RAA) "The Prophet ﷺ and his companions performed ablution from a water-bag belonging to

an unbelieving woman " (This is a part of a long *Hadith*) Agreed upon

٢٦ — وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ قَدَحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْكَسَرَ ، فَأَتَاهُ مَكَانَ الشَّعْبِ سِسْلَةً مِنْ فِصَّةٍ أَخْرَجَهُ الْخَوَارِجُ .

26 Narrated Anas Ibn Mâlik (RAA) "The drinking cup of the Prophet ﷺ was broken, and he mended it with a silver chain " Related by al-Bukhârî

بَابُ إِرَالَةِ النَّجَاسَةِ ، وَبَيَانِهَا

Chapter III. The Cleansing of Najûsah and its nature

٢٧ — عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ ، تُشَدُّ حَلًّا ؟ قَالَ « لَا » أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ ، وَقَالَ حَسَنٌ صَحِيحٌ

27 Narrated Anas Ibn Mâlik (RAA) Allâh's Messenger ﷺ was asked about the use of Khamr from which vinegar is prepared. He said, "No (it is prohibited) " Related by Muslim and at-Tirmidhî who graded it as *Hasan*.

٢٨ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ - «لَمَّا كَانَ يَوْمُ خَيْبَرَ ، أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا طَلْحَةَ ، فَنَادَى : إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَاكُمْ عَنْ لُحُومِ الْخَمْرِ الْأَهْلِيَّةِ ، فَإِنَّهَا رِجْسٌ» مَقْرُوءٌ عَنْهُ

28 Narrated Anas Ibn Mâlik (RAA) "On the day of Khaibar, the Prophet ﷺ commanded Abû Talhah²⁴ to make an announcement, so he called out saying, "Allâh and His Messenger ﷺ prohibit you from eating the flesh of domestic donkeys, for it is considered as *Rijs*²⁵ (impure food)." Agreed upon

24 He is Zaid Ibn Sahl a. Anṣārî who married Umm Sulaim (the mother of Anas (RAA)) on the condition that he embraces Islâm first

25 *Rijs* refers to anything which is impure, filthy, abominable etc

٢٩ - وَغَرَّ عَمْرُو بْنُ حَارِجَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ «حَطَّيْنَا الشَّيْءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنًى ، وَهُوَ عَلَى رَاحِلَتِهِ ، وَلُعَابُهَا يَسِيلُ عَلَى كَتِفِي» أَخْرَجَهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَصَحَّحَهُ

29 Narrated Amro Ibn Khârijah (RAA) "The Messenger of Allâh ﷺ addressed us in Mina, while riding his camel and its saliva was flowing onto my shoulder " Ahmad and at Tirmidhî related it, and the latter authenticated it.

٣٠ - وَغَرَّ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - ، قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ الْمَسِيَّ ، ثُمَّ يَخْرِجُ إِلَيَّ الصَّلَاةَ فِي ذَلِكَ الثَّوبِ ، وَأَنْ أَنْظُرَ إِلَى أَمْرِ الْغُسْلِ» مُتَّفَقٌ عَلَيْهِ

30. Narrated A'ishah (RAA) "Allâh's Messenger ﷺ used to wash the semen (off his clothes), and then go out to prayer in the same garment. I used to see the mark of the washing (on his clothes)." Agreed upon.

٣١ - وَنُصِّلْتُ - «لَمَسْتُ كُنْتُ أَتْرُكُهُ مِنْ نَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّكَ ، فَصَلَّيْتُ فِيهِ»

31 In another version narrated by Mushm she said "I used to rub it (the semen) off the garment of the Prophet ﷺ, and then he would pray in it."

٣٢ - وَفِي لَفْظٍ لَهُ «لَقَدْ كُنْتُ أَحْكُهُ بِإِبْصَارِ طُفْرِي مِنْ نَوْبِهِ»

32 In another version narrated also by Mus'im, she said "I used to scrape it with my nail from his garment, when it had dried."

٣٣ - وَغَرَّ أَبِي السَّمْح - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَغْسِلُ مَنْ بَوَّلَ بِلَاحِيَةٍ ، وَيُرْسُ مِنْ بَوَّلِ الْغُلَامِ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ

33 Narrated Abi as-Samh (RAA)²⁶ The Messenger of Allāh ﷺ said, "The urine of a baby girl should be washed off (one's clothes), while the urine of a baby boy needs only water to be sprinkled over it."²⁷ Related by Abū Dawūd and an-Nasā'ī, al-Hākim graded it as *Sahih*.

٣٤ وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : فِي دَمِ الْحَيْضِ يُصْبَغُ التُّرْبُ . «نَحْنُهُ» ثُمَّ نَفْرُصُهُ بِالْمَاءِ ، ثُمَّ نَتَصَحَّحُهُ ، ثُمَّ نُصَلِّي فِيهِ» مَقْفُوعٌ عَلَيْهِ

34 Narrated Asmā' bint Abī Bakr (RAA): The Messenger of Allāh ﷺ said concerning menstrual blood, when it contaminates one's clothes, "She should scrape it, rub it with water and sprinkle water over it, and then pray in it." Agreed upon.

٣٥ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَامَتْ حَوَلَةَ بِأَرْسُولِ اللَّهِ ، فَإِنْ لَمْ يَذْهَبِ الدَّمُ ؟ قَالَ : «يَكْفِيكَ الْمَاءُ ، وَلَا يَصْرُكَ أَتَرَهُ». أَخْرَجَهُ التِّرْمِذِيُّ ، وَسَنَدُهُ ضَعِيفٌ

35 Narrated Abū Hurairah (RAA) Khawlah asked, "Allāh's Messenger, what if the blood of menses does not (completely) disappear?" He replied, "Water would be sufficient (to wash it) and there is no harm if a trace (of the blood) remains (on the clothes)." Related by at-Tirmidhi, with a weak chain of narrators.

بَابُ الْوُضُوءِ

Chapter IV: Ablution (Wudū')

٣٦ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : «يَا أَيُّهَا النَّاسُ عَلَى أُمَّيْ لَا مَرْتَهُمْ بِالسُّوْكِ مَعَ كُلِّ وَضُوءٍ» أَخْرَجَهُ مَالِكٌ

26. He is a lād, the servant of the Prophet ﷺ

27. This refers only to a male baby that, as not yet begun to eat. If he eats food besides breast milk, then the garment is to be washed."

وَأَحْمَدُ وَالشَّائِبِيُّ ، وَصَحَّحَهُ ابْنُ حَرِيْمَةَ ، وَذَكَرَهُ الْبُخَارِيُّ تَعْقِيْقًا

36. Narrated Abû Hurairah (RAA, The Messenger of Allâh ﷺ said, "If it were not too much of a burden on my nation, I would have ordered them to use the *Siwâk* with every ablution(they perform)." 28 Related by Ahmad, Mâlik and an-Nasâ'î Ibn Khuzaimah graded it as *Sahih*.

٢٧ - وَعَنْ حُمْرَانَ «أَنَّ عُثْمَانَ دَعَا بِوُضُوءٍ ، فَعَسَلَ كَفَّهُ ثَلَاثَ مَرَّاتٍ ، ثُمَّ مَضْمَضَ ، وَاسْتَشَقَّ ، وَاسْتَنْثَرَ ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ، ثُمَّ عَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمَرْفَعِ ، ثَلَاثَ مَرَّاتٍ ، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ، ثُمَّ مَسَحَ بِرَأْسِهِ ، ثُمَّ عَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ، ثَلَاثَ مَرَّاتٍ ، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ، ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ بَحْوٍ وَضَوْتِي هَذَا» مُعْتَقٌ عَلَيْهِ

37 Narrated Humrân Ibn Ibbân²⁹ (RAA). Uthmân (RAA) called for *Wuḍû'* (water to perform ablution). He then washed his hands three times, rinsed his mouth and sniffed water up his nostrils and blew it out. Then he washed his face three times, followed by his right arm up to (and including) the elbow three times, then his left arm up to (and including) the elbow three times. He then wiped his head (with wet hands), and washed his right foot up to (and including) the anklebones three times and then his left foot in the same way. Uthmân then said, "I saw the Prophet ﷺ make *wuḍû'* (ablution) like this way of mine." Agreed upon

٣٨ - وَعَنْ عَمْرِو بْنِ رَضِيٍّ أَنَّ اللَّهَ عَزَّ وَجَلَّ - فِي صَبْغِهِ وَضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمِنْ «وَمَسَحَ بِرَأْسِهِ وَاحِدَةً» أَخْرَجَهُ أَبُو دَاوُدَ ، وَأَخْرَجَهُ التِّرْمِذِيُّ وَالشَّائِبِيُّ بِإِسْنَادٍ صَحِيحٍ ، نَبِيُّ قَالَ التِّرْمِذِيُّ إِنَّهُ أَصَحُّ شَيْءٍ فِي الْبَابِ

38 Narrated 'Alî (RAA) regarding the ablution of the Prophet ﷺ, "He wiped his head once." Related by Abû Dawûd at-

28- The *Siwâk* (or the *Miswâk*) is a root taken from a small tree or a shrub called "*al-Arâk*"

29- The slave of Uthmân Ibn 'Affân RAA.

Tirmidhi and an-Nasā'ī also reported it with a sound chain of narrators

٣٩ — وَعَنْ عَبْدِ اللَّهِ بْنِ رَبِيعٍ بْنِ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُمَا - فِي صِبْغَةِ الرُّصُوءِ - قَالَ «وَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِهِ ، فَأَقْبَلَ يَدَيْهِ وَأَدْبَرَ» مَتَّفَقٌ عَلَيْهِ

39 Narrated 'Abdullāh bin Zaid bin 'Āsim (RAA) regarding ablution, "The Prophet ﷺ wiped his head by sliding his hands back and forward again." Agreed upon.

٤٠ وَفِي لَفْظٍ لِهَؤُلَاءِ «بَدَأَ بِمُقَدِّمِ رَأْسِهِ ، حَتَّى دَخَلَ بِهِمَا إِلَى قَعَاءِ ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَارِيبِ الَّتِي نَدَّاهُ مِنْهُ»

40 In another narration by al-Bukhārī and Mashm "He started with the front of his head, moved them (his hands) to the nape of the neck, and then returned them to the place where he started."

٤١ — وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا - فِي صِبْغَةِ الرُّصُوءِ قَالَ «ثُمَّ مَسَحَ بِرَأْسِهِ ، وَأَدْخَلَ بِصِغْتِهِ السَّابِغِينَ فِي أُذُنِهِ ، وَمَسَحَ بِإِصْبَاحِهِ طَاهِرَةً أُذُنَهُ» أَخْرَجَهُ أَبُو دَاوُدَ وَالتَّيْمِيُّ ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

41. Narrated 'Abdullāh Ibn 'Amro (RAA) regarding the nature of ablution, "Then he wiped his head, put his little finger in his ears³⁰ and wiped the outside of his ears with his thumbs.³¹" Related by Abū Dawūd and an-Nasā'ī Ibn Khuzaimah authenticated it.

٤٢ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا اسْتَيْطَعْتُمْ أَخَذُكُمْ مِنْ نَوْمِهِ فَلْيَسْتَسِرُّ ثَلَاثًا ، فَإِنَّ الشَّيْطَانَ يَسُبُّ عَلَى

30. The purpose here is to wipe the entrance of the ear canal with the little finger

31. In another narration by Ahmad, the Prophet ﷺ wiped the inner part of his ears with his index finger, and the outer portion with his thumb.

حَيْشُومَهُ» مَتَّقْ عَنَّهُ

42 Narrated Abû Hurairah (RAA): The Messenger of Allâh ﷺ said, "When one of you wakes up from sleep he must clear his nose³² three times, as the devil spends the night in the upper part of his nose.³³" Agreed upon

٤٣ - وَعَنْهُ «إِذَا اسْتَنْظَفَ حَدُّكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا ، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاسَتْ يَدُهُ» مَتَّقْ عَلَيْهِ ، وَهَذَا لِعَظْمَاءِ مُسْلِمٍ .

43 Narrated Abû Hurairah (RAA): The Messenger of Allâh ﷺ said, "Whoever wakes up from his sleep, should not dip his hand into a bowl (containing water for ablution) until he has washed it three times, as he does not know where his hand was (during his sleep)." Related by al-Bukhârî and Muslim, and the wording is Muslim's.

٤٤ - وَعَنْ لُقَيْطِ بْنِ صَبْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَسْمِعِ الْوُضُوءَ ، وَخُذْ بَيْنَ الْأَصَابِعِ ، وَتَالِعْ فِي الْأَسْتِثْقَابِ ، إِلَّا أَنْ يَكُونَ صَائِمًا» أَخْرَجَهُ الْأَرْبَعَةُ ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

44 Narrated Laqîṭ bin Ṣabrah (RAA): The Messenger of Allâh ﷺ said, "Complete and perfect the ablution, let the water run between the fingers. Use water freely while sniffing it up your nostrils, unless you are fasting." Related by the four Imāms. Ibn Khuzaimah graded it as authentic.

٤٥ - وَلَأَبَى دَرُودٌ فِي رِوَايَةٍ «إِذَا تَوَضَّأْتَ فَمُصِّمٌ»

45 In another version by Abû Dawûd "If you perform

32 With water as we perform the ablution, i.e. sniffed water up his nostrils and blew it out. In the narration of al-Bukhârî he says, "When one of you wakes up... and performs ablution, he should clear.."

33 This fact is part of the unseen that only Allâh knows, and we can only know it through His Prophet ﷺ. So we believe that the devil actually spends the night in this part of the nose even though we can not perceive how (Trans.)

ablution, then rinse your mouth.”

٤٦ — وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَلِّلُ بَحْيَتَهُ فِي الْوُضُوءِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حُرَيْرَةَ

46 Narrated Uthmān (RAA) the Messenger of Allāh ﷺ would run his fingers through his beard, while making ablution Related by at-Tirmidhī. Ibn Khuzaimah graded it as Sahih

٤٧ — وَعَنْ عَبْدِ اللَّهِ بْنِ رَيْدٍ قَالَ «إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّى نَسْنِي مَدًا ، فَجَعَلَ يَسْلُكُهُ ذِرَاعِيهِ» أَخْرَجَهُ أَحْمَدُ وَصَحَّحَهُ أَبُو حُرَيْرَةَ

47 Narrated Abdullāh bin Zaid (RAA): the Prophet ﷺ was brought two thirds of a *Mudd*³⁴ (of water to perform ablution), and he rubbed his arms Related by Ahmad and Ibn Khuzaimah graded it as Sahih

٤٨ — رَعَتْهُ «ثَلَاثُ أَيَّامٍ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ لِأُذُنَيْهِ مَاءً غَيْرَ الْمَاءِ الَّذِي أَحْلَاهُ لِرَأْسِهِ» أَخْرَجَهُ التَّهْفِيزُ وَهُوَ عَبْدُ مُسْلِمٍ مِنْ هَذَا الْوَجْهِ يَقَطُّ «وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ ، وَهُوَ الْمَحْفُوطُ»

48 Narrated Abdullāh bin Zaid (RAA): he saw the Prophet ﷺ (performing ablution and he) took new water for his ears, apart from that which he had taken for his head Related by al-Baihaqī. Muslim reported it with the words “**and he wiped his head with water other than that left over after washing his hands (i.e. new water).**”³⁵

٤٩ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «إِنَّ أُمَّسِي يَأْتُونَ يَوْمَ الْقِيَامَةِ عُرًا مُجَحَّجِينَ ، مِنْ أَثَرِ الْوُضُوءِ ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَضِلَّ عُرَّتَهُ فَلْيَفْعَلْ» مَعْنَى عَنْهُ ، وَالْقَطْعُ لِمُسْتَمِ

34. A measure of approximately 2/3 of a k...o

35. It is permissible to wash the ears with the water used for the head, or to use new water for them. This is deduced from all the relevant *Ahādith* which were reported concerning this issue

49 Narrated Abû Hurairah (RAA) The Messenger of Allâh ﷺ said, "My nation will come on the Day of Resurrection with bright streaks of light on their foreheads, arms and legs due to the traces of ablution.³⁶ So, if any of you can lengthen his streaks of light, he should do so." Related by al-Bukhârî and Muslim and the wording is Muslim's

٥٠ - وعن عائشة رضي الله عنها - قالت «كأن النبي صلى الله عليه وسلم يفتح الثياب في ثغبيه ، وترجله ، وتطهره ، وفي ثيابه كله متعق عنه

50 Narrated Ā'ishah (RAA): "Allâh's Messenger ﷺ loved to begin with his right side while putting on his sandals, combing his hair, purifying himself, and in all his affairs." Agreed upon

٥١ - وعن أبي هريرة قال قال رسول الله صلى الله عليه وسلم «إذا توضأتم فابدؤا بيمينكم» أخرجه الأربعة ، وصححه ابن خزيمة

51 Narrated Abû Hurairah (RAA): The Messenger of Allâh ﷺ said, "When you perform ablution, begin with your right side." Related by the four Imâms. Ibn Khuzamah graded it as Sahih.

٥٢ - وعن لمعه بن شعبة - رضي الله عنه - «أن النبي صلى الله عليه وسلم توضأ ، فمسح بيمينه ، وعلى العمامة والخصي» أخرجه مسلم .

52 Narrated al-Mughîrah Ibn Shu'bah (RAA) the Messenger of Allâh ﷺ made ablution and wiped over his forelock, his turban and his socks Related by Muslim.

٥٣ - وعن جابر بن عبد الله رضي الله تعالى عنهما في صفة جمع النبي صلى الله عليه وسلم قال صلى الله عليه وسلم «ابدأوا بما بدأ الله به» أخرجه النسائي هكذا يقطر الأمر ، وهو عند مسلم يقطر الخبر

53 Narrated Jâbir Ibn Abdullâh (RAA) regarding the Hajj

36 This is due to washing more than what is obligatory of the face, arms and legs by washing above the elbows and ankles

(pilgrimage) of the Prophet ﷺ, the Prophet ﷺ said, **"Begin with what Allāh began with."** Related by an-Nasā'i and Muslim

٥٤ وعنه - رضى الله عنه قال « كان النبي صلى الله عليه وسلم إذا وَحَّأَ أَرَادَ الْمَاءَ عَلَى مِرْقَفَتِهِ » أَخْرَجَهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ

54 Narrated Jābir Ibn Abdul.lāh (RAA) "Whenever the Prophet ﷺ performed ablution, he used to let the flow water abundantly over his elbows" Related by ad Dāraqutnī with a weak chain of narrators

٥٥ وعن أبي هريرة رضى الله تعالى عنه قال قال رسول الله صلى الله عليه وسلم « لا وضوء لمن لم يذكر اسم الله عليه » أَخْرَجَهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَابْنُ مَاجَةَ ، بِإِسْنَادٍ ضَعِيفٍ

55 Narrated Abū Hurairah (RAA) The Messenger of Allāh ﷺ said, **"If anyone does not mention the name of Allāh at the beginning of his ablution, he will be considered as if he did not perform Wudū' (ablution)."** Related by Ahmad, Abu Dawūd and Ibn Mājah with a weak chain of narrators

٥٦ الترمذى عن سعد بن ربيع ، وأبي سعيد بخو ، قال أحمد لا يثبت فيه شيء

56 At Tirmidhī reported a similar narration on the authority of Sa'īd Ibn Zaid, and Abū Sa'īd, but Ahmad said that it is not authentic

٥٧ وعن طلحة بن مصرف ، عن أبيه ، عن حماد رضى الله عنه - قال « رأيت رسول الله صلى الله عليه وسلم يقص بيش القصص والاشفاق » أَخْرَجَهُ أَبُو دَاوُدَ ، بِإِسْنَادٍ ضَعِيفٍ

57 Narrated Talhah bin Muṣṣarif through his father, on the authority of his grandfather³⁷ (RAA) "I saw the Messenger of Al-

37 He is Ka'b bin Amr al-Hamadānī, who is proven to have had companionship of the Prophet ﷺ

lâh ﷺ distinguish between rinsing his mouth and sniffing water up his nose (i.e. doing one after the other) " Related by Abû Dawûd with a weak chain of narrators

٥٨ وَعَنْ عَنِي رَضِيَ اللَّهُ عَنْهُ - فِي صَفَةِ الْوُضُوءِ «ثُمَّ تَمَضْمَضُ صَوَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَنْثَرُ ثَلَاثًا ، يُمَضْمَضُ وَيَسْتَنْثَرُ مِنَ الْكَفِّ الَّذِي يَأْخُذُ مِنْهُ الْمَاءُ» أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ

58 Narrated 'Alî (RAA) regarding the ablution of the Prophet ﷺ, "He rinsed his mouth and sniffed water up his nostrils and blew it out three times, rinsing his mouth and clearing the nose with the very same palm by which he had taken water " Related by Abû Dawûd and an-Nasâ'î

٥٩ وَعَنْ عِنْدَ اللَّهِ بْنِ رِزٍ فِي صَفَةِ الْوُضُوءِ - : «ثُمَّ أَذْخَلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ ، فَمَضْمَضَ وَاسْتَنْثَرَ مِنْ كَفِّ وَاحِدٍ ، يَفْعَلُ ذَلِكَ ثَلَاثًا» مَقْنُونٌ عَلَيْهِ

59 Narrated Abdullâh bin Zaid (RAA) regarding ablution, "Then he ﷺ inserted his hand (unto the bowl), rinsed his mouth and sniffed water up his nostrils using one handful of water, doing this three times " Agreed upon

٦٠ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحُلًا ، وَفِي عَدَمِهِ مِثْلُ الطُّفْرِ لَمْ يُصْبِئْهُ الْمَاءُ ، فَقَالَ «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ» أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ

60 Narrated Anas (RAA) The Messenger of Allâh ﷺ saw a man There was a spot, much as the size of a nail on his foot, which had been touched by the water of ablution. The Prophet ﷺ then said to him "Go back and perform ablution properly." Related by Abû Dawûd and an-Nasâ'î

٦١ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِالْمَاءِ ، وَيَغْتَسِلُ بِالصَّبْغِ ، إِلَى خَمْسَةِ أَمْدَادٍ» مَقْنُونٌ عَلَيْهِ

61 Narrated Anas (RAA) The Messenger of Allâh ﷺ used to

perform ablution with a *Mudd*, and perform *Ghusl* with a *Sâ*.³⁸
up to five *Mudds*. Agreed upon

٦٢ — وَعَنْ عُمرَ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ، فَسَمِعَ الْوُضُوءَ، ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا أُفْتُِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ» أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ، وَرَأَى «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُطَهَّرِينَ»

62. Narrated Umar (RAA) The Messenger of Allāh ﷺ said, "If anyone performs ablution, perfectly, then says, 'I testify that none has the right to be worshipped but Allāh, the One Who has no partner, and I testify that Muhammad is His servant and His Messenger,' the eight gates of Paradise will be opened for him and he may enter by whichever of them he wishes." Reported by Muslim and at-Tirmidhî

بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

Chapter V: Wiping over the Socks (*Khuff*)³⁹

٦٣ — عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَوَضَّأَ، فَأَهْوَيْتُ لِأَنْزِعَ خُفِّيَّ، فَقَالَ «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَهْرَتَيْنِ» فَمَسَحَ عَلَيْهِمَا مَقَوْعَهُ

63. Al-Mughîrah bin Shu'bah (RAA) said "I was with the Prophet ﷺ (during an expedition) He started to perform ablution and I was about to remove his socks (*the khuff*), when he said,

38. One *Sâ* = 4 *Mudds*, i.e. approximately 3 kg

39. The "*Khuff*" is leather foot wear which covers the ankles. They used to walk in it, with nothing worn on top of it. They also used to pray in this *khuff* after rubbing it on the earth (as will be mentioned in the chapter about prayer)

“Leave them, for I put them on while I was in a state of purity,⁴⁰” and he wiped over them ” Agreed upon

٦٤ — وَدُرِّبَعَةً عَنْهُ إِلَّا النَّسَائِيَّ . «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ» ، وَهِيَ إِسْنَادُهُ ضَعْفٌ

64 The four Imāms, excluding an Nasā'ī, reported on the authority of al Mughīrah bin Shu'bah (RAA), that the Prophet ﷺ wiped over the top and the bottom of his socks. There is a weakness in this chain of narrators.⁴¹

٦٥ — وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ «كَانَ النَّبِيُّ ﷺ إِذَا لَبَسَ الْخُفَّ أَوْنَى بِالنَّمَسِ مِنْ أَعْلَاهُ ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَنِ طَاهِرِ خُفِّهِ» أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ

65 Ali (RAA) observed, “If religion was based on opinion, the bottom of the socks would take preference for being wiped to the top of the socks (*khuff*), but I saw Allāh's Messenger ﷺ wiping over the top of his socks ” Related by Abū Dawūd with a good (*Hasan*) chain of narrators.

٦٦ — وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِدُكِّ سَفَرٍ أَنْ لَا تَبْرَحَ حَصَاثَةُ ثَلَاثَةِ أَيَّامٍ وَلَيْلَةٍ ، إِلَّا مِنْ جَنَابَةٍ وَكَرَى مِنْ عَائِطٍ وَتَوْبٍ وَتَوْبٍ» أَخْرَجَهُ النَّسَائِيُّ وَابْنُ خُرَيْمٍ وَصَحَّاحُهُ

66 Narrated Safwān bin 'Assāl. The Messenger of Allāh ﷺ used to command us, when we were travelling, not to take off our socks for three days and nights. We did not remove them unless we were in a state of post-sex impurity (*Janābah*). We did not remove them on account of relieving ourselves (defecation), passing

40. I.e. I have already performed ablution and nothing had nullified it, when I put on the *Khuff*

41. This narration was by the writer of al Mughīrah, who is considered by the scholars as a weak narrator

urine or sleeping” Related by an-Nasâ’î and at-Tirmidhî and the wording is his.⁴²

٦٧ وَعَنْ عِيَ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَثَلَاثَهُنَّ نُسَامِرًا، وَبِوُثًا وَلَيْلَةً لِمُعَظِمٍ يَغْتَنِي فِي الْمَسَجِدِ عَلَى الْخُفَّيْنِ». أَخْرَجَهُ مُسْنَدٌ.

67 Narrated ‘Alî (RAA) “The Messenger of Allâh ﷺ had appointed three days and nights for the traveller, and one day and one night for the resident as the period set for the duration of wiping over the *khuff*” Related by Muslim.

٦٨ وَعَنْ ثَوْبَانَ - رَضِيَ اللَّهُ عَنْهُ قَالَ «بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً، فَأَمَرَهُمْ أَنْ يَغْتَسِلُوا عَلَى الْعَصَائِبِ - يَعْنِي الْعِمَائِمَ - وَالتَّسَاحِينَ يَعْنِي الْحِصَافَ». زَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ.

68 Narrated Thawbân (RAA), Allâh’s Messenger ﷺ sent out an expedition. He ordered them to wipe over their turbans and their socks (*Khuff*) Related by Ahmad and Abû Dawûd and pronounced authentic by al Hâkim

٦٩ - وَعَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ مَوْثُوقًا - وَعَنْ أَنَسٍ - مَرْفُوعًا «إِذَا بَوَّأَ أَحَدُكُمْ وَبَسَّ خُفَّهُ فَيَمْسَحُ عَلَيْهِمَا، وَلْيَصِلْ فِيهِمَا، وَلَا يَخْنَعُهُمَا إِنْ شَاءَ إِلَّا مِنَ الْجَنَابَةِ». أَخْرَجَهُ الدَّارِقُطِيُّ، وَالْحَاكِمُ وَصَحَّحَهُ

69 Narrated ‘Umar (RAA) (in a *Hadith Mawquf*)⁴³ and Anas (RAA), “When any of you performs ablution and puts his socks or *khuff* on, he may wipe over them, offer prayer while wearing them and not take them off, if

42. Al Bukhârî said, “There is nothing more authentic than this *Hadith* concerning the duration of wiping over the *khuff*”

43. *Hadith Mawquf* is that which the companion does not connect to the Prophet ﷺ so the narration is restricted to the companion alone

44. *Hadith Marfû* is that which is reported with a full chain of narrators, connected to the Prophet ﷺ

he so wishes, except in the case of (*Janābah*).” Related by ad Dārquṭnī and al Hākim graded it as *Sahīh*

٧٠ — وَعَنْ أَبِي نَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَنَّ اللَّهَ رَخِصَ بِمُسَافِرٍ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ ، وَبِمُقِيمٍ يَوْمًا وَلَيْلَةً ، إِذَا تَطَهَّرَ فَيَسِي خُصْمَهُ أَنْ يَمْسَحَ عَلَيْهِمَا» أَخْرَجَهُ الدَّارَقُطْنِيُّ ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ .

70 Narrated Abū Bakrah (RAA): That ‘the Messenger of Allāh ﷺ gave permission for the traveler to wipe over the *khuff* for three days and nights, and for one day and one night for the resident, as long as he was in a state of purity when he put them on’ Related by ad Dārquṭnī and Ibn Khuzamah graded it as *Sahīh*

٧١ — وَعَنْ أَبِي نَجْرَةَ عِمْرَانَةَ رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَمْسَحُ عَلَى الْخُفَّيْنِ ؟ قَالَ «نَعَمْ» ، قَالَ يَوْمًا ؟ قَالَ «نَعَمْ» ، قَالَ وَيَوْمَيْنِ ؟ قَالَ «نَعَمْ» ، قَالَ وَثَلَاثَةَ أَيَّامٍ ؟ قَالَ «نَعَمْ» ، وَمَا شَقَّ أَخْرَجَهُ أَبُو دَاوُدَ ، وَقَالَ نَسَّ بِالنَّعْوِيِّ

71 Narrated Abū bin Imārah (RAA): that he asked Allāh's Messenger ﷺ, ‘O Messenger of Allāh, may we wipe over our socks (*khuff*)?’ He replied, “Yes.” He asked, ‘For one day?’ He replied ﷺ, “Yes.” He again asked, ‘For two days?’ He replied, ‘Yes.’ He again asked, ‘For three days?’ He replied, “Yes and as long as you wish.” Abū Dawūd narrated it saying that it is not a strong *Hadīth*

بَابُ نَوَاقِصِ الْوُضُوءِ

Chapter VI: Nullification of Ablution

٧٢ — عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى عَهْدِهِ - يَتَصَرَّوْنَ بِالْمِشَاءِ حَتَّى تَحْتَقِرَ رُؤُوسُهُمْ ، ثُمَّ يُصَوُّونَ وَلَا يَتَوَضَّأُونَ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ الدَّارَقُطْنِيُّ ، وَأَصْنَعُهُ فِي مُسْلِمٍ

72 Narrated Anas Ibn Mālik (RAA) ‘The companions of the

Prophet ﷺ in his lifetime, used to wait for the *Ishâ'* (night) prayer until their heads began to nod (from drowsiness) They would then pray without performing ablution.⁴⁵ Related by Abû Dawûd. Ad Dâruqutnî authenticated it and its original narration is found in Sahih Muslim.⁴⁶

٧٣ — وعن عائشة - رضي الله عنها - قالت: جاءت فاطمة بنت أبي حبيش إلي النبي صلى الله عليه وسلم فقالت: يا رسول الله، أتني امرأة أسحاص فلا تطهر، أفادع الصلاة؟ قال: «لا، إنما ذلك عرق، وليس بحيض، فإذا أقبلت حيضت فدعي الصلاة، وإذا أدبرت فدعسي عنت الدم ثم صلي» مسؤو عليه

73 Narrated 'Ā'ishah (RAA) Fāṭimah bint Abī Ḥabaish came to the Messenger of Allāh ﷺ and said, "I am a woman who has a prolonged flow of blood (*Istihādah*), and I am never purified from this blood,⁴⁷ shall I abandon prayer?" He replied ﷺ, "No, that is only a vein and not menstrual blood. If it is your menstruation, then leave the prayer, and if it is other than that then wash yourself from the blood, and pray"⁴⁸ Agreed upon

45. I.e. They would not repeat ablution, due to dozing off as they were firmly seated on the floor

46. The narration of Muslim is "(The people) stood up for the *Ishâ'*, when a man came saying: I am in need of something. The Prophet ﷺ started to speak with him privately, in a low voice till people dozed off, or some of them dozed off" and then they got up for prayer." In the narration of al-Baihaqī, "They had to be woken up for prayer, as they had slept to the extent that one could hear some of them snoring." In the narration of al-Tirmidhī, "I saw the companions of the Prophet ﷺ sleeping to the extent that one could hear some of them snoring. But they would stand for prayer without a new ablution."

47. I.e. The blood never stops flowing.

48. In another narration by Abû Dawûd, al-Nasā'ī and Ibn Ḥubān, the Prophet ﷺ said to her: "If it is the blood of menstruation it will be dark (almost black) and recognizable (by women). If it is that then leave the prayer. If it is other than that, then make ablution and pray, for it is only due to a vein."

٧٤ — وَلُحَارِيَّ «تُمْ يَوْصِي لِكُلِّ صَلَاةٍ» ، وَأَشَارَ مُسْنِمٌ إِلَى أَنَّهُ حَدَّثَهَا عَنْهُ

74. In another narration by al Bukhârî, the Prophet ﷺ said to her, “**Make ablution for every prayer.**”

٧٥ وَعَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنْتُ رَجُلًا مَدَّوْغًا مَرَرْتُ الْمَقْدَةَ إِذْ أُنْصِتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ ، فَقَالَ : «فِيهِ الْوُضُوءُ» ، مُتَقَوِّ عَيْنَهُ ، وَتَلَمَّظُ لُحَارِيَّ

75 ‘Alî bin Abî Tâlib (RAA) said ‘I used to pass *madhî*⁴⁹, so I asked a Miqdâd to ask the Prophet ﷺ, about it. He asked him, then he replied, “**One must perform ablution** due to its excretion)” Related by al Bukhârî and Muslim and the wordings are al-Bukhârî’s

٧٦ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ بَعْضَ نِسَائِهِ ، ثُمَّ حَرَّحَ إِلَى الصَّلَاةِ وَلَمْ يَوْصَأْ» ، أَخْرَجَهُ أَحْمَدُ وَصَنَعَهُ الْحَارِثِيُّ

76 Narrated ‘Ā’ishah (RAA) “The Messenger of Allâh kissed one of his wives, and then went out to prayer without performing ablution.” Ahmad related it, but al-Bukhârî reported it to be a weak *Hadith*

٧٧ — وَغَسَّسَ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا ، تَأَشَّكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْئًا ، أَمْ لَا ؟» فَلَا يَخْرُجُ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا» ، أَخْرَجَهُ مُسْلِمٌ

77 Narrated Abû Hurairah (RAA) Allâh’s Messenger ﷺ said “If one of you felt some disturbance in his stomach and was not certain if he had released any wind or not, he should not leave the mosque unless he hears a sound or smells something.” Related by Muslim

49. A white sticky fluid that flows from the sexual organs because of thinking about sexual intercourse or foreplay, etc

٧٨ — وعن طلق بن علي رضي الله عنه - عن قان رجلٌ منسبٌ ذكرى ،
أو قال الرجلُ يمسُّ ذكره في الصلاة ، أعني الوضوء ؟ فقال النبي صلى الله عليه
وسلم « لا ، إنما هو بضعة منك » أخرجه ترمذ ، وصححه ابن حبان ،
وقال ابن المديني هو أحسن من حديث نسره

78 Narrated Talq bin Ali (RAA) "A man said, 'I touched my penis,' or the narrator said, 'If a man touches his penis during the prayer, does he have to perform ablution (in this case)?' The Prophet ﷺ said, "No, for it is just a part of you." Reported by the five Imāms⁵⁰ and Ibn Habbān who graded it as *Sahih*.

٧٩ — وعن بشره بن صفوان - رضي الله عنها - أن رسول الله صلى الله عليه
وسلم قال : « من مس ذكره فليوضأ » أخرجه ترمذ ، وصححه الترمذي
وابن حبان ، وقال البخاري : هو أصح شيء في هذا الباب .

79 Busrah bint Safwān (RAA) said. The Messenger of Allāh ﷺ said, "Whoever touches his penis must perform ablution." Related by the five Imāms and was it declared authentic by at-Tirmidhī and Ibn Habbān. Al-Bukhārī said. It is the most authentic tradition on this topic⁵¹

٨٠ — وعن عائشة رضي الله عنها - أن رسول الله صلى الله عليه
وسلم قال : « من أصابه قيء أو رعد ، أو قلس ، أو مذي فليوضأ ، ثم ليس على

50. Ahmad, Abū Dawūd, at-Tirmidhī an-Nasāī and Ibn Mājah.

51. The consensus of the scholars is that touching the private parts without a barrier (clothes etc.) requires performing ablution. The Hanafī school is of the opinion that it does not require ablution according to the *Hadith* of Talq. But the *Hadith* of Busrah is stronger as it was authenticated by many Imāms and was narrated through different chains of narrators. So the opinion of the majority of scholars is the preferred one, as they said that the *Hadith* of Busrah was narrated later than the first one in Madīnah and is known by a greater number of the Companions. The touching which nullifies ablution is that which is done with the palm of the hand or with the fingers, not that which is done with a nail, the back of a hand or an arm.

صلاته ، وهو في ذلك لا يتكلم» أخرجه ابن ماجه ، وضعفه أحمد وغيره

80 Narrated 'Ā'ishah (RAA) Allāh's Messenger ﷺ said, "If anyone suffers from vomiting, nose bleeding, regurgitation or *madhī* (during the prayer) he must perform ablution, then resume his prayer, (provided) that he did not talk (in the interval between leaving the prayer and resuming it.)" Related by Ibn Mājah, but Ahmad and others declared it to be a weak *Hadith* ⁵²

٨١ — وعن جابر بن سمرة - رضي الله عنه أن رجلاً سأل النبي صلى الله عليه وسلم أتوضأ من لحوم الغنم؟ قال «إبر شئت» ، قال أتوضأ من لحوم الإبل؟ قال «نعم» أخرجه مسلم

81 Narrated Jābir bin Saumrah (RAA): "A man asked the Prophet ﷺ, 'Should we perform ablution after eating mutton?' He said, 'If you wish (make ablution).' The man then asked 'Should we make ablution after eating camel meat?' He said, 'Yes.' Related by Muslim

٨٢ — وعن أبي هريرة - رضي الله عنه قال قال النبي صلى الله عليه وسلم «من غسل ميتاً فتيغسل ، ومن حمله فتيوضأ» أخرجه أحمد والنسائي والترمذي وحسنه ، وقال أحمد لا يصح في هذا الباب شيء

82 Narrated Abu Hurairah (RAA) The Prophet ﷺ said, "Anyone who washed a dead person (made *ghusl* for him) must bathe himself, and he who carries him must perform ablution." Related by Ahmad, an-Nasa'i and at-Tirmidhi, but

52. This *Hadith* is not actually connected to the Prophet ﷺ, but was narrated on the authority of Ibn Juray on the authority of his father (one of the Successors 'Tābi'ī') Therefore the scholars said that it is *Hadith mursal* that in which the link between the Successor (Tābi'ī) and the Prophet ﷺ is missing), and that it is a mistake to link the chain to Aishah RAA, as she did not narrate it. The scholars are of the opinion that in this case he should re-perform his *Wuḍū'* and repeat his prayer

Ahmad said that none of the traditions related in this topic are authentic 53

٨٣ — وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ هِيَ الْكَتَابَ الَّذِي كَسَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَمْرٍو بْنِ خَزْمٍ «أَنْ لَا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ» رَوَاهُ مَالِكٌ مُرْسَلًا ، وَوَصَّه الْأَسَائِيُّ وَأَنْسُ حَيَّانَ ، وَهُوَ مَعْلُولٌ

83 Narrated Abdullāh bin Abū Bakr (RAA) In the letter which was written by Allāh's Messenger to 'Amro bin Hazm. **"None should touch the Qur'ān except one who is (ritually) pure (i.e. *Tāhir*)." Narrated by Mālik as a *Hadith* mursal**

٨٤ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَاةٍ» رَوَاهُ مُسْلِمٌ ، وَعَلَّقَهُ الْخَارِيُّ

84 Narrated A'ishah (RAA) Allāh's Messenger ﷺ used to mention Allāh's Name and (make *dhikr* under all circumstances. Related by Muslim

٨٥ — وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَصَلَّى ، وَلَمْ يَتَوَضَّأْ» أَخْرَجَهُ الدَّارِقُطِيُّ ، وَلَيْسَ

85 Narrated Anas Ibn Mālik (RAA) Allāh's Messenger ﷺ had himself cupped and then prayed without (renewing) his ablution Narrated by ad-Dârqutāni, who declared it to be weak

٨٦ — وَعَنْ مُعَاوِيَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْعَيْنُ وَكَأُءُ الْمَتَةِ ، إِذَا مَامَ الْعِيَابُ اسْتَطْبِقَ الْوُكُوءُ» وَهُوَ أَخْمَدُ وَالصَّرْسِيُّ

86 Narrated Mu'āwiyah Allāh's Messenger ﷺ said, **"The eye is the leather strap of the anus, and when the eyes sleep the leather strap is loosened."** Related by Ahmad and at-Tabarānī

53- The consensus of the scholars is that washing a dead person does not require ablution as the *Ahādith* mentioned here are weak

٨٧ — رَوَى . «وَمَنْ نَامَ فَلْتَوَضَّأْ» . وَهَذِهِ الزِّيَادَةُ فِي هَذَا الْحَدِيثِ عِنْدَ أَبِي دَاوُدَ مِنْ حَدِيثٍ عَلَى ثَوْرٍ قَوْنَهُ «اسْتَطْلَقَ الْوِكَاءُ» ، وَفِي كَلَامِ الْإِسْنَادِ صَعْفٌ

87 He added (ie at Tabarānī), **“So whoever sleeps should perform ablution.”** This addition was declared weak by Abû Dawûd on the authority of Ali, but without his saying, **“The leather strap is loosened.”** The chain of narrators for both this *Hadith* and the previous one, is weak

٨٨ — وَلَئِنْ قَاوَدَ أَتَيْتَا عَنْ ابْنِ شَاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعٌ «إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُصْطَجِعًا» وَفِي إِسْنَادِهِ صَعْفٌ أَيْضًا

88 Abû Dawûd transmitted on the authority of Ibn ‘Abbās (RAA): **“Ablution is obligatory for the one who sleeps lying down.”** This *Hadith* also has a weak chain of narrators

٨٩ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «بِأَتِي أَحَدَكُمْ الشَّيْطَانُ فِي صَلَاتِهِ ، فَيَتَفَحَّصُ فِي مَقْعَدَتِهِ فَيَحْتِيلُ بِهِ أَنَّهُ أَخَذَ ، وَلَمْ يَخُذْ ، فَبِذَا وَجَدَ ذَلِكَ فَلَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا ، أَوْ بَجْدٍ رِيحًا» أَخْرَجَهُ التِّرْمِذِيُّ

89 Narrated Ibn ‘Abbās (RAA) Allāh’s Messenger ﷺ said, **“The devil comes to one of you while he is praying, and blows in his posterior, so he doubts that he has broken his ablution (due to releasing wind) but actually he has not. So if anyone experiences this feeling, he should not leave his prayer unless he hears a sound or smells something.”** Related by al Bazzār

٩٠ — وَأَصْلُهُ فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ

90 The previous *Hadith* is supported by a narration originally mentioned in al-Bukhārī and Muslim on the authority of Abdullah Ibn Zaid ⁵⁴

54. Narrated Abbâd Ibn Tamîm “My uncle Abdullah Ibn Zaid asked Allāh’s Messenger ﷺ about a person who imagined that he had passed

٩١ وَمُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ سَمِعَهُ

91 Muslim transmitted something to the same effect on the authority of Abû Hurairah (*Hadith* no 77)

٩٢ وَلِلْحَاكِمِ عَنْ أَبِي سَعِيدٍ مَرْفُوعًا «إِذَا جَاءَ أَحَدُكُمْ الشَّيْطَانُ، فَتَانَ إِثْمًا أَحَدْتُ، فَلْيَقُرْ كَذِبًا» وَأَخْرَجَهُ ابْنُ جُرَّانٍ يَلْفُظُ «فَيَقُولُ فِي نَفْسِهِ».

92 Al-Hâkim transmitted on the authority of Abû Sa'îd al-Khadri (RAA) that the Messenger of Allâh ﷺ said, "If the devil whispered to any one of you and said: You have broken your ablution (you have passed wind), you must say: You told a lie." Ibn Habbân related the *Hadith* with the wordings, "He must say to himself: This is a lie."

بَسَابُ آذَابِ قُصَاةِ الْحَاجَةِ

Chapter VII: Etiquettes of Relieving oneself (going to the bathroom)

٩٣ — عَنْ تِسْ ثَمَرٍ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ — قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْحَلَاءَ وَصَعَّ خَائِمَةً» خَرَجَهُ الْأَرْبَعَةُ، وَهُوَ مَغْلُولٌ

93 Narrated Anas Ibn Mâlik (RAA) "When Allâh's Messenger ﷺ went to the privy, he used to take off his ring ⁵⁵ Reported by the four Imâms, but it has a defect in its chain of narrators) ⁵⁶

wind during the prayer Allâh's Messenger ﷺ replied "He should not leave his prayer unless he hears a sound or smells something."

55- The ring was engraved with *Muhammad Rasûlullâh* (Muhammad is the Messenger of Allâh), so he used to remove it ﷺ as it is not proper to carry something that has Allâh's name upon it while using to the bathroom.

56- It was narrated by Hammâm Ibn Juraj, on the authority of az-Zuhari on the authority of Anas, and its chain of narrators is trustworthy, but Ibn Juraj did not actually hear this *Hadith* from az-Zuhari, but heard it from Zaid bin Sa'ad who heard it from az-Zuhari

٩٤ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ تَخْلَاءُ قُلَّ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ» أَخْرَجَهُ السَّيِّعَةُ .

94 Narrated Anas Ibn Mâlik (RAA): "Whenever Allâh's Messenger ﷺ entered the privy, he used to say, "O Allâh, I seek refuge in You from male and female devils." Related by the seven Imâms ⁵⁷

٩٥ - وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ : «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخِلَاءَ ، فَأَحْبَلُ أَنَا وَعَلَامٌ يَحْوِي إِدَاوَةً مِنْ مَاءٍ وَغَمْرَةً ، فَيَسْتَنْجِي بِالنَّارِ» مَتَّفَقٌ عَلَيْهِ

95 Narrated Anas Ibn Mâlik (RAA): "Whenever Allâh's Messenger ﷺ entered the privy, I along with another boy used to bring him a tumbler full of water and a spear headed stick. He would cleanse himself with water " Agreed upon

٩٦ - وَعَبِ الْمُعِيرَةُ بِنْتُ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَتْ : قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « خُذِ الْإِدَاوَةَ » فَأَنْطَلَقَ حَتَّى تَوَارَى عَنِّي ، فَقَصَصِي حَاجَتَهُ مَتَّفَقٌ عَلَيْهِ .

96 Narrated al-Mughîrah Ibn Shu'bah (RAA): The Messenger of Allâh ﷺ said to me, "Take the tumbler of water away." He went off where I could not see him, and he would then relieve himself " Agreed upon

٩٧ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اتَّقُوا اللَّعَاتِيں أَلَدِي يَحْتَطِي فِي طَرِيقِ النَّاسِ ، أَوْ ظِلِّهِمْ» رَوَاهُ مُسْنَدُ .

97 Narrated Abû Hurairah (RAA): The Prophet ﷺ said, "Beware of the two acts which cause others to curse: relieving yourself in the people's walkways or in their shade." Related by Muslim.

57 Ahmad, al-Bukhârî, Mus..m. Abû Dawûd, at-Tirmidhî, an-Nasâ'î and Ibn Mâjah

٩٨ . . وَرَدَّ أَبُو دَاوُدَ ، عَنْ مُعَاذٍ - رَضِيَ اللَّهُ عَنْهُ «وَالْمَوَارِدُ» وَلَفْظُهُ
«اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ التَّرَرُ فِي الْمَوَارِدِ ، وَقَارَعَةُ الطَّرِيقِ ، وَالظُّلُ»

98. Abû Dawûd added to the above narration, on the authority of Mu'âdh (RAA), "And the waterways." Its wordings are: **"Beware of the three acts which cause others to curse: relieving oneself in the waterways, in the middle of the road and in the places of shade."**

٩٩ — وَالْأَحْمَدُ عَنْ أَبِي عُبَيْسٍ : «أَرُ تَقَعُ مَاءً» ، وَفِيهِمَا صَعْفٌ

99. Ahmad transmitted on the authority of Ibn Abbâs, "Or in a swamp of water." Both this narration and the previous one are declared as weak.

١٠٠ — وَأَخْرَجَ الطَّبْرَانِيُّ : «السُّبْحِيُّ عَنْ قِصَّةِ الْحَاجَةِ تَحْتَ الْأَشْجَرِ الْمُتَمَرَّةِ ، وَصِفَةِ النَّهْرِ الْجَارِي» مِنْ حَدِيثِ أَبِي عُمَرَ بِسَبِّ ضَعِيفٍ .

100. At-Tabarâni also narrated on the authority of Ibn Umar (with a weak chain of narrators) the prohibition of relieving oneself under fruit trees and beside the bank of a flowing river

١٠٠ . . وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا تَغَوَّطَ الرَّجُلَانِ فَلْيَتَوَارَا كُلُّ وَاحِدٍ مِنْهُمَا عَنْ صَاحِبِهِ ، وَلَا يَتَحَدَّثَا ، فَإِنَّ اللَّهَ يَمُصُّ عَنْهُ ذَلِكَ» رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ أَبُو السَّكَنِ ، وَابْنُ الْقَطَّانِ ، وَهُوَ مَعْلُومٌ

101 Narrated Jâbir (RAA) The Messenger of Allâh ﷺ said, **"When two men go to relieve themselves(in the same place) everyone should hide himself from his companion and not converse together, for Allâh detests this."** Related by Ahmad, Ibn as-Sakan and Ibn al-Qattân authenticated it, but it has a defect in its chain of narrators

١٠٢ . . وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . «لَا يَمْسَسُ أَحَدُكُمْ ذِكْرَهُ يَمِينِهِ وَهُوَ يَتَوَلَّى ، وَلَا يَمْسَحُ مِنَ الْحَلَاءِ يَمِينِهِ ، وَلَا يَتَمَسَّ فِي الْآءِ» مَعْقُودٌ عَنْهُ ، وَالْبَقِيُّ بِمُسْنَمٍ

102. Narrated Abû Qatâdah (RAA) Allâh's Messenger ﷺ said,

“None of you should touch his penis with his right hand when passing urine, or wipe himself with his right hand after relieving himself, and he must not breathe into the vessel (while drinking).” Related by al Bukhârî and Muslim, and the wording is Muslim’s

١٠٣ — وعن سلمان رضي الله عنه أن لعنَ بهما رسولُ الله صلى الله عليه وسلم «أن يستقبلَ بقلبه بائطاً أو بولاً، أو أن يستنجي باليمين، أو أن يستنجي بأول من ثلاثة أخجارٍ، أو أن يستنجي برجيعٍ، أو غصمٍ» رواه مسلم

103 Narrated Salmân (RAA): “The Messenger of Allāh ﷺ for bade us from facing the *Qiblah* (direction of the prayer towards the *Ka bah*, while relieving ourselves or passing urine, from cleaning ourselves with our right hand, and from cleaning ourselves with less than three stones. We also should not use an impure substance such as dung or bones to clean ourselves.” Related by Muslim

١٠٤ — وبسَّطه عن أبي أيوب الأنصاري رضي الله عنه «ولا تستنسو بقلبك بائطاً أو بولاً، ولكن شرفوا أو غربوا»

104 The seven Imâms reported on the authority of Abû Aiyûb a.-Ansârî (RAA “When one of you relieves himself, he should neither face the *Qiblah* nor turn his back on it, but turn towards the East or the West.”

١٠٥ — وعن عائشة رضي الله عنها قالت إن النبي صلى الله عليه وسلم قال: «من أتى البائط فليستتر» رواه أبو داود

105 Narrated ‘Ā’shah (RAA: Allāh’s Messenger ﷺ said, “If anyone goes to relieve himself, he should hide himself from others.” Transmitted by Abû Dawûd

١٠٦ — وعن عائشة أن النبي صلى الله عليه وسلم كان إذا خرج من البائط قال: «عُفرائك» أخرجه الخمسة، وضحَّجه أبو حاتم والحاكم.

106 Narrated ‘Ā’ishah (RAA) When Allāh’s Messenger ﷺ came out from the privy, he used to say, “O Allāh I seek Your

forgiveness.” Related by the five Imâms Abû Hâtim and al Hâkim graded it as *Sahih*

١٠٧ - وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَدِيطٌ ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ ، فَوَجَدْتُ حَجَرَيْنِ ، وَبِمِ أَحَدِ ثَلَاثٍ ، فَأَتَيْتُهُ بِرَوْثَةٍ ، فَأَخَذَهَا وَأَتَى الرَّوْثَةَ ، وَقَالَ «هَذَا رَجَسٌ - وَرَجَسٌ» أَخْرَجَهُ الْبُخَارِيُّ ، وَرَوَاهُ أَحْمَدُ وَدَارِقُطْنِي «أَتَى بِغَيْرِهَا»

107 Narrated Ibn Mas'ūd "The Prophet ﷺ went to relieve himself and commanded me to bring three stones, I found two stones but could not find a third, so I brought a piece of dried dung. He took the stones and threw away the dung, and said, **"This is *Rajs*** (anything which is impure, filthy, abominable)" Related by al-Bukhârî Ahmad and ad-Dârqutnî added, **"Bring me another one instead of the dung."**

١٠٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ : «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُسْتَحَى بِعَظْمٍ ، أَوْ رَوْثَةٍ ، وَقَالَ «إِنَّهُمَا لَا يُطَهَّرَانِ» رَوَاهُ الدَّرَقُطْنِيُّ وَصَحَّحَهُ

108. Narrated Abû Hurairah (RAA) The Prophet ﷺ prohibited that one cleans his private parts with bones or dung and said, **"Neither of them purify."** Related by ad-Dârqutnî who graded it as *Sahih*

١٠٩ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اسْتَبْرَهُوا مِنَ الْبَوْلِ ، فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ» رَوَاهُ الدَّرَقُطْنِيُّ

109 Narrated Abû Hurairah RAA The Prophet ﷺ said, **"Keep yourselves clean from (any traces) of urine, for it is the cause of most of the punishment of the grave."** Related by ad Dârqutnî

١١٠ - وَنَحَاكُم «أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ» وَهُوَ صَحِيحُ الْإِسْلَامِ

110 Al Hâkim transmitted with a sound chain of narrators **"Most of the punishment of the grave is because of urine."**

١١١ - وعن سُرَاقَةَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : «عُمِّمًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَلَاءِ أَنْ يَقْعُدَ عَلَى الْيُسْرَى ، وَتَنْصِبَ الْيُمْنَى » رَوَاهُ أَشْهَقِي
سَبَدٍ ضَعِيفٍ

111 Narrated Surāqah bin Mālik (RAA) Allāh's Messenger ﷺ taught us, when in the privy, to sit on the left (foot while squatting) while propping up the right one." Related by al-Baihaqī with a weak chain of narrators

١١٢ - وعن عيسى بن يزيد عن أبيه - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . «إِذَا بَالَ أَحَدُكُمْ فَلْيَسِّرْ ذِكْرَهُ ثَلَاثَ مَرَّاتٍ» رَوَاهُ ابْنُ مَاجَةَ
سَبَدٍ ضَعِيفٍ

112 Narrated Isā bin Yazdād on the authority of his father (RAA) The Prophet ﷺ said, "When any of you passes urine, he must pull his penis three times." Related by Ibn Mājah with a weak chain of narrators.

١١٣ - وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ أَهْلَ قُبَاءٍ ، فَقَالَ : «إِنَّ اللَّهَ يُشْفِي عَيْنَكُمْ» ، فَقَالُوا : إِنَّا نَشْفِي الْحَجَارَةَ الْمَاءِ رَوَاهُ التِّرْمِذِيُّ سَبَدٍ ضَعِيفٍ ، وَأَصْلُهُ فِي أَبِي دَاوُدَ

113 Narrated Ibn 'Abbās (RAA) The Messenger of Allāh ﷺ asked the people of Qubā', "Allāh is praising you!" They replied, 'We use water to cleanse ourselves after using stones' Al-Bazzār related it with a weak chain of narrators

١١٤ - وَصَحَّحَهُ ابْنُ حُرَيْمَةَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - بِدُونِ ذِكْرِ الْحَجَارَةِ

114. Ibn Khuzaimah declared the aforementioned *Hadīth* authentic, through the narration of Abū Hurairah, but without mentioning the stones

بَابُ الْغُسْلِ وَحُكْمِ الْحَبِّ

Chapter VIII: The full ritual ablution (al-Ghusl) and the Hukm (ordinance) of the person in a state of major ritual impurity (Junub)

١١٥ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَاءُ مِنْ الْمَاءِ». رَوَاهُ مُسْنَدُ، وَأَصْنَعُهُ فِي الْبُخَارِيِّ

115. Narrated Abû Sa'îd al Khudrî (RAA): Allâh's Messenger ﷺ said, "Water (washing) is (obligatory) after (ejaculation of) sperm." Related by Muslim The full narration of this Hadith is found in al-Bukhârî

١١٦ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، ثُمَّ جَهَّزَهَا، فَقَدْ وَجَبَ الْغُسْلُ» مَقْنُونٌ عَلَيْهِ

116. Narrated Abû Hurairah (RAA): The Prophet ﷺ said, "When anyone sits between the four parts of her body (arms and legs, of his wife) and exerts himself (has intercourse with her), bathing (*Ghusl*) becomes obligatory (for both)." Agreed upon

١١٧ — وَرَوَاهُ مُسْنَدُ: «وَأِنْ لَمْ يَتْرُكْ»

117 Muslim added (to the above narration), "Even if he does not emit fluid."

١١٨ — وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فِي الْمَرْأَةِ تَرَى فِي مَتَامِهَا مَا يَرَى الرَّجُلُ»: «تَغْسِلُ» مَقْنُونٌ عَلَيْهِ

118 Narrated Anas Ibn Mâlik (RAA): Allâh's Messenger ﷺ said -concerning a woman who has a wet dream as the man has, "She must perform *Ghusl*.⁵⁸" Agreed upon

58- The Prophet ﷺ said this as an answer to Umm Sulaim, who asked, Does a woman have to perform *ghusl* if she has a wet dream? He said ﷺ, "Yes, if she sees the liquid (sexual fluid)."

١١٩ رَأَى مُسْنِمٌ فَقَالَتْ أُمُّ سَلَمَةَ وَهَلْ يَكُونُ هَذَا؟ قَالَ «نَعَمْ، فَمَنْ أَيْسَرُ يَكُونُ الشَّبَهُ؟»

119. Musam added (to the above narration), Umm Salamah then said, Does a woman have sexual dreams? He replied ﷺ, "Yes she does, how does her child resemble her?"

١٢٠ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنْ أَرْبَعٍ مِنَ الْحَدَثِ، وَيَوْمَ الْجُمُعَةِ، وَمِنْ الْحِجَامَةِ، وَمِنْ غُسْلِ الْمَيِّتِ» رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

120 Narrated A'ishah (RAA) Allāh's Messenger ﷺ used perform *ghusl* due to four things: *janābah* (a state of major ritual sexual impurity), on a Friday, after being cupped and after washing the dead. Related by Abū Dawūd and Ibn Khuzaimah graded it as *Sahih*

١٢١ — وَغَسَّ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - فِي قِصَّةِ ثَمَامَةَ بْنِ أَنَالٍ عِنْدَ أَسْنَمَ وَأَمْرَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَغْتَسِلَ رَوَاهُ عَبْدُ الرَّزَّاقِ وَأَصْنَعُهُ مَقْفُوعٌ عَلَيْهِ

121 Narrated Abū Hurairah (RAA) concerning the story of Thumamah Ibn Uthāl⁵⁹ when he embraced Islām, 'The Prophet ﷺ commanded him to perform *ghusl*' Related by 'Abdur Razzāq, and the original full narration related to this issue is agreed upon

١٢٢ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ» أَخْرَجَهُ السَّعْدِيُّ

122 Narrated Abū Sa'īd al-Khudri (RAA) Allāh's Messenger

59. Thumamah Ibn Uthāl a. Hanafi was captured and the companions tied him to a pillar of the mosque. He eventually embraced Islām and the Prophet ﷺ untied him and ordered him to go to the garden of Abū Talhan and perform *ghusl*. He then performed *ghusl* and prayed two *Rak'ah*. The Prophet ﷺ said, 'Indeed your brother has become a fine Musam.' (Related by Ahmad)

ﷺ said, **“Performing *Ghusl* is obligatory on every adult.”**
Related by the seven Imāms.

١٢٣ — وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَتَغَمَّدَ، وَمِنْ عَنَسٍ فَغَسَّلَ أَفْصَلَ»
رَوَاهُ الْحَمْسَةُ، وَخُسَّهُ التِّرْمِذِيُّ

123 Narrated Samurah b:n Jundub (RAA) Allāh's Messenger ﷺ said, **“If you perform ablution on a Friday it is sufficient, but if you perform *Ghusl* it is more superior.”** Related by the five Imāms

١٢٤ — وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرِئُنَا الْقُرْآنَ مَا نَحْنُ بِكَافِلِينَ» رَوَاهُ الْحَمْسَةُ، وَهَذَا لَفْظُ التِّرْمِذِيِّ، وَصَحَّحَهُ، وَخُسَّهُ ابْنُ حِبَّانَ

124 Narrated 'Alī (RAA): **“The Messenger of Allāh ﷺ used to recite the Qur'ān to us unless he was *Junub* (in a state of major ritual impurity) ”** Related by the five, and these are the wordings of at-Tirmidhī who authenticated it. Ibn Hibbān graded it as *Hasan*

١٢٥ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أَتَى أَحَدُكُمْ أَهْلُهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا»
رَوَاهُ مُسْلِمٌ .

125. Narrated Abū Sa'īd al-Khudrī (RAA): Allāh's Messenger ﷺ said, **“When one of you has intercourse with his wife, and wishes to repeat it, he should perform ablution⁶⁰ between the two acts.”** Related by Muslim.

١٢٦ — رَأَى الْحَاكِمُ «عَائِدَةً أَنْشَطَ بِلَعُودِ»

126. Al-Hâkīm added (to the above narration) **“For it makes the return more vivacious.”**

60- It is a recommended act in this case

١٢٧ - وَلِلْأَرْبَعَةِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ جُنُبٌ، مِنْ غَيْرِ أَنْ يَغْسِلَ مَاءً، وَهُوَ مَعْلُولٌ»

127 The four Imāms reported on the authority of 'Ā'ishah (RAA) who said, "Al-lāh's Messenger ﷺ used to sleep while he is *junub* without touching water" This *Hadīth* has a defect

١٢٨ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَسَلَ مِنَ الْجَنَابَةِ يَتَدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يَفْرَعُ بِمِصْبَحِهِ عَنِ شِمَالِهِ فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَبْصُصُ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيَدْخُلُ أَصْبَعَهُ فِي أَصُولِ الشَّعْرِ، ثُمَّ يَحْضُ عَلَى رَأْسِهِ ثَلَاثَ حَضَبَاتٍ، ثُمَّ أَقَاصَ عَنِ سَائِرِ جَسَدِهِ، ثُمَّ عَسَلَ جُلْبَتَهُ مُتَّقِ عَيْنَهُ، وَالتَّمْطِ بِمُسْلِمٍ»

128. Narrated 'Ā'ishah (RAA) "When the Messenger of Al-lāh performed *Ghusl* after sexual intercourse, he first washed his hands, then he poured water over his left hand with his right hand and washed his private parts. He would then perform ablation for prayer, take some water and wash his hair thoroughly down to the roots then he poured water over his head three times and then poured water over the rest of his body, then washed his feet." Agreed upon, and the wording is Muslim's

١٢٩ - وَهَذَا مِنْ حَدِيثٍ مِيمُونَةٍ «ثُمَّ أَفْرَعُ عَنِ فَرْجِهِ وَعَسَلُهُ بِشِمَالِهِ، ثُمَّ صَرَبْتُ بِهَا الْأَرْضَ»

129. Al-Bukhārī and Muslim transmitted on the authority of Maimūnah (RAA) "Then he ﷺ poured water over his private parts and washed it with his left hand, then rubbed his hand on the ground"

١٣ - وَهِيَ رَوَاهُ فَمَسَحَهَا بِالتُّرْبِ، وَهِيَ آخِرُهُ ثُمَّ أَتَيْتُهُ بِأَمْتِدِيلٍ، فَزِدْتُهُ، وَهِيَ رَجَعَنُ يَتَقَصُّ الْمَاءَ بِيَدِهِ

130. In another narration, she said, 'And he wiped it with earth.' This version concludes, 'I handed him a piece of cloth, but he did not take it.' 'He started shaking the water off with his hand'

١٣١ - وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ : قُتِلَ يَا رَسُولَ اللَّهِ ، أَنِّي امْرَأَةٌ أَشَدُّ شَعْرَ رَأْسِي ، أَفَأَتَمُصُّهُ لِعَسَلِ الْخَنَازِ ؟ رَمَى رَأْسِي وَانْحَصَتْ ، قَالَ : « لَا ، إِنَّمَا يَكْفِيكَ أَنْ تَحْثِي عَلَى رَأْسِكَ ثَلَاثَ حَثِيَّاتٍ » . رَوَاهُ مُسْلِمٌ

131 Narrated Umm Salamah (RAA), 'I said, 'O Messenger of Allāh I am a woman who keeps her hair closely plaited Do I have to undo them for *Ghusl* after sexual intercourse?' In another narration, 'and after the end of menses?' He replied ﷺ, "No, it is enough for you to throw three handfuls of water over your head." Related by Muslim

١٣٢ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنِّي لَا أُجِزُ الْمَسْجِدَ بِخَانِصٍ وَلَا جُبِّ » . رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

132 Narrated 'Ā'ishah (RAA) 'Allāh's Messenger ﷺ said, "It is not permitted for a menstruating woman or one who is *junub* (sexually impure) to stay in the mosque." Related by Abū Dawūd and Ibn Khuzaimah graded it as *Sahih*

١٣٣ - وَعَنْهَا - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : « كُنْتُ أُغْسِلُ بَيْنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ ، تُخْتَلِمُ أَيْدِيَا بَيْنَهُ مِنَ الْحَجَابَةِ » مُتَّفَقٌ عَلَيْهِ ، وَرَوَاهُ ابْنُ حِبَّانٍ : وَتَلَفَّيْ أَيْدِيَا

133 Narrated 'Ā'ishah (RAA): 'Allāh's Messenger and I used to wash(perform *Ghusl*) from the same bowl after sexual impurity, and our hands were alternating in taking the water)' Agreed upon Ibn Habbān added, 'and our hands were crossing over each other'

١٣٤ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنِّي تَحْتَ كُلِّ شَعْرَةٍ حَبَابَةٌ ، فَغَسِّلُوا السَّعْرَ ، وَأَنْفُوا الشَّرَّ » رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ وَصَفَّاهُ

134 Narrated Abū Hurairah (RAA), 'Allāh's Messenger ﷺ

said, "There is *Janâbah* (trace of sexual impurity) under every hair, so wash your hair and cleanse the skin." Abu Dawûd and at-Tirmidhî transmitted it but they declared it to be weak

١٣٥ — وَالْأَحْمَدُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَحْوَةٌ، وَفِيهِ رَأْيُ مَجْهُولٍ

135 Ahîmad transmitted a similar narration to the above, on the authority of Â'ishah (RAA), but this version has an unknown transmitter

بَابُ التَّيَمُّمِ

Chapter IX: Dry Ablution (at-Tayammum)

١٣٦ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أُعْطِيتُ خَمْسًا، سَمُّ يُعْطَاهُنَّ أَحَدٌ قُلِّي تَصِرْتُ بِالرُّعْبِ مَسِيرَهُ شَهْرًا، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، فَأَيُّ رَجُلٍ أَذْرَكَهُ الصَّلَاةُ فَلْيَصِلْ»، وَذَكَرَ الْحَدِيثَ

136 Narrated Jābir (RAA): The Messenger of Allāh ﷺ said, "I have been given five things, which were not given to any one else before me: I have been made victorious due to the fear (of my enemy), for a distance of one month's journey; the earth has been made for me (and for my followers) a place for prayer and something with which to perform *Tayammum* (to purify oneself for prayer). Therefore anyone of my followers can pray (anywhere) and at any time that the prayer is due.⁶¹"

١٣٧ — وَفِي حَدِيثٍ حَدَّثَهُ - رَضِيَ اللَّهُ عَنْهُ - عِنْدَ مُسْلِمٍ «وَجُعِلَتْ لَنَا طَهْرًا، إِذَا تَمَّ نَجَسْنَا»

137 In another narration by Hudhaifah (RAA) "And the soil of the earth had been made for us as a means with which to

61 The rest of the *Hadith* is. "The war booty has been made *Halâl* (lawful) for me, and this was not lawful for anyone else before me; I have been give the right of intercession on the day of Judgment), and every Prophet used to only be sent to his nation, but I have been sent to all mankind." Agreed upon.

purify ourselves (for prayer), when we cannot find water.”
Related by Muslim.

١٣٨ — وَعَنْ عَلِيٍّ عِنْدَ أَحْمَدَ «رَجَعَتِ الْأَرْضُ لِي طَهُورًا».

138 Ahmad transmitted on the authority of Ali (RAA) **“The earth (dust) has been made for me as a means for purification.”**

١٣٩ وَعَنْ عُمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ نَحْيَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ ، فَأَجَبْتُ ، فَلَمْ أَجِدِ الْمَاءَ ، فَتَمَرَّعْتُ فِي الصَّعِيدِ كَمَا تَمَرَّعُ الدَّابَّةُ ، ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ لَهُ ذَلِكَ ، فَقَالَ «إِنَّمَا يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا» ، ثُمَّ صَرَبَ بِيَدَيْهِ الْأَرْضَ صَرْبَةً وَاحِدَةً ، ثُمَّ مَسَحَ السَّمَالَ عَلَى الْيَمِينِ ، وَظَاهَرَ كَفَّهُ رُوحَهُ مُنَعِقًا عَنْهُ ، وَالْقَفْطُ بِمُسْلِمٍ

139 Narrated ‘Ammâr bin Yâsir (RAA): “The Messenger of Allâh ﷺ sent me on some errands and I became *junub* (sexually impure), and could not find water I rolled myself in the dirt just as an animal does. I then came to the Prophet ﷺ and mentioned that to him, He said, **“This would have been enough for you,”** and he struck the earth with his hands once, then he wiped the right hand with the left one, the outside of the palms of his hands and his face “Agreed upon, and the wording is Muslim’s

١٤٠ وَفِي رَوَايَةٍ لِلْخَزَرِيِّ «وَصَرَبَ بِكَفَيْهِ الْأَرْضَ ، وَنَفَخَ فِيهِمَا ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَيْهِ»

140 In a version by al-Bukhârî ‘Ammâr said, ‘He ﷺ struck the earth with the palms of his hands, blew in them and wiped his face and hands with them.’

١٤١ — وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْيَمِينُ صَرْبَتُ صَرْبَةِ الْوُجْهِ ، وَالْيَمِينُ إِلَى الْمَرْفَقَيْنِ» رَوَاهُ الدَّارِقُطِيُّ ، وَصَحَّحَ الْأَلُمَّةُ وَفَقَّهُ

141 Narrated Ibn Umar (RAA) Allâh’s Messenger ﷺ said

“Tayammum is two strikes: one for the face and the other for the hands up to the elbows.” Related by ad-Dāraquṭnī

١٤٢ وعن أبي هريرة رضى الله عنه - قال قال رسول الله صلى الله عليه وسلم «الصعيد وضوء المُنْتَمِ ، وإن لم يجد الماء عشر سنين ، فلا وضوء له ، فبسط يده ، وليمسه بسترته» . رواه الترمذى وصححه ابن المطايع ، يكنى صوب الدارقطني يرسله

142. Narrated Abū Hurairah (RAA) Allāh's Messenger ﷺ said, **“The soil is a purifier for a Muslim, even if he does not find water for ten years, but if he finds water, he must fear Allāh and let it touch his skin.”**⁶²

١٤٣ وشريمدي عن أبي هريرة ، وصححه

143 Narrated Abū Dharr (RAA) a similar *Hadīth* transmitted by at Tirmidhī

١٤٤ - وعن أبي سعيد الخدري رضى الله عنه قال خرج رجلان في سفر ، فحسرت صلاة ، ونس معها ماء ، فبمما صعيدا طيبا ، فغسل ، ثم وجد الماء في ثوب ، فأعاد أحدهما الصلاة والوضوء ، ولم يعد الآخر ، ثم أتى رسول الله صلى الله عليه وسلم فذكر ذلك له ، فقال لذي لم يعد «أصبت سنة ، وأجر ثلث صلاتك» ، وقال للآخر «لست بالأجر مرتين» رواه أبو داود والنسائي

144. Narrated Abū Sa'īd a. Khudri (RAA) 'Two men went out on a journey, and when it was time for prayer, and having no water with them, they performed *tayammum* and prayed. Then they found some water during the time of the same prayer. One of them repeated his prayer with abution and the other did not. When they saw the Messenger of Allāh ﷺ, they asked him about the proper procedure in such a case. He said to the one who did

62. He must perform *Chusl* as soon as he finds water, if he was originally *junah*

not repeat his prayer, 'You have acted according to the *Sunnah* and your prayer is sufficient for you.' He said to the other, 'You will get a double reward.' Related by Abû Dawûd and an-Nasâ'î

١٤٥ وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ {وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ} فَإِنْ كَانَ دَلَّ الرَّجُلَ الْجِرَاحَةَ فِي سَبِيلِ اللَّهِ وَتَقَرُّوْهُ ، فَيَحْبُثُ ، فَيَحَافُ أَنْ يَمُوتَ أَنْ يُغْتَسَلَ تَتِمُّ رَوَاهُ الدَّارِقُطْنِيُّ مُوَفَّقًا ، وَرَفَعَهُ النَّوَوِيُّ ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ ، وَالْحَاكِمُ

145 Narrated Ibn Abbâs RAA: concerning the verse, "**And if you are ill or on a journey.**" (*an-Nisâ': 43*- he said, 'If a man has a wound, which he suffered during Jihâd (in the cause of Allâh) or ulcers, then he became *junub* (sexually impure) and is afraid that if he bathes he would die, he may perform ablution with clean earth (*Tayammum*). Related by ad-Dâraqutnî. And al-Bazzar (who traced it back to the Prophet ﷺ) Ibn Khuzaimah and al-Hâkim graded it as *Sahîh*

١٤٦ — وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ «الْكُسْبُ إِحْدَى ثَلَاثٍ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَمَرَنِي أَنْ أَمْسَحَ عَلَى الْحَتَائِرِ»
رواه ابنُ ماجه بسندٍ جيدٍ

146 Narrated 'Alî (RAA) 'When one of my forearms was fractured I consulted Allâh's Messenger ﷺ, so he commanded me to wipe over the bandages or cast.' Related by Ibn Mâjah with a very weak chain of narrators

١٤٧ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ فِي الرَّجُلِ الَّذِي شُجَّ ، فَأَعْسَلَ صُمَامَ «إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَسْمُمَ ، وَيَقْضِبَ عَلَى جُرْحِهِ حَرْقَةً ، ثُمَّ يَمْسَحَ عَلَيْهَا ، وَيَغْسِلُ سَائِرَ جَسَدِهِ» رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ فِيهِ ضَعْفٌ ، وَفِيهِ اخْتِلَافٌ عَلَى رَوَاةِ

147 Narrated Jâbir (RAA) concerning the man who had a head injury, then he made *Ghisl* and died. The Messenger of Allâh ﷺ said, "It would have been enough for him to perform

tayammum and wrap it with something and wipe over the wrapping and wash the rest of his body." Related by Abû Dawûd, but there is a weakness in its chain of narrators.

١٤٨ — وَعَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ «سُئِلَ أَنَّهُ لَا يُصَلِّي الرَّجُلُ بِالتَّيَمُّمِ إِلَّا صَلَاةً وَاحِدَةً ، ثُمَّ يَتَيَمَّمُ لِلصَّلَاةِ الْآخَرَى» رَوَاهُ ابْنُ أَبِي قَتَيْبٍ بِإِسْنَادٍ ضَعِيفٍ جِدًّا

148 Narrated Ibn 'Abbâs (RAA): 'It is from the *Sunnah* of the Prophet ﷺ for the man to pray only one prayer with each *tayammum*, and then perform *tayammum* for the next prayer' Related by ad-Dâraquṭnî but with a very weak chain of narrators

بَابُ الْحَيْضِ

Chapter X: Menstruation

١٤٩ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَخَاصُ ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنْ دَمُ الْحَيْضِ دَمٌ أَسْوَدُ يُغْرِبُ ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ ، فَإِذَا كَانَ الْآخِرُ فَوَضِّي وَضَّيْتُ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانٍ وَالْحَاكِمُ ، وَسَنَنَهُ أَبُو حَاتِمٍ

149 Narrated 'Ā'ishah (RAA): 'Fāṭmah bint Abī Ḥubaiṣh used to have a prolonged flow of blood (*Istihādah*), so the Messenger of Allāh ﷺ said "If it is the blood of menstruation it will be dark (almost black) and recognizable (by women). If it is that then leave the prayer. If it is other than that, then make ablution and pray." Related by Abû Dawûd, an-Nasâ'î and Ibn Ḥubbân and a. Ḥâkim graded it as *Sahih*.

١٥٠ وَفِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ عِنْدَ أَبِي دَاوُدَ «وَالْحَيْضُ فِي مَرْكَبٍ ، فَإِذَا رَأَتْ صَغْرَةً فَوَقَى الْمَاءَ فَتَغَسِّلُ بَصْطُهَا وَتَغْصِرُ ، غُسْلًا وَاحِدًا ، وَتَغْتَسِلُ لِمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا ، وَتَغْتَسِلُ لِفَجْرِ غُسْلًا وَاحِدًا ، وَتَوَضَّأُ فَيَسَّ ذَلِكَ»

150 In the narration of Asmâ' bint Umais, Abû Dawûd trans-

mitted, 'She should sit in a tub, and if she sees yellowness appearing (on top of the water) she should wash (three times), once for the noon (*Dhuhr*) and afternoon (*Asr*) prayer and once for the sunset (*Maghrib*) and late night (*'Ishâ'*) prayer and once for the dawn (*Fajr*) prayer and she should then perform abution in between those times."

١٥١ وَعَنْ حَمَّةَ بِنْتِ جَحْشٍ قَالَتْ : كُنْتُ أُسْتَحَاضُ خَيْصَةً كَثْرَةُ شِدِيدَةٍ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَفْتِيهِ ، فَقَالَ : «إِنَّمَا هِيَ رَكْعَةٌ مِنَ الشَّيْطَانِ ، فَتُحِبِّصِي سِتَّةَ أَيَّامٍ ، أَوْ سَبْعَةَ أَيَّامٍ ، ثُمَّ تَغْسِلِي ، فَإِذَا اسْتَقْبَلَتْ فَصَلِّي أَرْبَعَةَ وَعِشْرِينَ ، أَوْ ثَلَاثَةَ وَعِشْرِينَ ، وَصُومِي ، وَصَلِّي ، فَإِذَا ذَكَرْتَ يُحْرَمُكَ ، وَكَذَلِكَ تَفْعَلِي كُلَّ شَهْرٍ كَمَا تَحِيضُ النِّسَاءُ ، فَإِنْ قَوِيَ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي الْعَصْرَ ، ثُمَّ تَغْسِلِي حِينَ يَطْهَرِينَ ، وَتُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعًا ، ثُمَّ تُؤَخِّرِينَ الْمَغْرِبَ وَتُعَجِّلِينَ الْعِشَاءَ ، ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ ، فَافْعَلِي ، وَتَغْسِلِينَ مَعَ الصُّبْحِ وَتُصْبِينَ ، قَالَ : وَهُوَ أَعَجَبُ الْأَمْرِينِ إِلَيَّ » رَوَاهُ الْحَمَّسِيُّ إِلَّا النَّسَائِيَّ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَحَسَنَهُ الْبُخَارِيُّ

151 Narrated Hannah bint Jahsh, 'I had a very strong prolonged flow of blood I went to the Prophet ﷺ to ask him about it. He said to her, "This is a strike from Satan. So observe your menses for six or seven days, and then perform *Ghusl* until you see that you are clean. Pray for twenty-four or twenty-three nights and days and fast, and that will be sufficient for you. Do that every month as the other women become pure and menstruate. But if you are strong enough to delay the *Dhuhr* (noon) prayer and hasten the *Asr* (afternoon) prayer, then make *Ghusl* when you are purified and pray the *Dhuhr* and *Asr* prayers together; to delay the *Maghrib* (sunset) and hasten the *'Ishâ'* prayer, and perform *Ghusl* and combine the *Maghrib* and the *'Ishâ'* prayer together. Do so, and then wash at dawn and pray the *Fajr*. This is how you may pray and fast if you have the ability to do so. And he said, "That is the more preferable way to me." Related by the five Imâms except an Nasa'i and was authenticated by at-Tirmidhi

١٥٢ - وعن عائشة رضي الله عنها أن أم حبيبة بنت جحش شكت إلى رسول الله صلى الله عليه وسلم الدم ، فقال « امكثي قدر ما كانت تحسك حيضك ، ثم اغتسلي » ، فكانت تغسل لكل صلاة . رواه مسلم

152 Narrated A'ishah (RAA) 'Um Habībah bint Jahsh complained to the Prophet ﷺ about a prolonged flow of blood. He said to her, "**Keep away (from prayer) as long as your normal period used to prevent you (from praying), and afterwards she should perform Ghusl (and pray)**" (She used to wash for every prayer) Related by Muslim.

١٥٣ - وفي رواية للبخاري «وتوصيتي بكل صلاة» وهي لأبي داود ، وغيره من وجه آخر

153 In another version by al Bukhārī he ﷺ said, "**And perform ablution for every prayer.**" Abū Dawūd and others transmitted a similar narration

١٥٤ - وعن أم عطية رضي الله عنها - قالت «كنا لا نعد الكثرة والصفرة عند الطهر شيئا» رواه البخاري ، وأبو داود ، واللقطلة

154 Narrated Umm 'Atiyah (RAA) 'After we were pure, we did not consider the yellow or muddy discharge to be anything (i.e. of the menses blood) " Related by al Bukhārī and Abu Dawūd and the wording is his

١٥٥ - وعن أنس - رضي الله عنه - أن اليهود كانت إذا حاضت المرأة فبهن ثم يواكبنها ، فقال النبي صلى الله عليه وسلم «اصنعوا كل شيء إلا التكاثر» رواه مسلم

155 Narrated Anas (RAA) 'When a Jewish woman was menstruating, they would not eat with her. The Prophet ﷺ then said, "**Do everything except sexual intercourse.**" Related by Muslim.

١٥٦ - وعن عائشة - رضي الله عنها قالت «كان رسول الله صلى الله عليه وسلم يأمرني فأغتررُ، فيبشُرني وأنا حائضٌ» مُتَّفَقٌ عَلَيْهِ

156 Narrated A'ishah (RAA) 'When I was menstruating, the Prophet ﷺ would order me to wrap myself up (with an *Izâr*, which is a dress worn below the waist) and would start fondling me" Agreed upon

١٥٧ - وعن ابن عباس - رضي الله عنهما - عن رسول الله صلى الله عليه وسلم «بِأَيِّ أَمْرٍ أَتَى امْرَأَتُهُ وَهِيَ حَائِضٌ - قَالَ «يَبْصُقُ بِسِوَايَ» أَوْ يَصْفِ دِينَارَ رِوَاهُ الْخَمْسَةُ وَصَحَّحَهُ الْحَاكِمُ، وَابْنُ الْقَطَّابِ، وَجَحَّحَ غَيْرُهُمَا وَقَفَهُ

157 Narrated Ibn 'Abbâs (RAA) that the Messenger of Allâh ﷺ said, concerning the man who has intercourse with his wife during her menses, "**He must pay a Dînâr or half a Dînâr in way of charity.**" Related by the five Imâms, and al-Hâkim authenticated it.

٥٨ - وعن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم «الْبُيُوتُ إِذَا خَاصِبَ الْمَرْأَةُ لَمْ تُصَلَّ، وَلَمْ تَصُمْ؟» مُتَّفَقٌ عَلَيْهِ، فِي حَدِيثٍ طَوِيلٍ

158 Narrated Abû Sa'îd al-Khudrî (RAA) Allâh's Messenger ﷺ said, "**Is it not the case that when a woman menstruates she neither prays nor fasts?**" Agreed upon, and this is an extract from a long Hadîth

١٥٩ - وعن عائشة رضي الله تعالى عنها قالت لما جئنا سرِفَ حَصْبٍ، بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَفْعَلِي مَا يَفْعَلُ الْحَائِضُ، غَيْرَ أَنَّ لَا يَصُومُ بِأَنْثَى حَتَّى تَطْهُرَ» مُتَّفَقٌ عَلَيْهِ، فِي حَدِيثٍ طَوِيلٍ

159 Narrated A'ishah (RAA) 'When we reached Sarîf, I menstruated The Prophet ﷺ said, "**You should perform all that a pilgrim would do, except circumambulation until you are**

pure (i.e. performed *Ghusl*) " Agreed upon, and this is an extract from a long *Hadith*

٦ وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَجِزُ لِرَجُلٍ مِنْ أَمْرٍ أَنَّهُ ، وَهِيَ خَائِضٌ ؟ فَقَالَ « مَا فَوْقَ الْإِزَارِ »
رَوَاهُ أَبُو دَاوُدَ ، وَصَعْفَةُ

160. Narrated Mu'adh Ibn Jabal (RAA) that he asked the Prophet ﷺ, 'What is lawful for a man with his wife when she is menstruating? He replied, "What is above the waist wrapper." Related by Abû Dawûd and declared it to be a weak *Hadith*

١٦١ — وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : « كَانَتْ الْمَرْءَةُ تُعْتَدُ عَنِ عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَنَاسِهَا أَرْبَعِينَ يَوْمًا » ، رَوَاهُ الْحَمْنِيُّ
إِلَّا النَّسَائِيَّ ، وَاللُّقْطُ لِأَبِي دَاوُدَ

161. Narrated Umm Salamah RAA, 'During the lifetime of the Prophet ﷺ, the post-childbirth woman would refrain (from prayer) for forty days after delivery ' Related by the five Imâms except an-Nasâ'î, and the wording is Abû Dawûd's

١٦٢ وَفِي لَفْظِهِ « وَلَمْ يَأْمُرْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِصَاءِ صَلَاةِ الْمَنَاسِ ». وَصَحَّحَهُ الْحَاكِمُ

162. In a version by Abû Dawûd, the Prophet ﷺ would not command her to compensate for the prayers missed during her post-childbirth period

كِتَابُ الصَّلَاةِ

Book II: Prayer

بَابُ الْمَوَاقِيتِ

Chapter I: The times of prayer

١٦٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «وَقْتُ الظُّهْرِ إِذَا رَأَيْتَ الشَّمْسُ ، وَكَانَ ظِلُّ الرَّجُلِ كَقَطْعِهِ مَا لَمْ يَخْضُرْ وَقْتُ الْعَصْرِ ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَضْفِرْ الشَّمْسُ ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغْسِبِ الشَّمْسُ ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ ، وَالْأَوْسَطُ ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْغِبِ الشَّمْسُ» رَوَاهُ مُسْلِمٌ

163 Narrated 'Abd al-lāh Ibn 'Amro RAA) The Messenger of Allāh ﷺ said, "The time of the *Dhuhr* prayer is when the sun passes the meridian and a man's shadow is the same length as his height. It lasts until the time of the *Aṣr* (afternoon) prayer. The time of the *Aṣr* prayer is until the yellowing of the sun (during its setting). The time of the *Maḡrib* prayer is the duration of the twilight. The time of the *Ishā'* prayer is up to the middle of the night,⁶³ and the time of the *Fajr* prayer is from the appearance of the dawn until the time of sunrise." Related by Muslim

63. This is the chosen time or the preferable time for the *Ishā'* prayer, but it is permissible to pray it for the one who missed it until the time of the next prayer, i.e. the *Fajr* prayer in this case. The evidence for this is the *Ḥadīth* reported on the authority of Abū Qatādah that the Prophet ﷺ said, "Missing the prayer due to sleep is not an act of negligence, the real act of negligence occurs when one (is awake and) does not pray until the time of the next prayer is due." Part of a long *Ḥadīth* related by Muslim.

١٦٤ — وَهُ مِنْ حَدِيثِ بُرَيْدَةَ فِي الْعَصْرِ : «وَالشَّمْسُ بَيضاءُ نَفِيَّةٌ» .

164 Muslim transmitted on the authority of Buraidah concerning the time of the *ʿAsr* (afternoon) prayer, **“While the sun was white and clear.”**

١٦٥ — وَمِنْ حَدِيثِ أَبِي مُوسَى : «وَالشَّمْسُ مُرْتَفَعَةٌ»

165 Muslim transmitted on the authority of Abû Mûsâ concerning the *ʿAsr* (afternoon) prayer, **“When the sun was high.”**

١٦٦ — وَعَنْ أَبِي بَرزَةَ لَأَسْلَمِي رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ ، ثُمَّ يَرْجِعُ أَحَدَنَا إِلَى رَحْلِهِ هِيَ أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ ، وَكَانَ يَسْتَجِبُ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ ، وَكَانَ يَكْرَهُ الْيَوْمَ فَنَلَّهِ وَالْحَدِيثُ غَدَهُ وَكَانَ يَتِمُّ مِنَ صَلَاةِ الْعَدَةِ حِينَ يَغْرُبُ الرَّجُلُ جَلِيسُهُ ، وَكَانَ يَمُرُّ بِسَيِّرِ رَجُلٍ الْمَيَّاتَةِ» مُتَّفَقٌ عَلَيْهِ

166 Narrated Abû Barzah (RAA) ‘The Messenger of Allāh ﷺ used to pray the *ʿAsr* prayer at a time, after which a man could go to his dwelling in the outskirts of *Madīnah* (and arrive) while the sun was still not and bright The Prophet ﷺ liked to delay the *Ishâ*’ prayer, and he disliked sleeping before it and talking after it. The Prophet ﷺ used to leave (the mosque, or turn to those praying behind him) after *Fajr* prayer when a man could recognize the person sitting beside him (i.e. because the morning light had broken), and he used to recite between 60 to 100 verses’ Agreed upon

١٦٧ — وَعَسْنَدُهُمَا مِنْ حَدِيثِ جَابِرٍ وَالْعِشَاءُ أَحْيَا يُفَدِّمُهُ ، وَحَيًّا يُؤَخَّرُهَا إِذَا رَفَعُوا اجْتَمَعُوا عَجَلٌ ، وَإِذَا رَأَوْهُمْ أَنْطَأُوا أَخَّرَ ، وَالصُّبْحُ كَانَ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهِ بِعَجَلٍ

167 Al-Bukhârî and Muslim transmitted on the authority of Jâbir (RAA) ‘Sometimes he ﷺ would hasten⁶⁴ the *ʿIshâ*’ and some-

64 I.e. pray it earlier, at the beginning of the time of *Ishâ*’

times he would delay it. He would hasten the *Ishâ'* if he found people gathered (in the mosque), and if he noticed that they were lingering he would delay it. As for the *Fajr* prayer, the Prophet ﷺ would pray it while it was still dark."

١٦٨ — وَالْمُسْلِمُ مِنْ حَدِيثِ أَبِي مُوسَى : « فَأَمَّا الصَّحْرُ حَيْثُ تَشَقُّ الْفَجْرُ ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا »

168 Muslim transmitted on the authority of Abû Mûsâ "The Prophet ﷺ ordered for the *Iqâmah* (the call for the performance of the prayer) of the *Fajr* prayer to be pronounced, when the day broke and people could hardly recognize each another "

١٦٩ — وَعَنْ رَافِعِ بْنِ خَدِيجٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : « كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْصَرِفُ أَحَدُنَا ، وَإِنَّهُ لَيَنْصَرِفُ مَوَاقِعَ تَبَهُهُ مَتَّقًا عَلَيْهِ . »

169 Narrated Râfi' bin Khadij (RAA) "We prayed the *Magh-rîb* prayer with the Messenger of Allâh ﷺ, and one of us would leave afterwards) and would still be able to see where he had shot his arrow (because there was still light in the sky).

١٧٠ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أُعْتِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَ لَيْلَةٍ بَعَثْنَا ، حَتَّى دَهَبَ عَامَةُ اللَّيْلِ ، ثُمَّ خَرَجَ . فَصَلَّى . وَقَالَ « إِنَّهُ لَوَقَفَهَا لَوْلَا أَنِّي أَشَقُّ عَلَى أُمَّتِي » . رَوَاهُ مُسْلِمٌ

170 Narrated 'Â'ishah (RAA) "One night, Allâh's Messenger ﷺ delayed the *Ishâ'* prayer, till a good part of the night had gone (almost one third , then he came out and prayed and said, "This would be the proper time for it,⁶⁵ if it was not too much of a hardship on my nation.⁶⁶" Related by Muslim

65 This is the chosen time and the best for it

66 I.e. I would have delayed it until that time.

١٧١ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَتْحِ جَهَنَّمَ»
مَعْنَى عَلَيْهِ

171 Narrated Abū Hurairah (RAA): The Prophet ﷺ said, **"If the heat becomes extreme, delay the prayer (i.e. *Dhuhr*) until it becomes cool, as extreme heat is from the fragrance of Hell."** Agreed upon.

١٧٢ - وَعَنْ زَائِعِ بْنِ خَدِيجٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَصْبَحُوا بِالصُّبْحِ فَإِنَّهُ أَكْثَرُ أَكْثَمَ لِأَجْرِكُمْ» رَوَاهُ ابْنُ خُزَيْمَةَ ، وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ

172 Narrated Rāfi bin Khadij (RAA): The Prophet ﷺ said, **"Observe the morning prayer till daybreak (i.e. prolong the recital of Qur'ān in prayer, so that you remain in prayer until daybreak), as your reward will be greater."** Related by the five Imāms.

١٧٣ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ أَذْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَذْرَكَ الصُّبْحَ ، وَمَنْ أَذْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَذْرَكَ الْعَصْرَ» مَعْنَى عَلَيْهِ

173 Narrated Abū Hurairah (RAA): The Prophet ﷺ said, **"Whoever catches one *rah'ah* of the *Fajr* prayer before sunrise, he has caught the *Fajr* prayer, and whoever catches one *rah'ah* of the *Asr* prayer before sunset, he has caught the *Asr* prayer."** Agreed upon

١٧٤ - وَلَمْ يُسَمِّ عَنِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - نَحْوَهُ ، وَقَالَ «سَجْدَةً» بَدَلَ «رَكْعَةً» ، ثُمَّ قَالَ : «وَالسَّجْدَةُ إِنَّمَا هِيَ الرُّكْعَةُ»

174. Muslim transmitted on the authority of 'Ā'ishah (RAA) a similar narration where the Prophet ﷺ said, **"One prostration"** instead of "*rah'ah*" and then said, **"a prostration means a *rah'ah*."**

١٧٥ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيَبَ الشَّمْسُ». مُتَّفَقٌ عَلَيْهِ ، وَلَعَظَ مُسْلِمٌ «لَا صَلَاةَ بَعْدَ صَلَاةِ الْمَغْرَبِ».

175 Narrated Abû Sa'îd al Khudrî (RAA) 'I heard the Messenger of Allah ﷺ say, "There is no prayer after the *Fajr* prayer until the sun rises and there is no prayer after the *Asr* prayer until the sun sets." Agreed upon Muslim reported in his narration, "No prayer is to be performed after the *Fajr* prayer."

١٧٦ وَلَهُ عَنْ عُقَّةَ بْنِ عَامِرٍ ثَلَاثُ سَاعَاتٍ كَرِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهَابُنَا أَنْ نَصُلي فِيهِنَّ ، وَأَنْ نَقْرَ فِيهِنَّ مَوْتَانَا «حِينَ تَطْلُعُ الشَّمْسُ بِرَحْعَةٍ حَتَّى تَرْتَفِعَ ، وَحِينَ يَقُومُ ذُلُمُ الظُّهْرِ ، حَتَّى رُؤُوسُ الشَّمْسِ ، وَحِينَ تَنْصَبُ الشَّمْسُ مَغْرُوبٌ»

176 Narrated 'Uqbah b.n 'Âmir "There are three times during which the Prophet ﷺ prohibited us from praying or burying our deceased from sunrise until the sun has risen (a spear's length above the horizon), when the sun is at its meridian, and when the sun is setting until it has completely set" Related by Muslim

١٧٧ - وَالتَّحْكُمُ الثَّانِي عَنْ الشَّافِعِيِّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ بِسَلْبِ ضَعْفٍ ، وَرَدَّ «إِلَّا يَوْمَ الْجُمُعَةِ»

177 Ash Shâfi'î transmitted the second case (prohibition of prayer when the sun is at its meridian, in a narration by Abû Hurairah, but through a weak chain of narrators. He added, 'with the exception of Friday'

١٧٨ - وَكَذَلِكَ لَا يَدُودُ عَنْ أَبِي قَتَادَةَ سَخَرَهُ

178 Abû Dawûd transmitted a similar narration on the authority of Abû Qatâdah

١٧٩ — وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَا بَنِي عَبْدِ مَنَاةٍ ، لَا تَمْنَعُوا أَحَدًا طَوَّفَ بِهِمُ الْبَيْتَ وَصَلَّى آتَاهُ سَاعَهُ شَاءَ مِنْ نَيْلٍ أَوْ بَعْدٍ» رَوَاهُ الْخَمِيسَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حَبَّانَ

179 Narrated Jubair bin Muṭ'im (RAA): The Prophet ﷺ said, **"O tribe of 'Abd Manâf, do not prevent anyone from circumambulating this house (the Ka'bah) or from praying therein at any time they wish."** Related by the five Imâms At-Tirmidhî and Ibn Habbân graded it as *Sahîh*

١٨٠ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْشَّمَقُ الْحُمْرُ» رَوَاهُ الدَّارِمِيُّ ، وَصَحَّحَهُ ابْنُ حَرِيمٍ وَغَيْرُهُ وَفَهُ عَلَى ابْنِ عُمَرَ

180 Narrated Ibn Umar (RAA) The Prophet ﷺ said, **"The evening twilight is its redness (on the horizon)"** Related by ad-Dâruqutnî and declared authentic by Ibn Khuzaimah

١٨١ وَعَنْ أَبِي عَتَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمَحْرُورُ حَرَامٌ فَحَرَّمَ الطَّعَامَ وَتَحَلَّى فِيهِ الصَّلَاةُ ، وَفَحَرَّمَ تَحَرُّمٌ فِيهِ الصَّلَاةُ فِي صَلَاةِ الصُّبْحِ - وَتَحَلَّى فِيهِ الطَّعَامُ» رَوَاهُ ابْنُ حَرِيمٍ وَابْنُ حَكَمٍ وَصَحَّحَاهُ

181 Narrated Ibn 'Abbâs (RAA) The Prophet ﷺ said, **"The dawn time, is in reality, two dawns (i.e. two times), one in which eating is *Harâm* (unlawful)⁶⁷ and prayer is permissible⁶⁸, and the other is when prayer (i.e. the *Fajr* prayer) is *Harâm* (prohibited) and eating is permissible."** Related by Ibn Khuzaimah and al-Hâkim and graded it as *Sahîh*.

67. I.e. for the person intending to fast, that he should stop eating

68. I.e. The time for praying *Fajr* is due

١٨٢ . وَلِلْحَاكِمِ مِنْ حَدِيثِ جَابِرِ نَحْوَهُ ، وَرَأَى فِي أَيْدِي يُحَرِّمُ الطَّعَامَ
«إِنَّهُ يَذْهَبُ مُسْتَطْبِلًا فِي الْأَمْرِ» وَفِي الْآخِرِ : «إِنَّهُ كَذَّبَ السُّرَحَانَ»

182 Al-Hâkim transmitted a similar narration on the authority of Jâbir, and added that in which eating is prohibited, **It (the streaks of light of the true dawn) widely spreads on the horizon,** and the other, **It is like the wolf's tail.**⁶⁹

١٨٣ — وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ فِي أَوَّلِ وَفَيْهَا» رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ وَصَحَّاحُهُ ، وَأَصْلُهُ فِي الصَّحِيحَيْنِ

183 Narrated Ibn Mas'ūd (RAA) The Prophet ﷺ said, **"The best of deeds, is to offer prayers at the beginning of their appointed times."** Related by at-Tirmidhī and al-Hâkim, who authenticated it.

١٨٤ — عَنْ أَبِي مَاهْدُورَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَوَّلُ الْوَقْتِ رَضْوَانُ اللَّهِ ، وَتَوَسُّطُهُ رَحْمَةُ اللَّهِ ، وَآخِرُهُ عَفْوُ اللَّهِ» أَخْرَجَهُ السَّارِقُطِيُّ سَنَدٌ صَعِيفٌ جَدًّا

184. Narrated Abū Maḥdhûrah RAA The Prophet ﷺ said, **"Praying at the earliest time for prayer (after the Adhân) is the act, which pleases Allâh, if you pray at the middle time you will be granted Allâh's mercy, and if you pray at the latest time (just before the next prayer) Allâh will grant you His forgiveness."** Related by ad-Darqutnī with an extremely weak chain of narrators

١٨٥ — وَتِّرْمِذِيُّ مِنْ حَدِيثِ ابْنِ عُمَرَ نَحْوَهُ ، نَوَافِلُ الْأَوْسَطِ وَهُوَ صَعِيفٌ مُبْتَدَأٌ

185 At-Tirmidhī transmitted on the authority of Ibn Umar a similar narration but without the middle time, and it is also a

69. i.e. the light that spreads vertically up into the sky, and is followed by darkness, because it is not really the dawn light. Between both dawns, there is almost an hour's time.

very weak *Hadith* ⁷⁰

١٨٦ — وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا صَلَاةَ بَعْدَ الْمَجْرِ إِلَّا سَجْدَتَيْنِ» أَخْرَجَهُ الْخُمْسَةُ إِلَّا النَّسَائِيَّ وَفِي رَوَايَةٍ عِنْدَ الرَّزَاقِ «لَا صَلَاةَ بَعْدَ طُلُوعِ الْمَجْرِ إِلَّا رَكْعَتَيِ الْمَجْرِ»

186 Narrated Ibn 'Umar RAA: The Messenger of Allāh ﷺ said, 'No prayer is to be said after (the beginning of) *Fajr* (time), except two prostrations (*rak'at*) ⁷¹' Related by the five Imāms In the narration of 'Abdur-Razzāq "No prayer is to be said after the true dawn has begun, except the two *rak'at* of al-*Fajr* prayer."

١٨٧ — وَمِنْهُ لِلدَّارِقُطِيِّ عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ

187 Ad-Dâruqutnî transmitted a similar narration on the authority of 'Amro bin al 'Ās (RAA).

١٨٨ — وَعَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا - قَالَتْ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ، ثُمَّ دَخَلَ بَيْتِي، فَصَلَّى رَكْعَتَيْنِ، فَسَأَلْتُهُ، فَقَالَ «شَعَلْتُ عَنْ رَكْعَتَيْنِ بَعْدَ انْطِهَارِ فَصَلَّيْتُهُمَا الْآنَ»، فَقُلْتُ أَلَمْ تُصَلِّيهمَا إِذَا فَتَانَا؟ قَالَ «لَا» أَخْرَجَهُ أَحْمَدُ

188 Narrated Umm Salamah (RAA): 'The Messenger of Allāh ﷺ prayed the 'Asr prayer and then came into my house, and prayed two *rak'at* Thereupon I asked him (about what he had just prayed), and he replied, "I was busy (doing something) to pray the two *rak'at* after *Dhuhr* (until it was 'Asr time) so I prayed them now." Then I asked him, 'Shall we observe them if we missed them (at their due time)? He replied, 'No.' Related by Ahmad

70- As they are both narrated by Ya'qûb bin al-Wa'îd al-Madonî, Imām Ahmad reported him to be one of the big liars in *Hadith*, and Ibn Habbân said that he used to fabricate *Hadith*.

71 The two *rak'at* here refer to voluntary prayer to be prayed at dawn time, i.e. before the *Fajr* prayer

١٨٩ — وَأَبَى دَاوُدَ عَنْ عَبْدِ شَقَّةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا بِمَعْنَاهُ

189 Abû Dawûd transmitted on the authority of 'Ā'ishah (RAA) a narration to the same effect.

بَابُ الْأَذَانِ

Chapter II: The Call to Prayer (Adhân)

١٩٠ — عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعٍ عَنْ عَبْدِ رَبِّهِ قَالَ حَدَّثَنِي وَأَنَا بَائِسٌ رَجُلٌ
مَقَالٌ يَقُولُ : اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، فَذَكَرَ الْأَذَانَ - بِرَبْعٍ لِكَبِيرٍ بَعِيرٍ مُرْجِعٍ ،
وَالْإِقَامَةَ مُرَادِي ، إِلَّا فَدَامَتِ الصَّلَاةُ - قَالَ فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا «إِنِّي لَرَوَيْ حَقٌّ» الْحَدِيثُ ، أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ ،
وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ خَرِيمَةَ

190 Narrated 'Abdullāh bin Zaid bin Abd Rabbih, 'While I was sleeping, a man came to me and said, 'Say *Allāhu Akbar*! *Al lāhu Akbar*! (Allah is the Greatest), and he mentioned the wording of the call to prayer, repeating the *Takbīr* four times without *Tarfī*, repeating the rest of the phrases of the *Adhān* twice,, and the *Iqāmah* once,⁷² except for the phrase, *qad Qāmatussalāh*⁷³ (which is said twice). When the morning came I went to the Messenger of Allāh (to tell him what I had seen) He said, "Your dream is true..." Related by Ahmad and Abû Dawûd, At Tirmidhi and Abû Khazimah authenticated it⁷⁴

72- i.e. saying each phrase of the *Adhān* once apart from the *Takbīr* which is said twice.

73- The time for performing the prayer has arrived.

74- When the Prophet ﷺ emigrated to Madīnah and built his mosque, the number of Muslims increased, and they were no longer afraid to assemble to perform prayers in public. The Prophet ﷺ consulted his Companions about the best way to announce the prayer. Some mentioned raising a banner that everybody could see, others suggested lighting a fire, but the Prophet ﷺ rejected the idea as this act is limited to the Magians who worshipped fire. Some also suggested using a bell or a trumpet like the Christians and the Jews, but this was also rejected by the Prophet ﷺ as they would be imitating them. But the Messenger of Allāh ﷺ

١٩١ — وَرَأَى أَحْمَدُ فِي آخِرِهِ قُصَّةَ قَوْلِ بِلَالٍ فِي أَذَانِ الْفَجْرِ «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ»

191. Ahmad added to the call to prayer (*Adhân*), what Bilâl used to say in the *Fajr* prayer, "Prayer is better than sleep"

١٩٢ — وَلَا بَسَ حُرَيْمَةُ عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «مَنْ السَّيِّئَةُ إِذَا دُيِّنَ الْمُؤَدِّنُ فِي الْفَجْرِ خِيَّ عَلَى الْفَلَاحِ ، قَالَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ»

192. Ibn Khuzaimah transmitted on the authority of Anas (RAA) 'It is part of the *Sunnah* that when the one who calls to prayer says in the *Fajr* prayer, '*Hayya alal Falâh* (come to success , he must then say, 'Prayer is better than sleep.'

٩٣ — وَعَنْ أَبِي مَخْذُومٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ الْأَدَانَ ، فَذَكَرَ فِيهِ التَّرَجُّعَ أَخْرَجَهُ مُسْنِمٌ ، وَلَكِنْ ذَكَرَ التَّكْبِيرَ فِي أَوَّلِهِ مَرَّتَيْنِ مَعَطٌ وَرَوَاهُ الْحَمَّصِيُّ وَكَرَّوهُ مَرَّتَيْنِ

193 Narrated Abû Mahdhûrah (RAA) that the Messenger of Allâh ﷺ taught him the *Adhân*, and he mentioned *Tarjî* (repeating the rest of the phrases of the *Adhân* twice) in the *Adhân* Re.

thought for a while and said 'Aren't the Christians the nearest in love to the believers (the Muslims)?' (*sûrah al-Mâ'idah*), Isn't it less dangerous to do like the Christians than the Jews? Why don't we use a bell until Allâh tells us about the best thing to do.' He ordered a bell to be made, but Umar suggested that a man should stand at the door of the mosque or a high place to call to the prayer in a loud voice. The Prophet ﷺ agreed and ordered Bilâl to call for the pray saying, 'Come to congregational prayer.' People returned home thinking about this issue, and Abdullâh bin Zaid saw a dream as he narrates, "I saw a man carrying a bell in his hand, I asked him 'Would you sell me this bell?' The man asked, 'What do you need the bell for?' I answered, 'I would call the people to prayer.' The man then said, 'Shall I tell you something better?' I said, 'Certainly.' He said, 'Say *Allâhu Akbar*'

When he told the Prophet ﷺ about the dream, he ordered him to go to Bilâl and tell him to make the call for the prayer (*Adhân*), for he has the best voice. When Umar (RAA) heard the *Adhân*, he came out with his cloak, saying, 'By the One who has sent you with the truth, I saw something similar to what he saw in my dream.' The Prophet ﷺ then said "All Praise be to Allâh."

ated by Muslim, but he mentioned the *Takbîr* "Allâh is the Greatest," twice only at its beginning, while the five Imâms related the *Hadîth* but mentioned that the *Takbîr* is said four times at the beginning.

١٩٤ — وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «أَمَرَ بِلَالٌ أَنْ يَتْلُوَ الْآيَاتِ شَعْرًا . وَيُؤَيِّرَ الْإِقَامَةَ ، إِلَّا الْإِقَامَةَ ، يَعْنِي لَا قَدْ قَامَتِ الصَّلَاةُ» . مُتَّفَقٌ عَلَيْهِ . وَلَمْ يَذْكُرْ مُسْلِمٌ الْإِسْتِثْنَاءَ

194 Narrated Anas (RAA): 'Bilâl was ordered to repeat the phrases of the call to prayer (*Adhân*) twice, and the phrases of the *Iqâmah* once, except for the phrase '*qad Qāmatuṣṣalâh*' (the time for performing the prayer has come) Agreed upon

١٩٥ - وَلِلنَّسَائِيِّ : «أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِلَالٍ»

195 In another narration by an-Nasâ'i, 'The Prophet ﷺ ordered Bilâl.'

١٩٦ — وَعَنْ أَبِي جُحَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ «أَمَرَ بِلَالٌ أَنْ يُؤَدِّدَ وَيَتْلُوَ قَدْ ، هَهُنَا وَهَهُنَا ، وَيَضَعَهُ فِي أُذُنِهِ» . رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَصَحَّحَهُ

196. Narrated Abû Juhaifan (RAA), 'I saw Bilâl calling for the prayer, and I saw the movement of his mouth from this side to that side,⁷⁵ and his fingers were in his ears' Related by Ahmad and At-Tirmidhî

١٩٧ — وَلِأَبِي نَاحَةَ : «وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ»

197 In a version by Ibn Mājah he said, 'He put his fingers in his ears'

١٩٨ — وَلِأَبِي دَاوُدَ «لَوْ لَى عُنُقُهُ ، لَمَّا بَعَثَ حَيَّ عَلَى الصَّلَاةِ ، يَمِينًا وَشِمَالًا . وَلَمْ يَسْتَدِرْ» وَأَصْلُهُ فِي الصَّحِيحَيْنِ

75. He means that Bilâl was turning his head to the right upon saying '*Haya aṣṣalâh* Come to the prayer) and to the left upon saying '*Haya 'alai Faṭḥ* (Come to success)

198 In the narration of Abū Dawūd, 'When Bilāl reached the phrase, *'Haya 'alaṣ ṣalāh* (Come to the prayer), he turned his neck to the right and the left, but did not turn himself' The original full narration of this *Ḥadīth* is found in A-Bukhārī and Muslim

١٩٩ وعن أبي مخنف رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعَجَبَهُ صَوْتُهُ ، فَعَمِمَهُ بِالْأَذَانِ» ، رَوَاهُ ابْنُ خُرَيْمَةَ

199 Narrated Abū Maḥdhūrah (RAA) that the Messenger of Allāh ﷺ liked his voice, so he taught him the cal. to prayer ' Related by Ibn Khuzaimah.

٢٠٠ وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ «صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَيْنِ ، غَيْرَ مَرَّةٍ ، وَلَا مَرَّتَيْنِ ، يَغْيِرُ أَذُنِي وَلَا يُقَامَتُهُ» . رَوَاهُ مُسْلِمٌ .

200 Narrated Jābir bin Samurah, 'I prayed along with the Prophet ﷺ the two *Id* (feast) festival prayers, not only once or twice, without *Adhān* or *Iqāmah*.' Related by Muslim.

٢٠١ — وَتَحَوُّهُ فِي التَّمَقُّقِ عَلَيْهِ عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - وَغَيْرِهِ

201 Al Bukhārī and Muslim transmitted something to the same effect on the authority of Ibn 'Abbās (RAA)

٢٠٢ — وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - فِي تَحْدِيثِ الطُّوَيْلِ فِي تَوْبِهِمْ عَنِ الصَّلَاةِ «ثُمَّ أَذَّنَ بِلَالٌ . فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا كَانَ يَصْنَعُ كُلُّ يَوْمٍ» . رَوَاهُ مُسْلِمٌ

202 Narrated Abū Qatādah (RAA) in a long tradition when they missed the prayer because of sleeping, 'and then Bilāl said the *Adhān*, and the Prophet ﷺ prayed as he used to do every day' Related by Muslim

٢٠٣ — وَلَهُ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّى أَمَرَ ذَلِكَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ ، بِأَذَانٍ وَاحِدٍ وَاقَامَتَيْنِ»

203 Muslim related on the authority of Jābir (RAA) that the

Prophet ﷺ came to a. Muzdahifah and prayed the *Maghrib* and *Ishâ* prayers with one *Adhân* and two *Iqâmas*.

٢٠٤ - رَوَى عَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - «جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِقَامَةٍ وَاحِدَةٍ»، وَرَدَّ أَبُو دَاوُدَ: «كُلُّ صَلَاةٍ رَفِي رَوَاةٌ لَهُ وَلَمْ يُبَادِ فِي وَاحِدَةٍ مِنْهُمَا».

204. In another narration by Mushim on the authority of Ibn Umar, 'The Prophet ﷺ combined the *Maghrib* and *Ishâ* prayers with one *Iqâmah*.' Abû Dawûd added, 'Each prayer with an *Iqâmah*.' In another version by Abû Dawûd, 'He did not (order the caller to) call for the prayer in any of them.'

٢٠٥ - وَعَنِ ابْنِ عُمَرَ وَعَنْ شَيْخَةٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنْ بَلَأَ يُودَدُ بَيْنِي، فَكُلُّوا وَاشْرَبُوا حَتَّى يُبَادِيَ ابْنُ أُمِّ مَكْتُومٍ». وَكَذَا، رَجُلًا أَعْمَى لَا يُبَادِي، حَتَّى يُبَادِيَ لَهُ أَصَحَبُ، أَصَحَبُ ثُمَّ عَنْهُ، وَفِي آخِرِهِ يَذْرَأُ

205 Narrated Ibn Umar and 'Ā'ishah (RAA) "Allāh's Messenger ﷺ said, "Bilāl says the *Adhân* (for the *Fajr*) during the night, so eat and drink until you hear the *Adhân* of Ibn Umm Maktûm." The narrator added that Ibn Umm Maktûm was a blind man who did not call for the prayer, till someone told him 'The day has dawned, the day has dawned' Agreed upon

٢٠٦ - وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ بِلَالَ أَدَّ قَبْلَ الْفَجْرِ، فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْجِعَ، فَتَادِيَ «أَلَا إِنَّ الْعَبْدَ تَامَ» رَوَاهُ أَبُو دَاوُدَ، وَصَعَّفَهُ

206. Narrated Ibn Umar (RAA) that Bilāl called for the prayer before the breaking of dawn, and the Prophet ﷺ therefore ordered him to go back and say, 'Lo! The servant of Allāh has slept. Related by Abû Dawûd, who declared it to be weak.

٢٠٦ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا سَمِعْتُمُ الْمَدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدُّ» مُتَّفَقٌ عَلَيْهِ

207 Narrated Abû Sa'îd al-Khudrî (RAA) Allâh's Messenger ﷺ said, "When you hear the *Adhân* repeat what the caller is saying." Agreed upon.

٢٠٨ وَاللُّخَارِيُّ عَنْ مُعَاوِيَةَ - رَضِيَ اللَّهُ عَنْهُ - مِثْلَهُ

208 Al Bukhârî related a similar narration on the authority of Mu'âwiyah

٢٠٩ — وَلِمُسْلِمٍ عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - فِي فَصْلِ الْقَوْلِ كَمَا يَقُولُ الْمُؤَدُّ كَيْفَةً كَلِمَةً ، سِوَى الْحَيَّعَيْنِ ، فَقَوْلُ : «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

209 Muslim transmitted on the authority of Umar (RAA) the virtue of repeating what the caller is saying, word for word, except when the caller says, '*Hayya 'alal-Falâh*' (come to success), '*Hayya alas-salâh*' (Come to the prayer), he then says, *wa lâ hawala wa lâ Quwata illâ billâh 'Aliyyil Adheem*.' (There is no power or might except by Allâh's leave,

٢١٠ — وَعَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ - قَالَ يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامًا فَرَمِي فَقَالَ «أَنْتَ رَمَاهُمْ ، وَأَنْتَ بِأَصْغَعِهِمْ ، وَأَنْتَ جَدُّ مُؤَدِّنَا لَا يَأْخُذُ عَنِّي أَدْنَاهُ أَجْرًا» أَخْرَجَهُ الْخَمْسَةُ ، وَحَسَنُ التِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ

210. Narrated Uthmân bin Abûl 'Âs (RAA) that he said, 'O Messenger of Allâh, appoint me as the Imâm of my people' He replied ﷺ, "You are their Imâm. Be careful about the weak amongst them,⁷⁶ and appoint a caller to the prayer, who does not accept payment for his *Adhân*." Related by the five Imâms and At-Tirmidhî authenticated it

76. i.e. take into consideration,—when you pray, the weakest among them (whether sick or old), so as not to lengthen the prayer beyond their ability

٢١١ - وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا حَضَرَ الصَّلَاةُ فَلْيُؤَدِّ لَكُمْ أَخَذَكُمْ» الْحَدِيثُ ، أَخْرَجَهُ السَّعْدِيُّ

211 Narrated Málík Ibn Al-Huwayrith (RAA): The Messenger of Alláh ﷺ said, **'When the time for prayer is due, let one of you call the Adhán.'** Related by the seven Imams.

٢١٢ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِلَالٍ «إِذَا دُتِّ هَرَسٌ ، وَدُ أَقْمَتٌ فَاحْزَرْ ، وَاجْعَلْ بَيْنَ أَدَانِكَ وَإِقَامَتِكَ مَقْدَرًا مَ يَقْرَعُ لَا كُلَّ مَنْ أَكَلَهُ» . الْحَدِيثُ رَوَاهُ التِّرْمِذِيُّ وَصَعَّفَهُ .

212 Narrated Jābir (RAA): The Messenger of Alláh ﷺ said to Bilāl, **"When you call the Adhán, you should pause between each phrase, but when you say the Iqāmah, be quick, and leave enough time between the Adhán and the Iqāmah for one who is eating to finish his food."** Related by At-Tirmidhī who declared it to be weak

٢١٣ - وَلَهُ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يُؤَدُّ إِلَّا مُوَضَّيٌّ» ، وَصَعَّفَهُ أَيْضًا

213 Narrated Abû Hurairah (RAA). The Prophet ﷺ said, **'None should call for the prayer unless he has ablution.'** Related by At-Tirmidhī who declared it to be weak.

٢١٤ - وَلَهُ عَنْ رِيَادِ بْنِ خَبَرٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «وَمَنْ أَدَّنَ فَهُوَ يُقِيمُ» . وَصَعَّفَهُ أَيْضًا

214 Narrated Ziad bin al-Hārith (RAA) The Prophet ﷺ said, **'Whoever calls the Adhán should also call for the Iqāmah.'** Related by At-Tirmidhī and he also declared it to be weak.

٢١٥ - وَابْنُ دُرَيْدٍ مَنْ حَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ رَيْدٍ أَنَّهُ قَالَ قَالَ أَبُو رَافِعٍ يَعْني لَادَنَ - وَأَنَا كُنْتُ أُرِيدُهُ قَالَ . «فَأَمُّ أُنْتِ» ، وَفِيهِ صَعْفٌ أَيْضًا .

215 Abû Dawûd related on the authority of 'Abdullāh bin

Zaid, 'I saw it (i.e. the *Adhân*) in a dream and I wished to call it. The Prophet ﷺ, "Then you call the *Iqâmah*." It is also weak

٢١٦ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمُؤَدِّ
أَمْنُكَ وَالْأَدَابُ وَالْإِمَامُ أَمْنُكَ بِالْإِقَامَةِ» رَوَاهُ أَبُو عَبْدِ رَحْمَةَ

216. Narrated Abû Hurairan (RAA): The Prophet ﷺ said, 'The call maker is the one who is responsible for the *Adhân*⁷⁷, and the Imâm is the one responsible for the *Iqâmah*.⁷⁸ Related by Ibn 'Adî who declared it to be weak

٢١٧ - وَنَبِيَّهُ قَبْلُ نَحْوَهُ عَنْ أَبِي رَضِيَ اللَّهُ عَنْهُ مِنْ قَوْلِهِ

217. Al Baihaqi transmitted something similar on the authority of Ali

٢١٨ - وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَدْبَابِ وَالْإِقَامَةِ» رَوَاهُ النَّسَائِيُّ ، وَصَحَّحَهُ أَبُو خَرَيْمَةَ

218. Narrated Anas (RAA) The Prophet ﷺ said, 'A supplication made between the *Adhân* and the *Iqâmah* is never rejected.' Related by an-Nasâ'i, Ibn Khuzaimah, who authenticated it.

٢١٩ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ قَامَ حِينَ يَسْمَعُ الدُّعَاءَ ، اللَّهُمَّ رَبُّ هَذِهِ الدَّعْوَةِ التَّامَّةِ ، وَالصَّلَاةِ الْقَائِمَةِ ، ادْعُ إِلَيَّ الْوَسِيلَةَ وَالْفَصِيلَةَ ، وَابْعَثْ لِي مُحَمَّدًا مَحْمُودًا أَلَدَى وَعَدَّتُهُ . حَتَّى تَكُونَ لِي ضِعَاعِي يَوْمَ الْقِيَامَةِ» أَخْرَجَهُ الْأَرْبَعَةُ

219. Narrated Jâbir (RAA): The Prophet ﷺ said, "Whoever says, when he hears the *Adhân*: 'Oh Allâh, Lord of this per-

77. He is entrusted him with the time of the *Adhân*, and it is his responsibility to decide the time for prayer

78. No one should call the *Iqâmah* except when the Imâm asks him to do so.

fect call⁷⁹ and the established prayers,⁸⁰ grant Muhammad the status of *Wasilah*⁸¹ and the most virtuous place,⁸² and raise him to a praised position,⁸³ You have promised him,' will be entitled to my intercession on the Day of Judgment." Related by the four Imâms.

بَابُ شُرُوطِ الصَّلَاةِ

Chapter III: The Prerequisites of prayer

٢٢٠ عَنْ عُمَرَ بْنِ الصَّقَرِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا فَسَا أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَصْرِفْ ، وَتَوَضَّأْ ، وَلْيَعِدْ الصَّلَاةَ» رَوَاهُ الْخَمْسَةُ ، وَصَحَّحَهُ ابْنُ حَبَّانَ

220 Narrated 'Alī bin Tāq (RAA) Allāh's Messenger ﷺ said: "When any of you passes wind during prayer, he must leave the prayer, perform ablution and repeat the prayer." Related by the five Imāms and was graded as authentic by Ibn Habbān

٢٢١ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ» رَوَاهُ الْخَمْسَةُ إِلَّا التَّيْمِيُّ وَصَحَّحَهُ ابْنُ حُرَيْمَةَ .

221 Narrated 'Ā'ishah (RAA) Allāh's Messenger ﷺ said "Allāh does not accept the prayer of an adult woman unless

79. This most probably refers to of "Monotheism," which is part of the *Adhān* and it is perfect as it antagonizes atheism and associating others with Allāh in worship (polytheism), and it is also perfect as it is preserved from being changed or altered. Ibn Hajar in *Fath al Bārī*.

80. The established prayer may refer to its being performed constantly as it is always called for) or may also refer to the prayer about to be performed (see *Fath al Bārī*)

81. See the glossary for an explanation of its meaning

82. This refers to a status, which is higher than that of all Allāh's servants

83. It refers to Intercession on behalf of his followers on the Day of Judgment

she is wearing a head covering (*Khimâr, hijâb*).” Related by the five Imâms and was declared as authentic by Ibn Khuzaimah

٢٢٢ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ لَهُ : «إِذَا كَانَ الثَّوْبُ رَاسِعًا فَالتَّحِفْ بِهِ يَبْقَى فِي الصَّلَاةِ» وَكَمْسِمِمْ ، «فَخَابَتْ بَيْنَ طَرَفَيْهِ ، وَإِنْ كَانَ صَيِّمًا فَأَثَرُ بِهِ» . مُتَّفَقٌ عَلَيْهِ .

222. Narrated Jâbir (RAA) Allâh's Messenger ﷺ said, "If the garment is large enough, wrap it round your body⁸⁴ (when you pray)" And in the narration of Mushm, 'you should have its ends crossed with each other (i.e. if the garment is large) and if it is tight then use it as *Izâr* (tie it round your waist, " Agreed upon

٢٢٣ — وَلَهُمَا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ يُسَّ عَلَى عَاتِقِهِ مِنْ شَيْءٍ»

223 Narrated Abû Hurairah (RAA) Allâh's Messenger ﷺ said, "None of you must pray in a single garment, with no part of it covering his shoulders." Agreed upon.

٢٢٤ — وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَتُصَلِّي الْمَرْأَةُ فِي دُرْعٍ وَحِمَارٍ ، بَغِيرِ إِزَارٍ ؟ قَالَ : «إِذَا كَانَ الدَّرْعُ سَابِعًا يُعْطِي طَهْرًا قَدَمَيْهَا» أَخْرَجَهُ أَبُو دَاوُدَ وَصَحَّحَ الْأَلْبُومِيُّ وَقَعَهُ

224. Narrated Umm Salamah (RAA) that she asked the Messenger of Allâh ﷺ, 'Can a woman pray in a long shirt (like a night dress) and head covering without *Izâr* (loincloth)'? He said, "If the shirt is long and flowing and covers the top of her feet." Related by Abû Dawûd

٢٢٥ — وَعَنْ عُمَيْرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلَمَةٍ ، نَأْشُكُلْتُ عَلَيْنَا الْمَنَاسِكُ ، فَصَلَّيْتُ ، فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا

84. Covering the shoulders.

بِحُسْنُ صَيِّئًا بِمِثْلِ غَيْرِ الْفِتْنَةِ، مَرَّتْ { فَأَيْنَمَا تُوَلُّوا قَبْلُكُمْ وَجْهُ اللَّهِ } [التَّوْبَةُ ١١٥]
أَخْرَجَهُ التِّرْمِذِيُّ وَصَعَّفَهُ

225 Narrated 'Āmir bin Rabī'ah (RAA): 'We were with the Prophet ﷺ (traveling), on a dark night, and the direction of the *Qiblah* was difficult to determine, so we prayed (without knowing the exact direction of the *Qiblah*). When the sun rose we were surprised that we had prayed facing a direction other than the *Qiblah*. Thereupon the verse was revealed, **"And to Allāh belongs the east and the west. Wherever you turn yourselves or your faces there is the Face of Allāh."** Related by At-Tirmidhī, who declared it to be weak

٢٢٦ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فِتْنَةٌ» رَوَاهُ التِّرْمِذِيُّ وَهُوَ الْحَارِثِيُّ

226 Narrated Abū Hurairah (RAA): Allāh's Messenger ﷺ said **"The area (falling between) between the east and the west is considered to be the *Qiblah*."** Related by At-Tirmidhī

٢٢٦ - وَعَنْ عَبْدِ اللَّهِ بْنِ رَجَاءٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَأْسِهِ حَيْثُ تَوَجَّهَتْ بِهِ» مُتَّفَقٌ عَلَيْهِ، رَوَاهُ الْحَارِثِيُّ بِرَأْسِهِ وَأَمَّا يَكُنْ يَصْعَقُهُ هِيَ الْمَكْتُوبَةُ

227 Narrated 'Āmir bin Rābī'ah (RAA): 'I saw the Messenger of Allāh ﷺ, perform (optional prayer) while riding on his mount (camel), facing whichever direction t (the mount) turned.⁸⁵ Agree-

85- Ibn Umar said 'If you put the west on your right and the east on your left, then the area between them is a *Qiblah*. This *Hadīth* is a proof that what is required is to face the direction of the *Qiblah* i.e. the *Ka'bah* and not the actual building or structure, for those who find it difficult to determine its actual position. But this *Hadīth* refers to the people of *Madīnah* and whoever has a position similar to them (i.e. those in Syria, the Arabian Peninsula and Iraq). For the people of Egypt, the *Qiblah* is between the East and the South (Fiqh us-Sunnah, as-Sayyid Sābiq, Chapter of 'prerequisites of prayer')

86- I.e. he was not facing the *Qiblah*, as he was traveling

ed upon. In the narration of al-Bukhārī, 'he nodded his head slightly,⁸⁷ and he would not do this in the obligatory prayer

٢٢٨ — وَلَئِنْ دَاوُدَ مِنْ حَدِيثِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ «وَكَانَ إِذَا سَافَرَ فَأَرَادَ أَنْ يَسْطُوغَ اسْتَقْبَلَ بِنَاقِبِهِ الْمَنِيَّةَ ، فَكَبَّرَ ثُمَّ صَلَّى حَيْثُ كَانَ وَجْهَهُ رَكِبَهُ» .
وَأَسَادُهُ حَسَنٌ

228 Narrated Anas Ibn Mâlik (RAA). "When the Messenger of Allāh ﷺ was on a journey and he wanted to pray voluntary prayers, he turned his mount towards the Qiblah, said the *takbīr* (*Allāhu Akbar*) and then prayed towards whichever direction his mount turned to " Related by Abū Dawūd, with a good chain of narrators

٢٢٩ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحِمَامَ» . رَوَاهُ التِّرْمِذِيُّ ، وَهُوَ عَنْهُ

229 Narrated Abū Sa'īd al-Khudrī (RAA): Allāh's Messenger ﷺ said, "The whole earth is a mosque (i.e. suitable place for performing prayer), with the exception of graveyards and the public baths." Related by At-Tirmidhī, but it has a defect in its chain of narrators.⁸⁸

٢٣٠ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلَّى فِي سَبْعِ مَوَاصٍ الْمَرْبَلَةِ ، وَالْمَخْرَةِ ، وَالْمَقْبَرَةِ ، وَبَارِعَةِ الطَّرِيقِ وَالْحِمَامِ ، وَمَوَاصٍ لِإِبِلٍ ، وَفَوْقَ طَهْرٍ نَبَتْ اللَّهُ تَعَالَى» رَوَاهُ التِّرْمِذِيُّ وَصَفَّهُ

230 Narrated 'Abdullāh Ibn 'Umar (RAA) 'Allāh's Messenger ﷺ narrated 'Abdullāh Ibn 'Umar (RAA): Allāh's Messenger ﷺ said in seven places dunghills, slaughterhouses, graveyards, in the middle of the road, bathhouses, places where camels kneel to drink, and on the top of Allāh's house (i.e. the Ka'bah) Related by At-Tirmidhī who declared it to be weak.

87- i.e. for *Rukū'* (bowing) and *Sujūd* (prostration)

88- There was a difference of opinion over which is connected to the Prophet ﷺ or if the *Hadīth* was *Mursal* (see *Hadīth* no. 80).

٢٣١ - وَعَنْ أَبِي مَرْثَدٍ الْقُتَيْبِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «لَا تُصَلُّوا إِلَى الْقُبُورِ ، وَلَا تَجْسُوا عَلَيْهَا» . رَوَاهُ مُسْلِمٌ

231 Narrated Abû Marthad al-Ghanawî, 'I heard the Messenger of Allâh ﷺ say, "Do not pray facing graveyards and do not sit on them." Related by Muslim

٢٣٢ - وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا جَاءَ أَحَاذُكُمْ الْمَسْجِدَ ، فَلْيَنْظُرْ ، فَإِنْ رَأَى فِيهِ شَيْئًا أَدَى ، أَوْ قَدْرًا فَلْيَمْسَحْهُ ، وَلْيُصَلِّ فِيهِمَا» أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ خُرَيْمٍ

232 Narrated Abu Sa'îd al-Khudrî (RAA) Allâh's Messenger ﷺ said, "When one of you comes to the mosque, he should turn his shoes (sandals or *khuff*) over, and examine them. If one finds any dirt (*Najâsah*) on them, he should rub them against the ground and pray in them." Related by Abû Dawûd and Ibn Khuzaimah graded it as Hadith Sahih.

٢٣٣ - وَعَنْ أَبِي مَرْثَدَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا وَصَى أَحَدُكُمْ الْأَدَى بِخَفِيهِ مَطْهُورُهُمَا التُّرَابُ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ جَبَّارٍ

233 Narrated Abû Hurairah (RAA) The Prophet ﷺ said, "When any of you treads with his *Khuff* on something which is unclean (*Najis*), he should purify them with dust." Related by Abû Dawud, and Ibn Hibbân graded it as Sahih

٢٣٤ - وَعَنْ مُغَاوِيَةَ بْنِ الْحَكَمِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنْ فَدَى الصَّلَاةَ لَا يَصْنَعُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ ، إِنَّمَا هُوَ التَّسْبِيحُ ، وَالْكَثِيرُ ، وَقِرَاءَةُ نَقْرَانٍ» . رَوَاهُ مُسْلِمٌ .

234 Narrated Mu'âwiyah bin al-Hakam (RAA) The Prophet ﷺ said, "Talking to others is not appropriate during prayer, for prayer is for glorifying Allâh (saying *Tasbîh* exalting His greatness (saying *Allihu Akbar*) and reciting the Qur'ân." Related by Muslim.

٢٣٥ — وَعَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ قَالَ «إِنْ كُنَّا سَتَكَلَّمُ فِي الصَّلَاةِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ، حَتَّى يَرْتَدَّ» (حَافِظُوْهُ عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ) [النِّفَرَةُ ٢٣٨٠]، فَأَمَرْنَا بِالسُّكُوتِ، وَنَهَيْتُ عَنِ الْكَلَامِ» مَتَّفِقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْنِمٍ.

235 Narrated Zaid bin Arqam (RAA): "We used to talk while we were in prayer, in the lifetime of Allāh's Messenger ﷺ. A person would speak to the person next to him until the verse was revealed, **"Guard strictly the (five obligatory) prayers especially the middle prayer, and stand before Allāh with devout obedience (do not speak with one another)" (2.238).** And we were then commanded to observe silence during prayer and were forbidden to talk." Agreed upon, and the wording is Mushm's

٢٣٦ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تُسَبِّحُ بِالرَّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ» مَتَّفِقٌ عَلَيْهِ رِادٌ مُسْنِمٍ «فِي الصَّلَاةِ»

236 Narrated Abū Hurairah (RAA) The Prophet ﷺ said, **"Saying *subhanallāh* is for men, and capping is for women."**⁸⁹ Agreed upon. Muslim has the extra phrase in his narration, 'in prayer.'

٢٣٧ — وَعَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخْرِ عَنْ أَبِيهِ قَالَ «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، وَفِي صَدْرِهِ أَرِيرٌ كَأَرِيرِ الْمَرْحَلِ مِنَ الْكِبَرِ» أَخْرَجَهُ الْخُمْسَةُ إِلَّا ابْنَ مَاجَةَ، وَصَحَّحَهُ ابْنُ حِبَّانَ

237 Narrated Abdullah Ibn ash-Shikhkhur, 'I saw the Messenger of Allāh ﷺ praying while his chest was 'buzzing' like the rumbling of a boiler, due to crying.' Related by the five Imāms except for Ibn Mājan, and Ibn Hibbān authenticated it.

89. It is allowed, if there is a need such as alerting the Imām to a mistake, warning a blind person etc

٢٣٨ - وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ لِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَدْخَلَانِ ، فَكَتَبْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي تَحْتَجُّ لِي». رَوَاهُ النَّسَائِيُّ ، وَابْنُ مَاجَةَ .

238 Narrated 'Ali (RAA): 'I used to visit the Messenger of Allāh ﷺ twice (every day, at certain times). Whenever I entered to where he was while he was praying, he would clear his throat (as a sign that I may enter) Related by an-Nasā'i and Ibn Mājah

٢٣٩ - وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «كُنْتُ سَلَالٌ كَيْفَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِينَ يُسْمُونَ عَلَيْهِ ، وَهُوَ يُصَلِّي ؟ قَالَ : يَقُولُ هَكَذَا ، رِبْسُ كَهْ» أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَصَحَّحَهُ .

239 Narrated Ibn 'Umar (RAA), 'I asked Bilāl "How did you see the Messenger of Allāh ﷺ respond when people greeted him while he was He said, "He would signal to them with his hand " Related by Abū Dawūd and at-Tirmidhī who graded it as *Sahih*.

٢٤٠ - وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ حَامِلٌ أُمَمَةَ - بِنْتَ رَبِيعٍ - فَبَدَأَ سَجْدًا وَصَعَهَا ، وَإِذَا قَامَ حَمَلَهَا» مَقْفُوعٌ عَلَيْهِ ، وَلِلسَّنَنِ «وَهُوَ يُؤْمِنُ النَّاسُ فِي الْمَسْجِدِ»

240 Narrated Abū Qatādah (RAA) Allāh's Messenger ﷺ prayed while carrying Umāmah⁹⁰ the daughter of Zannab, the daughter of Allāh's Messenger ﷺ when he prostrated, he put her down and when he got up from his *sujūd* (prostration), he carried on her back (on his neck) Agreed upon Muslim added in his narration, 'While leading the people in prayer in the mosque.

٢٤١ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «افْسُقُوا الْأَمْوَدِثُ فِي الصَّلَاةِ : الْحِجَةُ ، وَالْعَمْرَبُ». أَخْرَجَهُ الْإِسْنَدُ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

90. She was the daughter of Abul Aaq Ibn ar-Rabi'ah

241 Narrated Abû Hurairah (RAA) The Prophet ﷺ said, **"Kill the two black (things): the snake and the scorpion during prayer."** Related by the four Imâms, and Ibn Habbân graded it as authentic

بَابُ سُورَةِ الْمُصَلِّي

Chapter IV: The Sutra (or Partition) In Front of One, Who is Praying

٢٤٢ عَنْ أَبِي جُهَيْمِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَوْ يَغْنُمُ النَّارُ بَيْنَ يَدَيِ الْمُصَلِّي مَا دَا عَلَيْهِ مِنَ الْإِثْمِ لَكَرَّ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» مُتَّفَقٌ عَلَيْهِ ، وَالْبَيْهَقِيُّ بِخُحَارِيٍّ ، وَوَقَعَ فِي الْبَرَاءِ مِنْ وَجْهِ آخَرَ «أَرْبَعِينَ حَرِيصًا»

242 Narrated Abû Juhaïm bin al-Hârith (RAA) The Prophet ﷺ said, **"If the person who passed in front of another person in prayer knew the the magnitude of his sin he would rather wait for 40 (days, months or years) rather than pass in front of him"** Agreed upon, and the wording is al-Bukhârî's Al Bazzâr narrated with a different chain of narrators, **"fourty autumns."**

٢٤٣ . وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ - سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَرْوَةِ ثُبُوكَ عَنْ سُورَةِ الْمُصَلِّي - فَقَالَ «مِثْلُ مُوْخَرَةٍ تَرُحَّلُ» آخَرُ جِهَةٍ مُسْتَمٍّ

243 Narrated 'Ā'ishah (RAA) "Allāh's Messenger ﷺ was asked during the expedition of Tabûk about the *sutra* of the one who is praying. He said, **"Something such as the back of the saddle⁹¹ (to be put in front of him)."** Related by Muslim

91- The stick which is put at the back of the saddle, for the rider to lean on

٢٤٤ . وَعَنْ سُبْرَةَ بْنِ مَعْبُدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«لَيْسَتْ بِي أَحَدُكُمْ فِي الصَّلَاةِ وَلَوْ بِسُتْرِهِمْ» أَخْرَجَهُ الْحَاكِمُ

244 Narrated Sabrah bin Ma bad al-Juhani, The Prophet ﷺ said, "When one of you prays, he should put a *sutrah* (partition) in front of him, even if it is only an arrow." Related by al-Hākim

٢٤٥ — وَعَنْ أَبِي ذَرٍّ تَعْمَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَقْصَعُ صَلَاةَ الرَّجُلِ الْمُسْلِمِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ مُؤَخَّرَةِ الرَّجُلِ الْمَرْأَةِ ، وَالْحِمَارِ ، وَالْكَلْبِ الْأَسْوَدِ» الْحَدِيثُ ، وَفِيهِ : «تَكْتَبُ الْأَسْوَدُ شَيْطَانًا» أَخْرَجَهُ مُسْلِمٌ .

245 Narrated Abu Dharr al Ghifari (RAA) Allāh's Messenger ﷺ said, "When any one of you stands for prayer and there is nothing in front of him (at least) equal to the back of the saddle, as a *sutrah*, his prayer would be cut off by (the passing of a) woman, an ass, and a black Dog " This narration also has, "The black dog is a devil." Related by Muslim

٢٤٦ . وَلَهُ عَنْ أَبِي هُرَيْرَةَ نَحْوُهُ دُونَ الْكَلْبِ .

246 Narrated Abū Hurairah a similar narration, but without mentioning the dog

٢٤٧ — وَلَاسَى دَاوُدَ وَالنَّسَائِيَّ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - نَحْوُهُ ، دُونَ آخِرِهِ ، رَفِئَةُ الْمَرْأَةِ بِأَحْصَى

247 Abū Dawūd and an Nasā'i related on the authority of Ibn Abbās (RAA) a similar narration without the last sentence, and he mentioned 'The woman having her menses '

٢٤٨ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَنْ

يَحْتَارُ بَيْنَ يَدَيْهِ فَلْيُدْفَعْهُ ، فَإِنْ أَتَى فَلْيَمَانِلْهُ ، فَإِنَّمَا هُوَ شَيْطَانٌ مُّتَمَقِّعٌ عَلَيْهِ رُومِي
رواية «فَإِنْ مَنَعَهُ الْغَرِيْبُ»

248 Narrated Abû Sa'îd al-Khudrî (RAA) Allâh's Messenger ﷺ said, 'If any one of you prays toward a *sutrah* a barrier and someone tries to pass in front of him, then push him away. If he refuses, then fight him, for he is a devil.' Agreed upon. In another narration, 'For he has his evil companion (*Qareen*) with him.'

٢٤٩ وعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلَاءً وَجْهَهُ شَيْئًا ، فَإِنْ لَمْ يَجِدْ فَلْيَنْصَبْ عَصًا ، فَإِنْ لَمْ يَكُنْ فَيُحِطْ خَطًّا ، ثُمَّ لَا يَصْرُءَ مِنْ مَرٍّ بَيْنَ يَدَيْهِ» أَخْرَجَهُ أَحْمَدُ وَابْنُ مَاجَةَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَلَمْ يُصَيِّبْ مِنْ رِغَمٍ أَنَّهُ مُضْطَرَبٌ ، بَلْ هُوَ حَسَنٌ

249 Narrated Abû Hurairah (RAA) The Messenger of Allâh ﷺ said, 'When one of you prays, he should place something in front of him. If he cannot find anything, he should set up a stick [in front of him]. If he does not have a stick, he should draw a line [on the ground in front of him] then nothing that passes in front of him will harm him.' Related by Ahmad and Ibn Mâjah

٢٥٠ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ ، وَأَمْرًا ، مَا اسْتَطَعْتُمْ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَفِي سَنَدِهِ صَعْفٌ

250 Narrated Abû Sa'îd al-Khudrî (RAA) Allâh's Messenger ﷺ said, "Prayer is not invalidated by anything, but push away [the person who is trying to pass in front of you] to the best of your ability." Related by Abû Dawûd, but there is a weakness in its chain of narrators

بَابُ الْحَثِّ عَلَى الْخُشُوعِ فِي الصَّلَاةِ

Chapter V: Encouraging Incitin (the Muslim) to be Humble during prayer

٢٥١ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا» مُتَّفَقٌ عَلَيْهِ ، وَالْبَيْهَقِيُّ لِمُسْنَدِهِ ، وَمَعْنَاهُ أَنْ يَحْصُرَ يَدَهُ عَلَى خَصْرِهِ .

251 Narrated Abû Hurairah (RAA): The Messenger of Allâh ﷺ prohibited that one puts his hands on his waist during prayer " Agreed upon and the wording is from Muslim.

٢٥٢ — وَمِمَّنِ الْخَبَرِيُّ عَنْ عَائِشَةَ أَنَّ ذَلِكَ فَعَلَ الْيَهُودُ فِي صَلَاتِهِمْ

252 Al-Bukhârî added in his narration on the authority of A'ishah (RAA): "This is what the Jews do in their prayer."

٢٥٣ — وَعَنْ نُسَيْبٍ - رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «إِذَا قُدِّمَ الْعَشَاءُ فَبَدَأُوا بِهِ قَبْلَ أَنْ يُصْبِرَ الْمَغْرِبُ» مُتَّفَقٌ عَلَيْهِ

253 Narrated Anas Ibn Mâhk (RAA): Allâh's Messenger ﷺ said, "If supper is served, then start with it before praying *Maghrib*." Agreed upon.

٢٥٤ — وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَمْسَحِ الْخَضْيَ ، فَإِنَّ الرِّيحَ تَوَاجِهَهُ» رَوَاهُ الْخَمِيسَةُ بِسَنَادٍ صَحِيحٍ ، وَرَوَاهُ أَحْمَدُ «وَأَحَدَةً» وَدَعَى

254 Narrated Abû Dharr (RAA): Allâh's Messenger ﷺ said, "When one of you stands for prayer, he must not wipe away the pebbles (from his forehead or from the place of his prostration) as mercy is facing him." Related by the five Imâms with a sound chain of narrators Ahmad added in his narration, "wipe it only once, or not at all."

٢٥٥ — وفي الصحيح عن مُعَيْقِبٍ بَحْوُهُ بِغَيْرِ تَغْيِيلٍ .

255 Al-Bukhârî and Musam narrated a similar narration on the authority of Mu'âqib without giving an explanation ⁹²

٢٥٦ وَعَنْ عَدْنَةَ رَضِيَ اللَّهُ عَنْهَا - قَبْتُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِلْتِمَاعِ فِي الصَّلَاةِ ؟ فَقَالَ «هُوَ اخْتِلَاسٌ يَحْتَطُّهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ» رَوَاهُ الْبُخَارِيُّ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ «إِيَّاكَ وَالْإِلْتِمَاعُ فِي الصَّلَاةِ ، فَإِنَّهُ هَيْكَةٌ ، هِيَ كَ . لَا تَأْ فَعِيَ الطَّرُوعُ»

256 Narrated 'Ā'ishah (RAA) 'I asked Allāh's Messenger ﷺ about looking (turning) here and there in prayer. He replied, "It is a kind of theft by which Satan takes away (a portion) of the person's prayer." Related by Al-Bukhârî and At-Tirmidhî who rendered it authentic. The latter's wordings are, "Avoid turning while you are engaged in prayer, for it leads to the destruction (of your religion). If you have to do it, then do it in the voluntary prayer."⁹³

٢٥٧ — وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يَتَأَجَّى رَأًهُ ، فَلَا يَضُقُّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ شِمَالِهِ نَحْبَ قَدَمِهِ» مَتَّفَقٌ عَلَيْهِ ، وَفِي رِوَايَةٍ «أَوْ تَحْتَ قَدَمِهِ»

257 Narrated Anas (RAA) Allāh's Messenger ﷺ said, "Whenever any of you is engaged in prayer, he must realize that he is having an intimate conversation with His Lord. So, he should not spit in front of him nor toward his right side. But (he may spit, if needs) to his left, and under his foot." Agreed upon. In a different version, "or under his foot."

٢٥٨ — وَعَنْهُ قَالَ : كَانَ فَرَاتٌ بَعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا سَقَرَتْ بِهِ حَبَابَ نَيْبِهَا ، فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَمِيطِي عَنَّا قَرَامَتَ هَذَا ، فَإِنَّهُ لَا تَرَال

92- The narration of Al-Bukhârî says "Do not wipe away the pebbles while you are praying, but if you have to then do it only once in order to level them."

93- This is related to unnecessary movements

تصويره تعرض لي في صلاتي». رَوَاهُ الْحَارِثُ

258. Narrated Anas (RAA) (and 'Ā'ishah (RAA)), had a curtain with which she covered the doorway of her house. Allāh's Messenger ﷺ said to her, **"Remove this curtain (of yours) from us, for its pictures keep me distracted during my prayer."** Related by Al-Bukhārī.

٢٥٩ — وَاتَّقَا عَنِّي حَدِيثَهَا فِي مَضَى الْحَدِيثِ أَبِي جَهْمٍ وَفِيهِ «فَأَنَّهُ أَهْتَبِي عَنْ صَلَاتِي».

259 Bukhārī and Muṣlim agreed upon the narration of 'Ā'ishah (RAA, concerning the story of the *Inbyāniyah* of Abū Jahm, which has the phrase, **"It has distracted me in my prayer."**⁹⁴

٢٦٠ — وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِيَتَّهِينَ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ أَوْ لَا تَرْجِعُ إِلَيْهِمْ». رَوَاهُ مُسْلِمٌ

260 Narrated Jābir bin Samurah (RAA) 'The Messenger of Allāh ﷺ said, **"Those who raise their sight toward the sky during the prayer, should stop doing so, otherwise their sight will not return to them."**⁹⁵ Related by Muslim

٢٦١ — وَهُوَ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ - سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا صَلَاةَ بِحَصْرَةِ طَعَامٍ وَلَا هُوَ يُدْفَعُ الْأَخْبَادَ».

261 Narrated 'Ā'ishah (RAA): 'I heard the Messenger of Allāh ﷺ say, **"No one should pray when the the food is served nor**

94. Al-Bukhārī reported on the authority of 'Ā'ishah (RAA), The Prophet ﷺ prayed in a *Khamisah* (a woolen cloak, which had some designs on it, and it was given to him as a present from Abū Jahm. He said, **"Take it (the cloak) back to Abū Jahm and bring me his Inbyāniyah** (a woolen plain cloak brought from Inbyān, as this *khamisah* has distracted me in my prayer."

95. In the narration of al-Bukhārī, "or their sight may be taken away."

when one needs to answer the call of nature.”⁹⁶

٢٦٢ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
«الْيَأْزُبُ مِنَ الشَّيْطَانِ ، وَدَا تَدَابَّ أَحَدُكُمْ فَسَكَطَ مَا اسْتَطَاعَ» . رَوَاهُ مُسْلِمٌ .
والتِّرْمِذِيُّ ، وَرَأَى : «فِي الصَّلَاةِ»

262 Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Yawning is caused by the devil, so if any of you yawns (during prayer) he should stop it as much as he can.” Related by Muslim and At-Tirmidhī who added in his narration, “During prayer”

بَابُ الْمَسَاجِدِ

Chapter VI: Mosques

٢٦٣ — عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِنَاءَ مَسْجِدٍ فِي الدُّورِ ، وَأَنْ تُنْظَفَ وَتُطَبَّ» . رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ،
والتِّرْمِذِيُّ ، وَصَحَّحَ إِبْرَاهِيمَ

263 Narrated ‘Ā’ishah (RAA): The Messenger of Allāh ﷺ ordered that mosques be built in residential areas and that they should be kept clean and be perfumed. Related by Ahmad and Abū Dawūd and At-Tirmidhī

٢٦٤ — رَعَى أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ . «قَالَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» . مُتَّفَقٌ عَلَيْهِ ، وَرَوَاهُ مُسْلِمٌ
«وَالنَّصَارَى»

264 Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Allāh cursed the Jews (because) they took the graves of their Prophets as mosques.” Agreed upon In the narration of Muslim, “and the Christians.”

96. Holding himself back from urinating or defecating. That is why it is better to relieve oneself first before praying.

٢٦٥ وَهُمَا مِنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «كَانُوا إِذَا مَاتَ فِيهِمُ الرَّجُلُ «صَالِحٌ» بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا» وَفِيهِ «أُولَئِكَ سِرَارُ الْخَلْقِ»

265 A. Bukhārī and Muslim narrated on the authority of Ā'ishah (RAA, "If any pious (religious) man dies among them, they would build a mosque (place of worship) over his grave." Also in this narration, "They are the worst of creatures (people)."

٢٦٦ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصِيلاً، فَجَاءَتْ بِرَجُلٍ، فَرَتَّطَوْهُ بِسَارِيَةٍ مِنْ سُوَارِي الْمَسْجِدِ» نَحْوُ حَدِيثِ مَقْوُودٍ عَلَيْهِ

266 Narrated Abū Hurairan (RAA) "The Prophet ﷺ sent some horses (i.e. horsemen), who brought back a man⁹⁷ (they had captured) They tied him to one of the pillars of the Mosque ' Agreed upon ⁹⁸

٢٦٧ وَعَنْهُ رُوِيَ عَنْ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «كَانَ أَشَدُّ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ مَقْوُودٌ عَلَيْهِ

267 Narrated Abū Hurairah (RAA) Umar (RAA) passed by Hassān⁹⁹ when he was reciting poetry in the mosque, so he looked at him (in a disapproving manner) Thereupon Hassān said, 'I used to recite (poetry) in this mosque in the presence of someone better than you (i.e. the Prophet ﷺ)." Agreed upon

٢٦٨ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ سَمِعَ رَجُلًا يُشَدُّ صَالَةً فِي الْمَسْجِدِ فَيَقُولُ لَا إِلَهَ إِلَّا اللَّهُ عَنِيتُ، فَإِنْ

97. Thumāmah Ibn Uthāl al-Hanafī, see *Hadīth* no. 121

98. Imām as-San'ānī says in his book *Subul as-Salām* (the interpretation of *Balūgh al-Murām*) that this *Hadīth* is a proof that it is permissible to tie a captive in the mosque even if he was a disbeliever

99. The poet of the Prophet ﷺ

لَمْ يَجِدْ سَمَ ثَمَّ لَهَا» رَوَاهُ مُسْلِمٌ

268 Narrated Abû Hurairah (RAA) The Prophet ﷺ said, "If you hear a man announcing in the mosque, about something which he has lost, he should say to him: 'May Allâh not return it to you, for mosques are not built for that reason.'" Related by Muslim

٢٦٩ وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ، أَوْ يَتَّاعِ فِي الْمَسْجِدِ فَقُولُوا لَهُ: لَا أَرْجِعُ إِلَيْهِ تِجَارَتَكَ» رَوَاهُ الْبَيْهَقِيُّ وَالتِّرْمِذِيُّ وَحَسَنَهُ

269 Narrated Abû Hurairah (RAA) The Prophet ﷺ said, "If you see someone buying or selling in the mosque, say to him: 'May Allâh not give you any profit in your trading.'"¹⁰⁰ Related by an Nasâ'i and At-Tirmidhî

٢٧٠ وَعَنْ حَكِيمِ بْنِ جَرِيمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تُدْمُ الْخُدُودُ فِي الْمَسَاجِدِ، وَلَا يُسْتَفَادَ فِيهَا» رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ بِسَنَدٍ ضَعِيفٍ

270 Narrated Hakim bin Hizâm (RAA) The Prophet ﷺ said, "Prescribed legal punishment (*Hudûd*) are not to be carried out in a mosques, nor should retaliation be taken in them" Related by Ahmad and Abû Dawûd with a weak chain of narrators

٢٧١ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «أَصَابَ سَعْدُ يَوْمَ الْخَنْدَقِ فَصَرَبَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيَمَةً فِي الْمَسْجِدِ، لِيَعُودَهُ مِنْ قَرِيبٍ». مُتَّفَقٌ عَلَيْهِ

271 Narrated Ā'ishah (RAA) 'Sa'd bin Mu'adh was injured on the Day (battle) of al Khandaq (Battle of the Trench) and the Messenger of Allâh ﷺ pitched a tent in the mosque to be able to

100- I.e. may Allâh make this trading unsuccessful

visit him (easily) ¹⁰¹ Agreed upon.

٢٧٢ — وَعَنْهَا «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي ، وَأَنَا أَطُرُ إِلَى
الْحِشْيَةِ يُعْتَوُونَ فِي الْمَسْجِدِ» الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ

272 Narrated 'A'ishah (RAA) 'I saw the Messenger of Allāh screening me while I was looking at the Abyssinians playing in the mosque (with their spears)' (part of a Hadith) Agreed upon

٢٧٣ — وَعَنْهَا «أَنَّ وَلِيدَةَ سُودَاءَ كَانَتْ لَهَا حُجْرَةٌ فِي الْمَسْجِدِ ، فَكَانَتْ بَأْسِي
فَتَحَدَّثْتُ عِنْدِي» الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ

273 Narrated 'A'ishah (RAA) 'A black slave girl had a tent in the mosque (she used to sleep in the mosque , and she used to come to me, and we would talk.' Agreed upon.

٢٧٤ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : «الْبُصَاقُ فِي الْمَسْجِدِ حَبِيبَةٌ وَكَفَارَتُهَا ذُفْعُهَا» مُتَّفَقٌ عَلَيْهِ

274 Narrated Anas Ibn Māl.k (RAA) Allāh's Messenger ﷺ said, "Spitting in the mosque is considered a sin, which is expiated by burying it (the spit)." Agreed upon

٢٧٥ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَهَيَّأَ النَّاسُ فِي الْمَسَاجِدِ» أَخْرَجَهُ الْحَقِيقَةُ إِلَّا التِّرْمِذِيَّ ،
وَصَحَّحَهُ ابْنُ حَرِيْمَةَ

275 Narrated Anas Ibn Māl.k (RAA) Allāh's Messenger ﷺ said, "The Hour will not be established before people vie with one another about (building) mosques." Related by the five Imāms except for At Tirm.dh. Ibn Khazamah graded it as Sāhikh.

¹⁰¹ As the Messenger of Allāh ﷺ wanted Sa'd to be in a place close to his house, so it would be easy to visit him and look after him

٢٧٦ وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَمَرْتُ بِتَشْيِيدِ الْمَسْجِدِ» أَخْرَجَهُ أَبُو دَاوُدَ وَصَحَّحَهُ ابْنُ حَبَّانَ

276 Narrated Ibn Abbās (RAA) Allāh's Messenger ﷺ said, **"I was not commanded to build high and lofty mosques."** Related by Abū Dawūd, and it was rendered authentic by Ibn Habbān

٢٧٧ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «عُرِضَتْ عَلَيَّ أُخُورُ أُمِّي ، حَتَّى الْقِدَاعُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَاسْتَعْرَبَهُ ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ .

277 Narrated Anas Ibn Mālik (RAA) Allāh's Messenger ﷺ said, **"The rewards of my followers were presented to me, so much so that even the reward for removing a speck of dust by a person from the mosque (was presented to me)"** Related by Abū Dawūd, At-Tirmidhī, and it was graded as authentic by Ibn Khuzaimah.

٢٧٨ وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ» مَتَّوًى عَنْهُ

278 Narrated Abū Qatādah (RAA) The Messenger of Allāh ﷺ said, **"When one of you enters the mosque, he should pray two Rak'at before he sits down."** Agreed upon

بَابُ صِفَةِ الصَّلَاةِ

Chapter VII: The Description of how Prayer is to be performed

٢٧٩ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا فُتِنْتَ إِلَى صَلَاةٍ فَأَسْبِغِ الوُضُوءَ ، ثُمَّ اسْتَمْسِكِ الْعِصْلَةَ ، فَكَبِّرْ ، ثُمَّ اقْرَأْ مَا تيسَّرَ مِنْ الْقُرْآنِ ، ثُمَّ رَكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ ارْفَعْ حَتَّى تَعْبُدَ قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ

ساجدًا ، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا» أَخْرَجَهُ السَّعْدِيُّ ، وَاللَّفْظُ لِلْخَارِجِيِّ ،
وَلَا يَنْبَغِي مَاجَةٍ بِإِسَادِ مُسْلِمٍ «حَتَّى تَطْمَئِنُّ قَائِمًا»

279 Narrated Abū Hurairah (RAA) The Prophet ﷺ said, **“When you get up for prayer, perform ablution properly and then face the Qiblah and say Takbīr (Allāhu Akbar, and then recite whatever you can from the (verses of the) Qur’ān, and then bow until you repose therein¹⁰²(in your rukū) After that come up again until you are standing upright, and then prostrate until you repose therein, (in your prostration), then raise your head and sit and repose (remain motionless for a while), then prostrate (again) and repose in your prostration. Do that in all of your prayers”** Related by the seven Imāms, and the wording is Al Bakhārī. Ibn Mājah transmitted the following through the chain of narrators of Muslim, **“and then come up again (from rukū) until you repose in your standing”**

٢٨٠ — وَمِثْلُهُ فِي حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عَبْدِ أَحْمَدَ وَابْنِ حَبَّابٍ «حَتَّى تَطْمَئِنُّ قَائِمًا»

280 Ahmad and Ibn Hibbān reported on the authority of Rifā‘ah bin Rāfi‘ a similar narration which also says, **‘and then come up again (from rukū) until you repose in your standing’**

٢٨١ — وَلَا أَحْمَدَ - «فَأَقِمْ صُلْبَكَ حَتَّى تَرْجِعَ الْعِظَامُ»

281 Ahmad has in one of his narrations, **“Straighten your back until the bones in your spine return to their places (the spine must be upright).”**

٢٨٢ — وَلِلْإِسْنَانِيِّ وَأَبِي دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ «إِنَّهَا لَا تَنْتَمِي صَلَاةٌ أَحَدُكُمْ حَتَّى يُسَبِّحَ التَّوْحِيدَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى ، ثُمَّ يُكَبِّرَ اللَّهَ - عَالِي ،

102 Which means that one should not be hasty to lift his head, rather remain motionless for a moment and say the supplications slowly while concentrating on what one is doing.

وَيُحْمَدُهُ ، وَيُنْشِئُ عَلَيْهِ ، وَفِيهَا : «إِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ
وَكَبِيرَةً وَهَلَلَةً»

282 An Nasā'ī and Abū Dawūd reported on the authority of Rūfā'ah bin Rāfi , "The prayer of anyone of you is not perfect unless he performs ablution perfectly, as Allāh Glorified be He ordered him to do. Then he should utter the *Takbīr* and praise Allāh, the Exalted." This narration also says, "If you know some verses from the Qur'ān then recite them, or else praise Allāh (say *Alḥamdu-llillāh*), say the *Takbīr* (*Allāhu Akbar*) and the *Tahlīl* (*lā ilāha illallāh*)."103

٢٨٣ وَلَا يُبَيِّ دَاوُدُ - «تَمَّ اقْرَأْ بِأَمِّ الْكِتَابِ وَمَا شَاءَ اللَّهُ»

283 In the narration of Abū Dawūd, "Then recite the "Mother of the Book" (*al-Fātiḥah*) (i.e. the first *sūrah* or the opening chapter of the Qur'ān) and then as much as Allāh makes easy for you (to read from the Qur'ān)."

٢٨٤ وَلَا تُبَيِّ حَبَابٌ «تَمَّ بِمَا شِئْتَ»

284. In the narration of Ibn Habbān, "Then recite) as much as you wish."

٢٨٥ وَعَنْ أَبِي حَفْصَةَ السَّاعِدِيِّ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَدَوًى مُتَكَبِّهٍ ، وَإِذَا رَكَعَ أَمْسَكَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ، ثُمَّ هَضَرَ ظَهْرَهُ ، وَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَغُودَ كُلُّ فَقَارٍ مَكَانَهُ ، وَإِذَا سَجَدَ وَصَعَ يَدَيْهِ غَيْرَ مُفَرِّشٍ وَلَا مُبَصِّهٍمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصْبَعِ رِجْلَيْهِ الْقِبْلَةَ . وَإِذَا جَلَسَ فِي الرُّكُوعَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَتَوَصَّبَ الْيُمْنَى ، وَإِذَا جَلَسَ فِي

103- Basically, prayer is not valid unless the *Fātiḥah* is read (in Arabic) in each *Rak'ah*, which is the consensus of the Scholars. But if the person finds difficulty in reciting it in Arabic or is dumb or illiterate, or any other acceptable excuse, then he should try to say any other verse from the Qur'ān, or say it behind someone who can recite. If he still can't, then it is permissible for him to say *Tasbīḥ*, *Takbīr* and *Tahlīl*.

الرُّكُوعَ الْأَخِيرَةَ قَدَّمَ رِجْلَهُ الْبُسْرَى رَضَبَ الْأُخْرَى ، وَقَعَدَ عَلَى مَقْعَدِهِ
أَخْرَجَهُ الْخَارِيُّ

285 Narrated Abū Humāid as-Sā'idi, I saw the Messenger of Allāh (in his prayer), when he says the opening *Takbīr* (of the prayer) he would raise his hands up to his shoulder level. When he bows for *Rukū* he would place his hands on both knees¹⁰⁴ and his back would be bent straight.¹⁰⁵ When he lifted his head (from *rukū*) he would straighten his back until all the vertebrae took their normal positions. When he prostrated, he placed both his hands on the ground and his fingers would neither be spread nor clasped together, while his toes would be directed toward the *Qiblah*. When he sat in the second *rak'ah* after two *rak'at*) he sat on his left foot and kept his right foot upright.¹⁰⁶ When he sat in the last *rak'ah*, he would put his left foot over the right) and put his right foot upright (over the left¹⁰⁷) and sit upon his posterior, neither inclining to the right or the left." Related by al-Bukhārī

٢٨٦ وَعَنْ عُبَيْدِ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ «وَجَّهْتُ وَجْهِي لِنَدَى فَطَرِ السَّمَوَاتِ وَالْأَرْضِ» إِلَى قَوْلِهِ «مِنَ الْمُسْلِمِينَ ، النَّهْمُ أَنْتَ الْمُسْكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ» إِلَى آخِرِهِ . رَوَاهُ مُسْنَدُ ، وَفِي رِوَايَةٍ لَهُ أَنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ

286 Narrated Ali bin Abi Tālib (RAA) When Allāh's Messenger ﷺ stood up for prayer he said, he would say (as on opening

104 The hands should be placed firmly on the knees

105 It is the *Sunnah* in *Rukū* to make the height of the head the same level as that of the hips. The back should be straight as A'ishah (RAA) said, "If he bowed ﷺ his head would be neither risen nor lowered, but rather between the two positions. Ali (RAA) said, "If you put a cup of water on the back of the Prophet, ﷺ while he was bowing, its contents would not spill." His head would be neither

106 He would place his left foot on its side while sitting on it. The right foot would be resting on the bottom of its toes with the heel upright.

107 The left foot in this case would emerge from under the right one, which is in an upright position.

supplication¹⁰⁸), "I have turned my face towards the One Who created the heavens and the earth¹⁰⁹...." Until he says, 'and I am of those who have submitted (i.e. the Muslims). O Allāh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave...etc¹¹⁰' Related by Muslim

٢٨٧ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَرَّرَ لِلصَّلَاةِ مَكَتَ فِيهَا قَبْلَ أَنْ يَقْرَأَ ، فَيَسْأَلُهُ ، فَيَقُولُ «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ بَقِي مِنْ خَطَايَايَ كَمَا بَقِيَ الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِنِي مِنْ خَطَايَايَ دَلْمَاءَ وَتَلْتَجِ وَالْزُّرْدَ» مُتَّفَقٌ عَلَيْهِ .

287 Narrated Abū Hurairah (RAA) "When the Prophet ﷺ made his opening *Takbīr*, he would be quiet for a little while before he started his recitation (of the Qur'ān). I asked him, (about what he says between *Takbīr* and recitation) He said, "I say: Oh Allāh, make the distance between me and my sins as far as

108- This is called *Du'ā' al-Istislāh* (opening supplication,

109- The rest of this supplication says, "and the earth as a true monotheist and Muslim, and I am not of those who associate partners with Allāh (polytheists). Verily my prayers, my sacrifice, my life and my death, are dedicated for the sake of Allāh, the Lord of the worlds, Who has no partner. Thus I have been commanded and I am among those who have submitted (the Muslims) "

110- The rest of the supplication says, "Oh Allāh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave. I have done injustice to myself and I admit my sin. Forgive all of my sins, surely no one can forgive sins but You. Guide me to the most perfect of morals (*Akhīlāq*), for none guides to its perfection but You. Divert the worst of it (evil morals) away from me, as no one can divert the worst of it but You. I am here at Your beck and call (present and ready to obey al Your commands). All good is in Your Hands, and evil is not attributed to You. I am (created) by You, and I am (returning back) unto You. You are the Most Blessed, the Most Exalted. I seek Your forgiveness and unto You I repent." Related by Muslim, Ahmad, al-Tirmidhi and others.

You have made the distance between the East from the West. Oh Allāh, purify me from my sins as a white garment is cleansed of dirt. Oh Allāh, wash off my sins with snow, rain and hail." Agreed upon

٢٨٨ — وعن عمر - رضي الله عنه أنه كان يقول ، سبحك اللهم وبحمّك ، وتبارك اسمك ، وتعالى جدك ، ولا إله غيرك رواه مسلم بسند متصحيح ، ورواه الدارقطني مؤصلاً وموقوفاً

288 Narrated Umar (RAA) that he used to say ﷺ, "Glory be to You Oh Allāh and praise. Blessed is Your Name and Exalted is Your majesty. There is none worthy of worship but You." Related by Muslim with a disconnected chain of narrators But ad-Dâraqutnî related it and connected it to Umar (RAA)

٢٨٩ — وبخسوة عن أبي سعيد الخدري رضي الله عنه - مرفوعاً عند نخسة ، وفيه وكان يقول بعد التكبیر « أعوذ بالله السميع العليم من الشيطان الرجيم ، من همزه ، ونفخه ، ونفثه »

289 The five Imāms reported on the authority of Abû Sa'īd al-Khudrī that the Messenger of Allāh ﷺ, used to say after the opening *Takbīr*, "I seek refuge in Allāh from Satan. From his prickling (whispering), spittle and puffing."

٢٩٠ — وعن عائشة - رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم يستفتح الصلاة بالتكبير ، والقراءة — { الحمد لله رب العالمين } وكان إذا ركع لم يثبث رأسه ، ولم يثبته ، وكان يس ذلك ، وكان إذا رفع من الركوع لم يثبث حتى يستوي قائماً ، وكان إذا رفع رأسه من السجدة لم يثبث حتى يستوي خائساً ، وكان يقول في كل ركعتين التحية ، وكان يقرأ ركنه اليسرى وينصب اليمنى ، وكان ينهي عن غفلة الشيطان ، وينهي أن يفتش برجله ذراعيه ، يقرأ الشح ، وكان يختم الصلاة بالسليم أخرجه مسلم ، وله عنه

290 Narrated 'Ā'ishah (RAA) Allāh's Messenger ﷺ used to start the prayer with *Takbīr* and the recitation of 'Al praise be to

Allâh, the Lord of the Worlds, *Alhamdu lillâhi rabbu 'Alamîn* When he bowed (for *rukû*) his head would be neither risen nor lowered, but would be between those two positions. When he rose his head from *rukû* , he would not prostrate until he stood up with his back in an erect position. When he lifted his head from prostration, he sat up (for a moment) before prostrating a second time. At the end of each two *rah'ât*, he would recite the *Tahriyah* (*Tashahhud*)¹¹¹ and he used to sit on his left foot with his right foot upright.

He prohibited us from sitting in the way of the devil¹¹², or that a man stretches his forearms on the ground in his prostration like a wild beast. He would then complete his prayer with the *Taslim* (saying to the right and to the left "Peace be upon you and the Mercy of Allâh " Related by Muslim

٢٩١ وَعَبْرَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَرَأَيْتَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يَجِدَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ ، وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَعْرَ عَلَيْهِ

291 Narrated Ibn 'Umar (RAA "The Messenger of Allâh ﷺ used to raise his hands to his shoulder level, when he started his prayer, when he said *Takbîr* (for making *rukû*) and also when he lifted his head from *rukû* " Agreed upon

٢٩٢ — وَفِي حَدِيثِ أَبِي حُمَيْدٍ ، عَنِ أَبِي دَاوُدَ يَرْفَعُ يَدَيْهِ حَتَّى يُجَادِيَ بَيْنَ مَنْكِبَيْهِ ، ثُمَّ يُكَبِّرُ

292 In the narration of Abû Humaid, reported by Abû Dawûd, "He raised his hands up to his shoulder level, and then would say *Takbîr* "

111 *Tashahhud* means the Testimony of faith, see *Hadith* no. 334)

112. This way of sitting is called *Iq'â* *Imâm as San'ânî* in '*Subut as Salaâm*, mentioned two types of *Iq'â* ' one in which one sits with the buttocks on the heels, and with the top of the toes and knees on the ground as mentioned above., and this was accepted by some scholars. The second type is where one sits with his buttocks on the ground, with his palms down and his knees drawn up and thighs erect (like the sitting of a dog which is totally prohibited

٢٩٣ — وَبِمُسْلِمٍ عَنْ مَالِكِ بْنِ أَنَسٍ حَدَّثَنَا عَنْ أَبِي عُمَرَ ، لَكِنَّهُ قَالَ حَتَّى يُحَادِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ

293. Muslim reported on the authority of Mālik bin al-Huwairith, a narration similar to that of Ibn Umar, but he said, “ he raised his hands until they(the fingertips) were level with the tops of his ears (i.e. when saying *Takbīr*).

٢٩٤ — وَعَنْ وَائِلِ بْنِ حُجْرٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ . أَخْرَجَهُ ابْنُ خُرَيْمَةَ

294. Narrated Wā'il bin Hujr “I prayed with the Prophet ﷺ and he placed his right hand over his left hand (and placed them) on his chest.” Related by Ibn Khuzaimah.

٢٩٥ — وَعَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ» . مُتَّفَقٌ عَلَيْهِ .

295 Narrated 'Ubādah bin as-Sāmit. “The Messenger of Allāh ﷺ said, “No prayer (is accepted) for one who does not recite the *Fātiḥah* (the opening chapter of the Qur'ān ” Agreed upon

٢٩٦ — وَفِي رِوَايَةٍ لِأَبِي حَازٍ وَالدَّارِقُطَنِيِّ «لَا تُجْزِي صَلَاةٌ لَا يُقْرَأُ فِيهَا مَاتِحَةُ الْكِتَابِ» .

296 In a version by Ibn Hibbān and ad Dārqutnī, “A prayer in which the *Fātiḥah* was not recited, is not valid.”

٢٩٧ — وَفِي أُخْرَى لِأَحْمَدَ وَأَبِي دَاوُدَ ، وَالتِّرْمِذِيِّ ، وَابْنِ حِبَّانَ «تَعَلَّكُمْ تَقْرَأُونَ حَتَّى إِذَا سَأَلْتُمْ عَنْهَا قُلْنَا نَعَمْ قَالَ «لَا تَفْعَلُوا إِلَّا بِمَاتِحَةِ الْكِتَابِ ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

297 In another narration by 'Ubādah Ibn As-Sāmit, “Maybe you recite (Qur'ān) behind your Imām (when you are praying *Jamā'ah*)? We said, ‘Yes’ The Messenger of Allāh then said, “Read only the *Fātiḥah*, as the prayer of the one who does not read it, is not valid.”

٢٩٨ — وَعَنْ أَنَسٍ : رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّ نَحْنُ
وَعُمَرُ كَانُوا يَفْتِيحُونَ الصَّلَاةَ بِ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } . مُتَّفَقٌ عَلَيْهِ

298 Narrated Anas Ibn Mālik The Messenger of Allāh ﷺ, Abū Bakr and 'Umar, used to start the prayer with, '*Alhamdu lillāhi Rabbi 'Alāmin*' (All praise be to Allāh, Lord of the Worlds).¹¹³ Agreed upon

٢٩٩ رَأَى مُسْلِمٌ «لَا يَدْكُرُونَ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } فِي أَوَّلِ قِرَاءَةٍ وَلَا فِي آخِرِهَا»

299 Anas added in the narration reported by Muslim, 'but I never heard any of them reciting *Bismillāhi -ir-Rahman -ir-Rahim* (In the name of Allāh, the Most Beneficent, the Most Merciful.) at the beginning of recitation or at its end "¹¹⁴

٣٠٠ — وَفِي رِوَايَةٍ لِأَحْمَدَ وَالتِّرْمِذِيَّ وَابْنِ حُرَيْمَةَ «لَا يَجْهَرُونَ بِ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } .»

300 Anas also narrated, "They would not recite reciting '*Bismillāhi -ir-Rahman -ir-Rahim*' In the name of Allāh, the Most Beneficent, the Most the Merciful) loudly " Related by Ahmad, an Nasā'i and Ibn Khuzaimah

٣٠١ — وَفِي أُخْرَى لِابْنِ حُرَيْمَةَ «كَانُوا يُسِرُّونَ» وَعَلَى هَذَا يُحْمَلُ لِقَائِي رِوَايَةُ مُسْلِمٍ . جَلَاءًا بِمَنْ أَعْلَاهُ

301 In another version by Ibn Khuzaimah, Anas said, "They used to recite it silently " This explains the negation in the version of Muslim 'but I never heard any of them reciting *Bismillāhi -ir-Rahman -ir-Rahim*' *Hadith* no 299

113- He means they do not say the *Basmalah* aloud, but read it silently before they read the *Fātiḥah*, as is mentioned in the following Anāḍīth no 300, 301).

114- He may be referring to the end of the *Fātiḥah*, as they would start reading other sūras or verses from the Qur'ān, but again they would not recite the *Basmalah* aloud.

٣٠٢ - وَعَنْ ثَعْيَمِ الْمُجَمِرِ ، قَالَ صَبَّحْتُ وَرَاءَ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - فَقَرَأَ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ ، حَتَّى إِذَا سَمِعَ { وَلَا تَسْتَأْذِنُ } [المسحة ٧] قَالَ « آمِينَ » ، وَيَقُولُ كَلَّمَ سَجْدًا ، وَإِذَا قَامَ مِنَ الْجُلُوسِ اللَّهُ أَكْبَرُ ، ثُمَّ يَقُولُ إِذَا سَلَّمَ وَرَأَى عَمِي يَدُهُ إِلَيَّ لِأَسْتَهْكُمُ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . رَوَاهُ النَّسَائِيُّ ، وَابْنُ خُرَيْمَةَ

302 Narrated Nu'aim al-Mujmir, 'I prayed behind Abû Hurairah and he recited **'Bismillahi ir-Rahman -ir-Rahim,**' and then he recited the *Fâtihah* until he recited, 'Nor of those who went astray,' (i.e. the last words of *al Fâtihah*) then he said, 'Âmin'

15 Whenever he prostrated or got up from his sitting after the two prostrations), he would say 'Allâhu Akbar' When he concluded his prayer by saying the *Taslîm* (saying to the right and to the left 'Peace be upon you and the Mercy of Allâh'), he would say (to us), 'By the One in Whose Hand is my soul, my prayer is the most similar to that of the Prophet ﷺ, among all of you.' Related by An-Nasâ'î and Ibn Khuzaimah

٣٠٣ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « إِذَا قَرَأْتُمُ الْفَاتِحَةَ فَقَرَأُوا { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ } ، فَإِنَّهَا إِخْدَى آيَاتِهَا » . رَوَاهُ الدَّارَقُطْنِيُّ ، وَصَوَّبَ وَفَعَهُ

303 Narrated Abû Hurairah (RAA): 'The Messenger of Allâh ﷺ said, **"When you recite *al-Fâtihah* recite *'Bismillahi -ir-Rahman -ir-Rahim'* as it is one of its verses."** Related by ad-Dâraqutnî, and said that it is only traced back to a Companion and not to the Prophet ﷺ.

٣٠٤ - وَعَنْهُ قَالَ : كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَّ مِنْ قِرَاءَةِ أَمٍّ لَمْ يَرْفَعْ صَوْتَهُ وَقَالَ : « آمِينَ » رَوَاهُ الدَّارَقُطْنِيُّ وَحَسَنَهُ ، وَالْحَاكِمُ وَصَحَّحَهُ

304 Narrated Abû Hurairah (RAA): 'Whenever The Messen-

115. The word *Âmin* is not part of the *Fâtihah* but it is a supplication meaning "O Allâh respond or answer what we have just said." It is always said at the conclusion of *sûrat al-Fâtihah*

ger of Allāh ﷺ finished reciting the Mother of the Book '*al Fātiḥah*' (in prayer), he used to raise his voice saying *Āmīn* 'Related by ad-Dāraqutnī and al-Ḥākim.

٣٠٥ — وَأَبِي دَاوُدَ وَالتِّرْمِذِيُّ مِنْ حَدِيثِ وَائِلِ بْنِ حَجْرٍ سَخَوَهُ

305 Abū Dawūd and At-Tirmidhī related a similar *Hadīth* on the authority of Wā'il Ibn Ḥujr

٣٠٦ — وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا أَسْتَطِيعُ أَنْ أَخُذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلَّمَنِي مَا يُخْرِئُنِي مِنْهُ ، فَقَالَ «فُلْ - سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَآلَهُ أَكْثَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ» الْحَدِيثُ رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حِثَّانَ ، وَالدَّرَقُطْنِيُّ ، وَالْحَاكِمُ

306. Narrated 'Abdullāh bin Abī Awfā (RAA) 'A man came to the Messenger of Allāh ﷺ and said, 'I cannot memorise anything from the Qur'an, so teach me something which is sufficient for me (to say in prayer). The Messenger of Allāh ﷺ said to him, "say, '*Subḥanallāh, wal-ḥamdu lillaah, wa lā ilāha illallāh, wal-lāhu akbar, wa lā ḥawala wa lā Quwata illā billāh*-'Aliyy-yl-'Adḥeem, (Glory be to Allāh, and Praise be to Allāh! There is none worthy of worship but Allāh, Allāh is the Greatest, and there is no power nor might except by Allāh's leave, the Exalted, the Mighty." Part of the *Hadīth* is related by Ahmad, Abū Dawūd, an Nasā'ī and was rendered authentic by Ibn Ḥibban, ad Dāraqutnī and al Ḥākim.

٣٠٧ — وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا ، يَقْرَأُ فِي الصُّبْحِ وَالْعَصْرِ - فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ - بِمِائَةِ كِتَابٍ وَسُورَتَيْنِ ، وَيُسَمِّعُنَا الْآيَةَ أَحْيَانًا ، وَيَقُولُ الرَّكَعَةَ الْأُولَى ، وَيَقْرَأُ فِي الْآخِرَتَيْنِ بِمِائَةِ الْكِتَابِ» مُتَّفَقٌ عَلَيْهِ

307 Narrated Abū Qatādah (RAA) 'Allāh's Messenger ﷺ used to lead us in prayer, and he would recite *al-Fātiḥah* followed

by two other *Sūras* (i.e. a *sūrah* in each *rak'ah*) in the first two *Rak'ât* of the *Dhuhr* and *Asr* prayers. Sometimes we were able to hear a verse or so (of what he was reading). He used to ﷺ, prolong the first *rak'ah* more than the second, and he would recite *al Fâtihah* in the last two *rak'ât* (the third and the fourth). Agreed upon.

٣٠٨ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كُنَّا نَحْرُرُ فِيهِمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ وَالْعَصْرِ ، فَعَدَّ رَتَا قِيَمَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ {الْم * ثَمِين} [نَسَجْدَةٍ أَوْ ٢] السَّجْدَةِ وَفِي الْأُخْرَيَيْنِ قَدْرَ النُّصْبِ مِنْ ذَلِكَ . وَفِي الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ . وَالْأُخْرَيَيْنِ عَلَى النُّصْبِ مِنْ ذَلِكَ . رَوَاهُ مُسْنَدُ

308 Narrated Abû Sa'îd al-Khudri (RAA): "We used to estimate how long Alâh's Messenger ﷺ stood (while reciting verses from the Qur'ân after the *Fâtihah*) in the *Dhuhr* and *Asr* prayers. We estimated that he stood in the first two *rak'ât* of the *Dhuhr* prayer as long as it takes to recite "*Alif Lâmi Mîm, The revelation of the Book (the Qur'ân)..*" (i.e. *Sūrah as-Sajdah*, no. 32). He stood half that time in the last two *rak'ât* of the *Dhuhr* prayer. In the first two *rak'ât* of the *Asr* prayer, he stood as long as he did in the last two *rak'ât* of the *Dhuhr* prayer, and in the last two of the *Asr* prayer, he stood about half that time." Related by Muslim.

٣٠٩ - وَعَنْ سُؤَيْمَانَ بْنِ يَسَارٍ قَالَ كَانَ فُلَانٌ يُطِيلُ الْأُولَيَيْنِ مِنَ الظُّهْرِ ، وَيُخَفِّضُ الْعَصْرَ ، وَيَقْرَأُ فِي الْمَغْرَبِ بِمِقْصَارٍ مُقْعَصٍ ، وَفِي الْعِشَاءِ بِوَسْطِهِ وَفِي الصُّبْحِ بِطَوَالِهِ ، فَقَالَ أَبُو خُرَيْرَةَ مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشَقَّ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هَذَا . أَخْرَجَهُ التِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ

309 Narrated Su'aimân bin Yasâr (RAA): "A man^{1.6} used to prolong the first two *rak'ât* of the *Dhuhr* prayer, shorten the *Asr*

110- Imâm al-Baghwi in his book *Sharh as-Sunnah* said that this man was 'Amr bin Salamah, who was the governor of Madînah at that time.

prayer and recite short *sûras* of the *mufas-sal*¹¹⁷ of the Qur'ân in the *Maghrib* prayer. In the *Ishâ'* prayer, he would recite from the medium *sûras*¹¹⁸, and in the *Fajr* prayer he would read from *at-Tiwât*.¹¹⁹ Abû Hurairah (RAA) then said, 'I have not prayed behind a man whose prayer is more similar to that of the Prophet ﷺ than that man.' Rendered by an Nasâ'î with a sound chain of narrators

٣١٠ - وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : « سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ » مُتَّفَقٌ عَلَيْهِ

310 Narrated Jubair bin Muṭ'īm (RAA) 'I heard the Messenger of Allāh ﷺ reciting *Sûrat at-Tûr* (no. 52) in the *Maghrib* prayer 'Agreed upon

٣١١ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ { أَلَمْ * ثَرْيَلُ } [السَّجْدَةُ ٢٦] ، وَ{ هَلْ أَتَى عَلَى الْإِنْسَانِ } [الْإِنْسَانِ ١] مُتَّفَقٌ عَلَيْهِ

311 Narrated Abû Hurairah (RAA): 'Al-lāh's Messenger ﷺ used to recite in the *Fajr* prayer on Friday, "*Alif Lām Mīm. The revelation of the Book (the Qur'ân)..*" (i.e. *Sûrah as-Sajdah*, no. 32), and "*Has there not been over man a period of time..*" (i.e. *Sûrah al-Insân*, no. 76) Agreed upon

٣١٢ - وَبِطَبْرَانِيِّ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ : يُدْرِمُ ذَلِكَ

312 At-Tabarânî related on the authority of Ibn Mas'ûd 'He used to do this continuously'

117 The *Sûras* starting from (according to the strongest opinion Qâf, no. 50, to the end of the Holy Qur'ân.

118 This includes the *mu'in* (*Sûras* of around and over 100 verses), and the *mathânî* (come after the *mu'in* up to Qâf)

119 The first seven long *Sûras* in the Qur'ân and some scholars add *Sûras* no. 8 and 9 (as there is no *Basmalah* between *al-An'âm* and *at-Tawbah*. They have been called *at-Tiwât* the long) as they are the longest *Sûras* in the Qur'ân

٣١٣ — وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ «صُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا مَرَّتْ بِهِ آيَةُ رَحْمَةٍ إِلَّا وَقَفْتُ عِنْدَهَا يَسْأَلُ ، وَلَا آيَةَ عَذَابٍ إِلَّا نَعُودُ مِنْهَا» أَخْرَجَهُ الْخَمِيسَةُ ، وَحَسَنُ التِّرْمِذِيُّ

313 Narrated Hudhaifah (RAA), "I prayed with the Prophet ﷺ, whenever he came to a verse that mentioned mercy, he would stop and ask Allāh for His blessings, and whenever he came to a verse that mentioned punishment, he would seek refuge in Allāh from the Hell fire." Related by the five Imāma. At Tirmidhī rendered it *Hasan* (good)

٣١٤ — وَعَنْ أَبِي عَنَاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَلَا وَبِئْسَ نُهَيْتٌ أَنْ تَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا ، فَأَمَّا الرُّكُوعُ فَعِظْمُوا فِيهِ الرَّبِّ ، وَأَمَّا السُّجُودُ فَاخْجَعُوا فِي الدُّعَاءِ ، فَمَنْ أَلَّا يَسْتَجَابَ لَكُمْ» رَوَاهُ مُسْلِمٌ

314 Narrated Ibn 'Abbās (RAA) "The Messenger of Allāh ﷺ said, "I was forbidden from reciting the Qur'ān whether in a state of *rukū'* or in *sujūd* (prostration). When you perform *rukū'*, Glorify Allāh (say Glory to my Lord the most Great), and in prostration, strive your best in making supplication, as you are then entitled to have your supplication answered (Allāh willing). Related by Muslim.

٣١٥ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ «سُبْحَانَكَ اللَّهُمَّ ، رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي» مُتَّفَقٌ عَلَيْهِ

315 Narrated 'Ā'ishah (RAA) "Allāh's Messenger ﷺ, used to say in his *rukū'* and *sujūd* (prostration), "Glory and praise is to You, O Allāh, our Lord. O Allāh forgive me." Agreed upon

٣١٦ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ «سَمِعَ

اللَّهُ لِمَنْ حَمْدُهُ» حِينَ يَرْفَعُ صَلَاتَهُ مِنَ الرُّكُوعِ ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ «رَبَّنَا وَلَكَ الْحَمْدُ» ، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ ، ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا ، وَيُكَبِّرُ حِينَ يَقُومُ مِنْ اثْنَيْ عَشَرَ أَحْضَرًا مُتَّفِقًا عَلَيْهِ

316 Narrated Abû Hurairah (RAA): 'When Allâh's Messenger ﷺ got up to pray, he would say the *Takbîr* while standing, then say the *Takbîr* when he bowed (for *rukû*) When he rose from *rukû* he would say, "***Sami'al Lâhu liman hamidah*** (Allâh hears those who send praises to Him)", and while standing with his back straight (after *rukû*) he would say, "***Rabbanâ wa lakal-hamd*** (O Allâh, our Lord! All praise is for You)." He would then say the *Takbîr* when going down to prostration, and when he raised his head, then when he prostrated for the second time he would say the *Takbîr* one more time when he raised his head from the second prostration. He would do this for all his prayers, in each *rak'ah* and he would also say the *Takbîr* when he got up from his sitting after praying two *rah'ât*. Agreed upon

٣١٦ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ «إِنَّهُمْ رَبَّنَا لَكَ الْحَمْدُ ، مَلَأَ السَّمَوَاتِ وَالْأَرْضَ ، وَمَلَأَ مَا شِئْتَ مِنْ شَيْءٍ قَدْ ، أَهْلَ الثَّمَاةِ وَالْمَجْدِ ، حَقَّ مَا قَالَ لَنَبِيِّهِ وَكَثُرَ لَكَ عَبْدٌ ، عَلَيْهِمْ لَا يَنْبَغُ لَكَ أَنْ تُعْطِيَهُ ، وَلَا تُعْطِيَهُ لَكَ مَتَّعْتَ ، وَلَا يَنْفَعُ دَا الْجَدُّ مِثْلَ الْجَدِّ » رَوَاهُ مُسْنَدُ

317 Narrated Abû Sa'îd al-Khudrî (RAA): when 'Allâh's Messenger ﷺ raised his head from *rukû* he would say, "Our Lord! All praise is Yours. (A praise that) fills the heavens and the earth, and fill what lies between them, and fills whatever else, You wish, to be filled after that. You alone are deserving of praise and majesty. This is the most truthful statement that a servant has ever said, and we are all Your slaves. O Allâh, there is no one who may withhold what You give, and there is no one, who may give what You have withheld. No fortune or prosperity (whether it be money, children,

power etc) will save or benefit its owner with You (it is only Your mercy and virtue that benefits anyone) Related by Muslim

٣١٨ - وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَأَيْدَيْهِ ، وَأَوْرُكَيْتَيْهِ ، رَأْسُهُ أَوْ أَلْقَمَتَيْهِ» مَعْنَى عَلَيْهِ

318. Narrated Ibn 'Abbâs (RAA): "The Messenger of Allâh ﷺ said, "I was commanded to prostrate on seven bones (body parts): **the forehead**" -and he pointed to his nose,¹²⁰ hands, knees and the ends of the feet (the toes)." Agreed upon

٣١٩ - وَعَنْ ابْنِ تَيْمِيَّةَ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى وَسَجَدَ فَرَّحَ بَيْنَ يَدَيْهِ ، حَتَّى يَنْتَوِي بَيَاضُ إِنْطِئِهِ» مَعْنَى عَلَيْهِ

319 Narrated Ibn Buhamah (RAA), "Whenever the Messenger of Allâh used to pray, he would keep his arms away from his sides (when he prostrated , so that the whiteness of his armpits was visible " Agreed upon

٣٢٠ - وَعَنِ الرَّاءِ بْنِ عَرَبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا سَجَدْتَ فَصَغْ كَعْبَكَ ، وَارْفَعْ مِرْفَقَيْكَ» رَوَاهُ مُسْلِمٌ

320 Narrated al Barâ' bin 'Azab (RAA): "The Messenger of Allâh ﷺ said "Whenever you prostrate, place the palms of your hands (on the ground), and raise your elbows." Related by Muslim

120- Imâm a. Qurṭubî said, 'This shows that the forehead is the main part on which the face prostrates, and the nose is associated with it.' Ibn Daqiq al- 'Abd said, 'This means that the Prophet ﷺ considered the forehead and the nose as one part, otherwise, the parts of the body on which prostration is performed would have been eight. This *Hadith* is further explained by the narration of an-Nasâ'î Ibn Tawûs said, And he put his hand ﷺ on his forehead and he passed it over his nose and said "This is one (part)."'

٣٢١ - وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ - « أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَكَعَ فَرَّحَ بَيْنَ أَصَابِعِهِ ، وَإِذَا سَجَدَ صَمَّ أَصَابِعَهُ » رَوَاهُ لُحَاكِمُ

321 Wā'il bin Hujr (RAA) narrated, 'Whenever the Messenger of Allāh ﷺ used to bow, he would separate his fingers (with his hands placed on his knees) When he prostrated, he would keep his fingers together' Related by Al Hākim

٣٢٢ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مُرَبِّعًا» رَوَاهُ النَّسَائِيُّ ، وَصَحَّحَهُ ابْنُ خُرَيْبَةَ .

322 'Ā'ishah (RAA) narrated, 'I saw the Messenger of Allāh ﷺ praying while sitting cross-legged' ¹²¹Related by An-Nasā'ī and Ibn Kh-uzaimah graded it as *Sahih*

٣٢٣ - وَعَنْ أَبِي عَاسِمٍ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السُّجْدَتَيْنِ «اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي وَاهْدِنِي ، وَعَافِنِي ، وَرْزُقْنِي» رَوَاهُ الْأَرْبَعَةُ إِلَّا النَّسَائِيَّ ، وَالْفَقُّهُ لَا يَبْنِي دَوْدَ وَصَحَّحَهُ لُحَاكِمُ

323. Ibn 'Abbās (RAA) narrated, 'Between the two prostrations, the Messenger of Allāh ﷺ used to say "O Allāh, forgive me, have mercy on me, guide me, grant me well being, and provide for me." Related by the four Imāms except for An Nasā'ī, and the wording is from Abū Dawūd Al-Hākim graded it as *Sahih*

٣٢٤ - وَعَنْ مَالِكِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي ، فَبَدَأَ كَأَنَّهُ فِي وَثْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا» رَوَاهُ لُحَاكِمُ

324 Mālik bin al Huwairith (RAA) narrated that he saw the Messenger of Allāh ﷺ praying If he was praying the odd *rak'at* (the first or the third , he used to sit for a moment (a quick sitting after the second prostration before he got up." Related by Al-Bukhārī

121 This was when the Prophet ﷺ fell off his horse and his ankle was dislocated (Imām as-San'ānī in *Subul as-Salām*)

٣٢٥ وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ شَهْرًا ، بَعْدَ الرُّكُوعِ ، يَدْعُو عَلَى أَجْيَاءٍ مِنْ أَعْرَابِ ، ثُمَّ تَرَكَهُ» مُتَّفَقٌ عَلَيْهِ

325 Anas (RAA) narrated, 'The Messenger of Allāh ﷺ stood in humble supplication reciting the *Qunūt*¹²² for a whole month asking Allāh to punish some of the Arab tribes, and then he stopped (making this supplication)' ¹²³ Agreed upon

٣٢٦ وَلَا أَحْمَدَ وَابْنُ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ وَجْهِ أَخْبَرَنَا وَرَدَ «وَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَمُتُ حَتَّى فَارَقَ الدُّنْيَا»

326 Ahmad and Ad Dāraqutnī related a similar *Hadīth* (on the authority of Anas) but with a different chain of narrators. The narration says, 'The Messenger of Allāh ﷺ kept on making *Qunūt* during the *Fajr* prayer until he left this world' ¹²⁴

122- *Qunūt* is a special supplication made in certain prayers while standing after raising one's head from bowing. It is usually done in the *Witr* prayer, or in the second *rak'ah* of the *Fajr* prayer.

123 They are the tribes of Ra'il and Dhakwān. The Messenger of Allāh ﷺ sent almost 70 of his Companions (who had memorized the Qur'ān), to those tribes to teach them Islām. There was a peace treaty between them and the Messenger of Allāh ﷺ but they killed the seventy men. He was very sad for the loss of his Companions and spent a whole month reciting this supplication. This is proof that it is permissible to make *Qunūt*, reciting the supplication aloud in any of the five prayers, when Muslims are faced with calamities.

124 What the Messenger ﷺ stopped (as mentioned in the first *Hadīth*), is his supplication asking Allāh to punish the people who killed his Companions. As for what he kept doing, most scholars are of the opinion that what Anas meant by *Qunūt* in this *Hadīth* is that the Prophet ﷺ would stand after raising his head from *rak'ah* for some time making supplication and *dhikr* remembering Allāh, in the *Fajr* prayer, until he died. Anas himself and the four *Khulafā'* did not observe this *Qunūt* in the *Fajr* prayer after the death of the Prophet ﷺ which supports the opinion of the scholars, as they would not abandon something that the Messenger of Allāh ﷺ continued doing all his life, so that it becomes part of his *Sunnah*.

٣٢٧ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - «أَنْ لِّيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَقُتُّ
بَلَا إِذَا دَعَا لِقَوْمٍ ، أَوْ دَعَا عَلَى قَوْمٍ». صَحَّحَهُ ابْنُ خُرَيْمَةَ

327 Anas (RAA) narrated, "The Messenger of Allāh ﷺ would not stand for the *Qunūt* (in prayer) unless he was supplicating for or against certain people " Ibn Khuzaimah graded it to be *Sahih*

٣٢٨ — وَعَنْ سَعْدِ بْنِ طَارِقٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : «كُنْتُ لِأَبِي
يَا أَبَا إِبْرَاهِيمَ مِنْ صَنِيبٍ حَلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبِي بَكْرٌ ،
وَعُمَرُ ، وَعُثْمَانُ وَعَلِيٌّ ، أَفَكَانُوا يُصَلُّونَ فِي الْمَجْرَى ؟ قَالَ أَيْ نَبِيِّ مُخَدَّتٍ»
رَوَاهُ الْخُمْسَةُ إِلَّا أَبَا دَاوُدَ .

328 Sa'd bin Tāriq Al Ashja'i (RAA) narrated, 'I said to my father, "Father, you have prayed behind Allāh's Messenger ﷺ, Abū Bakr, Umar, Uthmān and Alī Did they observe making *Qunūt* in *Fajr* prayer?" He said, 'No son, it is something that has been innovated (i.e. a *Bid'ah*) " Related by the five Imāms except for Abū Dawūd

٣٢٩ — وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ عَنَّمَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَمَ أَبَاؤُهُمْ فِي قُبُورِ الْوُثَرِ «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ
وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَكَّلْ عَلَى مَنْ تَوَكَّلْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِي شَرِّ مَا
قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُعْصَى عَيْنٌ ، وَإِنَّهُ لَا يَدُلُّ مِنْ وَابِلٍ ، تَدْرَسُكَ رَبِّمَا
وَتَعْلَيْكَ» رَوَاهُ الْخُمْسَةُ ، وَرَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ «وَلَا يَعُدُّ مِنْ عَادِيَتٍ» ،
رَوَاهُ التَّمِيمِيُّ مِنْ وَجْهِ آخَرَ فِي آخِرِهِ «وَصَلَّى اللَّهُ - نَعَسَى - عَلَى النَّبِيِّ»

329 Al-Hasan bin Alī (RAA) narrated, 'I said to Allāh's Messenger ﷺ, "Teach me some words to say when making *Qunūt* in the *Witr* prayer He taught me, "Oh Allāh, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me into Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely You have commanded and are not commanded, and none whom You have committed to

Your care shall be humiliated You are Blessed, Our Lord and Exalted." Related by the five Imâms At-Tabarânî and Al-Ba.haqî added, **"and none whom You have taken as an enemy shall be honored."** An-Nasâ'î added through another chain of narrators, **"May the Peace and Blessings of Allâh, the Almighty be upon His Prophet."**

٣٣ - وَلَبَّيْهٖ عَسَ ابْنُ عَثَّاسٍ قَالِ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَمَّنَا دُعَاءً نَدْعُو بِهِ فِي الْمَوْتِ مِنْ صَلَاةِ الصُّبْحِ» وَفِي سَنَنِهِ صَعْفُ

330 Ibn 'Abbâs narrated, "The Messenger of Allâh ﷺ used to teach us a supplication to recite in the *Qunût* of the *Fajr* prayer " Related by Al Ba.haqî, but with a weak chain of narrators

٣٣١ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . « إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ النَّمْرُ ، وَيُضَمُّ يَدَيْهِ قَبْلَ رُكُوتِهِ » أَخْرَجَهُ الثَّلَاثَةُ ، وَهُوَ أَقْوَى مِنْ حَدِيثِ زَيْلِ بْنِ حُجْرٍ

331 Abû Hurairah (RAA) narrated that the Prophet ﷺ said, **"When one of you prostrates, he should not kneel down in his prayer as a camel does (i.e. put his knees down before his hands) He must put his hands first (on the ground) before he puts his knees down."** Related by the three Imâms. It is stronger than the *Hadith* narrated by Wâ'il Ibn Hujr

٣٣٢ - رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . « إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ » خَرَجَهُ الْإِسْنَدُ فَإِنَّ لِلْأَوَّلِ شَاهِدًا مِنْ حَدِيثِ أَبِي عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ ، صَحَّحَهُ أَبُو حُرَيْمَةَ ، وَذَكَرَهُ الْبُخَارِيُّ مُعَلِّمًا مَوْقُوفًا

332. Wâ'il Ibn Hujr (RAA) narrated, 'I saw the Prophet ﷺ place his knees down when he prostrated before he put his hands ' Related by the four Imâms The reason behind the strength of the previous narration (of Abû Hurairah) is that it is supported by another narration on the authority of Ibn 'Umar (RAA) which was graded as *Sahîh* by Ibn Khuzamah It was also related by Al-

Bukhārī but the chain of narrators is only connected to Nāfi' (RAA, and does not reach the Prophet ﷺ 125

٢٢٣ وعن ابن عمر - رضي الله عنهما : «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ بِالشَّهَادِ وَصَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى ، وَالْيُمْنَى عَلَى الْيُمْنَى ، وَعَقَدَ ثَلَاثًا وَخَمْسِينَ وَأَشَارَ بِأَصْبَعِهِ السَّبَّابَةِ رَوَاهُ مُسْنَدُ أَبِي رُوَيْهٍ فِي رِوَايَةٍ لَهُ «وَقَصَّرَ أَصَابِعَهُ كُلَّهَا ، وَأَشَارَ بِإِصْبَعِهِ الْإِثْمَى»

333 Ibn Umar (RAA) narrated, 'Whenever the Messenger of Allāh ﷺ sat for *Tashahhūd*,¹²⁶ he would place his left hand on his left knee and his right hand on his right knee and he would form a ring like (fifty-three) and point with his index finger (the right hand is held closed in this case, with the thumb touching the side of the index finger, which alone is extended to point with it.) Related by Muslim. In another version by Muslim, 'And he ﷺ would close his hand (clench his fingers) and point with his index finger '

٢٢٤ - وعن عبد الله بن مسعود رضي الله عنه - قال قال النبي ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ ، وَالصَّلَاةُ وَالطُّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْكَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، ثُمَّ لِيَتَحَيَّرَ مِنَ الدُّعَاءِ أَعْلَجَهُ إِلَهُ ، فَيَدْعُو» مُتَّفَقٌ عَلَيْهِ وَالتَّفْطُّ لِلْخَارِيِّ

وَاللَّسَّائِي كَمَا تَقُوبُ قَبْلَ أَنْ يُعْرَضَ عَلَيْهِ الشَّهَادُ وَلَا حَمْدَ أَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ الشَّهَادُ ، وَأَمْرُهُ أَنْ يُعْلَمَهُ الشَّيْءُ .

125- The consensus of the scholars supports the *Hadith* of Ibn Hujr. Imām Ibnul Qayyim is also of the opinion that one should put his knees down first. Imām An-Nawawī said though that it seems that no opinion is more preferable than the other, i.e. both *Ahādith* are accepted, and one can go down in any way described.

126- The Testification of faith, which is recited in the final sitting of the prayer.

334 Abdu. āh Ibn Mas'ūd (RAA) narrated, 'Allāh's Messenger ﷺ turned around to us and said, "When any of you prays (and sits for the final *Tashahhud*) then he should say, 'All greetings of humility are for Allāh, and all prayers (or more generally all acts of worship and good deeds (all good things, sayings, praising Allāh, *dhikr* of Allāh etc.) are all for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings be upon you. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none is worthy of worship but Allāh, and I bear witness that Muḥammad is His slave and His Messenger.' Then you may choose whatever supplication you like best and recite it." Agreed upon, and the wording is from A. Bukhārī

In the narration of An Nasā'ī on the authority of Ibn Mas'ūd, 'We used to say (so and so before the recitation of the *Tashahhud* was made obligatory upon us as mentioned above)'

In the narration of Ahmad, Ibn Mas'ūd says that the Prophet ﷺ taught him the recitation of the *Tashahhud* and ordered him to teach it to other people

٣٣٥ وَلَمْ يُسَلِّمْ عَنْ أَنَسٍ عَنَّا قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَيِّنُنَا التَّشَهُُّدَ الْحَبَّاتِ مُنَارَكَاتِ الصَّلَوَاتِ الطَّيِّبَاتِ لَهُ» إِلَى آخِرِهِ

335 Ibn Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ used to teach us to say in the *Tashahhud*, 'Blessed greetings, prayers and good deeds are all for Allāh etc...(the rest is the same as the one mentioned in *Hadīth* 334.) Related by Muslim

٣٣٦ — وَعَنْ فَصَالَةَ بِنْتِ عُسَيْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي صَلَاتِهِ ، وَهُوَ يَحْمَدُ اللَّهَ ، ثُمَّ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ «عَجَلْ هَذَا» ثُمَّ دَعَا ، فَقَالَ «إِذَا صَلَّي أَحَدُكُمْ فَلْيُبْدِ بِحَمْدِ رَبِّهِ وَالنَّعَاءِ عَلَيْهِ ، ثُمَّ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَدْعُو بِمَا سَاءَ» رَوَاهُ أَحْمَدُ وَالثَّلَاثَةُ ، وَصَحَّحَهُ الْإِسْمَاعِيلِيُّ وَبُخَارِيُّ وَابْنُ حَبَّانٍ وَالْحَاكِمُ

336 Faḍālah bin Ubaid (RAA) narrated, "Allāh's Messenger

ﷺ heard a man supplicating during his prayer,¹²⁷ but he did not praise Allāh and did not send prayers upon the Prophet ﷺ. Thereupon the Messenger of Allāh ﷺ said **"This one has been hasty** (i.e. in making his supplication before praising Allāh and praying for His Prophet) He then called him and said, **"When one of you prays, begin by praising Allāh. Then say prayers upon the Prophet, and then supplicate what you wish from Allāh."** Related by Ahmad and the three Imāms. At-Tirmidhī, Ibn Habbān and Al Hākim graded it as Sahih.

٣٣٧ - وَعَنْ أَبِي مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ شَيْخُ تَرْغِيْبٍ وَرَهْبٍ رَسُولَ اللَّهِ ، أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ ، فَكَيْفَ نُصَلِّيَ عَلَيْكَ ؟ فَسَكَتَ ، ثُمَّ قَالَ «فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، وَسَلَامٌ كَمَا عَمَّمْتُمْ» رَوَاهُ مُسْنَدُ ، وَرَدَّ ابْنُ خُرَيْمٍ فِيهِ «فَكَيْفَ نُصَلِّيَ عَلَيْكَ . إِنْ دَا نَحْنُ صَلَّيْتَ عَلَيْكَ فِي صَلَاتِنَا ؟»

337 Ibn Mas'ūd (RAA) narrated that 'Bashīr bin Sa'd said, 'O Messenger of Allāh we have been ordered to send prayers upon you. How do we do it?' The Prophet ﷺ was quiet for a moment and then said, **"Say 'O Allāh, Bless Muhammad and the family of Muhammad as You blessed Ibrāhīm** (in another narration as You blessed the family of Ibrāhīm) **Grant favors to Muhammad and to the family of Muhammad as You granted favors to Ibrāhīm in this world** (in another narration to the family of Ibrāhīm) **You are indeed Praiseworthy and Glorious.'And make Taslīm¹²⁸(salutation) as I have taught you"**

Related by Muslim. Ibn Khuzamah added, 'How do we do it (i.e. what do we say), whenever we send prayers upon you in our prayer?'

127 The man was most probably sitting for at *Tashahhud*, and that is why the author mentioned this *Hadīth* in this section

128 Refer to *Hadīth* no. 290

٣٣٨ وعن أبي هريرة - رضي الله عنه - قال رسول الله صلى الله عليه وسلم «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ ، يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ فِتْنَةِ الْمَسِيحِ الشَّجَارِ» مُتَّفَقٌ عَلَيْهِ
وفي رواية لمسلم «إِذَا فَرَغَ أَحَدُكُمْ مِنَ الشَّهَادَةِ الْأَخِيرَةِ»

338 Abû Hurairah (RAA) narrated that the Prophet ﷺ said, "When any of you finishes reciting the *Tashahhud*, he should then seek refuge in Allâh from the following four (things), and should say, "O Allâh! I seek refuge in You from the torment of the Hell-fire, and from the torment of the grave, from the trials of life and death, and from the (evil) trial of the False Messiah (ad-Dajjâl)." Agreed upon In the narration of Mushim, "When one of you finishes reciting the final Tashahhud."

٣٣٩ وعن أبي بكر الصديق رضي الله عنه أنه قال لرسول الله صلى الله عليه وسلم عَلَّمَنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي ، قَالَ «فَلْيَقُلْ اللَّهُمَّ إِنِّي طَلَبْتُ نَفْسِي طَلَبًا كَثِيرًا ، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» مُتَّفَقٌ عَلَيْهِ

339 Abû Bakr (RAA) narrated that he said to the Messenger of Allâh ﷺ "Teach me a supplication that I may say in my prayer" He said to him, " Say, 'O Allâh! I have done great injustice to myself and no one forgives sins but You. So forgive me with Your forgiveness, and have mercy upon me. You are the Most Merciful, Oft-Forgiving.'" Agreed upon.

٣٤٠ وعن وائل بن حجر رضي الله عنه - قال : صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَكَانَ يُسَمِّئُ عَنْ بَعْضِهِ «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» ، وَعَنْ شَمَلَةَ «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ

340 Wâ'il bin Hujr (RAA) narrated, 'I prayed with the Prophet ﷺ, and he would make the *Salâm*, (salutation at the end of

prayer) to his right side (saying), **"Peace be upon you and the Mercy of Allāh,"** and to his left side (saying , **"Peace be upon you and the Mercy of Allāh."** Related by Abū Dawūd with a *Ṣaḥīḥ* (sound) chain of narrators

٣٤١ — وَعَنْ النُّعْمَانِ بْنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَرِهَ يَقُولَ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ : « لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، هُوَ الْمَلِكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، أَلَيْسَ لَمْ يَأْمُرْ بِمَا أُعْطِيَ ، وَلَا يَمْنَعُ دَا الْجَدُّ مِنْكَ الْحَدُّ » . مُتَّفَقٌ عَلَيْهِ

341 Al-Mughīrah bin Shu'bah (RAA) narrated that the Messenger of Allāh ﷺ would say at the end of every obligatory prayer, **"There is no god except Allāh, the One, Who has no partner. His is the dominion and His is the praise. He has power over all things. O Allāh! There is no one who may withhold what You give, and there is no one, who may give what You have withheld. No fortune or prosperity (whether it be money, children, power etc) will save or benefit its owner with You (it is only Your mercy and virtue that benefits anyone) Agreed upon.**

٣٤٢ — وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمُودُ بِهِمْ دُبُرَ كُلِّ صَلَاةٍ : « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ مِنَ الْكِبَرِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمَرِ ، وَأَعُوذُ بِكَ مِنْ فَتَنِ الدُّنْيَا ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ » . رَوَاهُ الْبُخَارِيُّ

342 Sa'd bin Abī Waqqās (RAA) narrated that the Messenger of Allāh ﷺ would seek refuge in Allāh at the end of every obligatory prayer, saying, **"I seek refuge in You from miserliness, I seek refuge in You from cowardice, I seek refuge in You from senility, I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave."** Related by Al Bukhārī.

٣٤٣ — وَعَنْ ثَوْبَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَعَاذَ اللَّهُ تَلَاكَ ، وَقَالَ : « اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ

السَّلَامُ ، تَبَرَكْتَ يَا دَا الْجَلَالِ وَالْإِكْرَامِ» . رَوَاهُ مُسْلِمٌ

343 Thaubân (RAA) narrated, 'When the Prophet ﷺ would finish his prayer, he would seek Allâh's forgiveness three times and then say, "O Allâh, You are the Peace, and from You comes peace. Blessed are You, Owner of Majesty and Generosity." Related by Mushm.

٣٤٤ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ سَبَّحَ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ ، وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ ، قَتَلَتْ تِسْعَ وَتِسْعُونَ ، وَعَلَى سَامِ نِعْمَةٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ لَعْنَتُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، عَفْوَتْ حَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ رَيْدِ الْخَرِّ» رَوَاهُ مُسْلِمٌ ، وَفِي رَوَايَةٍ أُخْرَى : «أَبُ التَّكْبِيرِ أَرْبَعٌ وَثَلَاثُونَ»

344 Abû Hurairah (RAA), narrated the Prophet ﷺ said, "Whoever glorifies Allâh (i.e. say *Subhānal-lâh*) after every (obligatory) prayer, thirty three times, and praises Allâh (i.e. say *Alhamdu lillâh*) thirty three times, and says the *Takbîr* (say *Allâhu Akbar*), this makes 99 times in all, and to complete the hundred, he then says, 'There is no god except Allâh, the One Who has no partner. His is the dominion and His is the praise. He has power over all things.' His sins are forgiven, even if his sins are as abundant as the foam of the sea." Related by Muslim. In another narration, the *Takbîr* was mentioned to be said thirty four times

٣٤٥ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ «أَوْصِيكَ بِمُعَادٍ لَا يُدْعَى دُبُرَ كُلِّ صَلَاةٍ أَنْ تَقُولَ اسْمُكُمْ أَغْنَىٰ عَنِّي ذِكْرُكَ وَشُكْرُكَ وَخُسْنُ عَادِيكَ» رَوَاهُ أَحْمَدُ ، وَابُو دَاوُدَ ، وَالتَّيَمِيُّ وَسَيِّدُ قَوِيٍّ

345 Mu'adh bin Jabal (RAA, narrated that the Messenger of Allâh ﷺ said to him, "I advise you, O Mu'adh, never neglect to say at the end of every (obligatory) prayer, 'O Allâh, help me in Your *dhikr* (remembrance), Your thanks, and in wor-

shipping You in the most perfect way.” Related by Ahmad, Abū Dawūd and An-Nasā’ī with a strong chain of narrators

٣٤٦ - وَعَنْ أَبِي أَمَامَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبِّرَ كُلُّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ» رَوَاهُ التِّرْمِذِيُّ، وَصَحَّحَهُ أَبُو حَازِمٍ وَذَهَبَ الطَّبْرَايُنيُّ {فَمَنْ هُوَ اللَّهُ أَحَدٌ} [الصِّمْدُ ١]

346. Abū Umāmah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whoever recites the verse of the Throne (Āyat al-Kursī. 2:244) at the end of every prayer, nothing will prevent him from entering Paradise except that he must die (first).” Related by An-Nasā’ī and rendered *Sahih* by Ibn Hibbān. At-Tabarānī added in his narration, ‘and recites “Say, He is Allāh (the) One” (sûrah no. 112)’

٣٤٧ - وَعَنْ مَالِكِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي». رَوَاهُ الْبُخَارِيُّ

347. Mālik bin Al-Huwairith (RAA) narrated, “The Messenger of Allāh ﷺ said, “Pray as you have seen me praying.” Related by Al-Bukhārī

٣٤٨ - وَعَنْ عَفْرَاءَ بِنْتِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ، وَإِلَّا فَأَوْمًا» رَوَاهُ الْبُخَارِيُّ

348. Imrān bin al-Husain (RAA) narrated that the Messenger of Allāh ﷺ said, “Pray standing, if you are not able to; pray sitting; if you are not able to; pray while lying on your side, otherwise pray by nodding your head.” Related by Al-Bukhārī

٣٤٩ - وَعَنْ جَبْرِ رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ قَالَ لِمَرِيضٍ صَلَّى عَلَى سَادَةٍ، فَرَمَى بِهَا وَقَالَ «صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ، وَإِلَّا فَأَوْمًا يَتَدَأْ»

وَجَعَلَ سُجُودَكَ أَحَقَّ مِنْ رُكُوعِكَ». رَوَاهُ الْإِسْنَمِيُّ بِسَدِّ قَوِيٍّ ، وَلَكِنْ صَحَّحَ أَبُو حَاسِمٍ وَفَقَهُ

349 Jābir bin Abdullāh narrated, 'The Messenger of Allāh ﷺ saw a sick man praying while sitting on a cushion. The Prophet ﷺ pushed it aside and said to him, "Pray while sitting on the ground if you can, otherwise, pray by nodding your head, and make a lower nodding for prostration than that for bowing (*rukû*).'" Related by Al Baihaqī with a strong chain of narrators

بَابُ سُجُودِ السَّهْوِ وَغَيْرِهِ مِنْ سُجُودِ التَّلَاوَةِ وَالشُّكْرِ

Chapter VIII: *Sujûd as-Sahu* (Prostration due to forgetfulness during prayer) Other forms of *Sujûd* (prostration): Prostration of Qur'ānic Recital, and Prostration of Thankfulness

٣٥٠ عَنِ عَبْدِ اللَّهِ بْنِ بُحَيْشٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّ الشَّيْءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ «ظَهَرَ» ، فَمَامَ فِي الرُّكُوعَيْنِ الْأَوَّلَيْنِ ، وَلَمْ يَجْلِسْ ، فَدَمَّ النَّاسُ مَعَهُ ، حَتَّى إِذَا قَضَى الصَّلَاةَ ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ ، كَثُرَ وَهُوَ جَالِسٌ ، وَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ، ثُمَّ سَلَّمَ» أَخْرَجَهُ الشَّيْخُ ، وَهَذَا اللَّفْظُ لِلْبُخَارِيِّ وَفِي رَوَايَةٍ لِمُسْلِمٍ «يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ وَيَسْجُدُ ، وَيَسْجُدُ النَّاسُ مَعَهُ ، مَكَانَ مَا سَيِّ مِنْ الْجُلُوسِ»

350 Abdullāh bin Baḥamāh (RAA) narrated, 'Once the Messenger of Allāh ﷺ led us in *Dhuh*r prayer and stood up after two *rak'at* and did not sit down (for the middle *Tashahhud*). The people stood up with him. When the prayer was about to end, the people waited for him ﷺ to say the *Taslim*. He said the *Takbīr* while sitting down, and prostrated twice before he finally said the *Taslim*." Related by the seven Imāms and the wording is from A. Bukhārī

In the narration by Muslim, 'and he ﷺ said the *Takbīr* in each prostration while he was sitting down and would then prostrate

The people prostrated with him to compensate for the middle sitting (after two *rak'at*, that he ﷺ forgot (during the prayer) ”

٣٥٠ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلَاتَيْ الْعِشَاءِ رَكَعَتَيْنِ ، ثُمَّ سَمِعَ ، ثُمَّ قَامَ إِلَى خَشَعَةٍ فِي مَقْعٍ الْمَسْجِدِ ، فَوَضَعَ يَدَهُ عَلَيْهَا ، وَهِيَ الْقَوْمُ أَوْ بَكَرَ وَعَمَرَ ، فَهَذَا بَيِّنٌ يُكَلِّمُهُ ، وَخَرَجَ سِرْعَانِ النَّاسُ ، فَقَالُوا : قُصِرَتِ الصَّلَاةُ ، وَهِيَ الْقَوْمُ رَجُلٌ يَدْعُوهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَايِمًا فَقَالَ يَا رَسُولَ اللَّهِ ، أَكُنَيْتَ أَمْ قُصِرَ الصَّلَاةُ ؟ فَقَالَ «لَمْ أَكُنْ وَمِنْ قُصْرٍ» ، فَقَالَ بَنِي ، قَدْ نَسَبَ فَصَلَّى رَكَعَتَيْنِ ، ثُمَّ سَلَّمَ ، ثُمَّ كَبَّرَ ، ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ ، أَوْ اطْوَى ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ ، ثُمَّ وَضَعَ رَأْسَهُ ، فَكَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ ، أَوْ اطْوَى ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ مَقْعُ عَنْهُ ، وَانْقَطَعَ لِلْحَارِيِّ وَهِيَ رِوَايَةٌ لِمُسْنِمٍ صَلَاةَ الْعَصْرِ

351 Abū Hurairah .RAA narrated, 'The Prophet ﷺ prayed either *Dhuhr* or 'Asr prayer with us and he prayed only two *rak'at* and then (finished the prayer) by making the *Taslim*. He got up and leaned against a piece of wood in the front part of the mosque. Abū Bakr and 'Umar (RAA) were present among the people on that day but they did not dare to speak to the Prophet ﷺ about the two remaining *rak'at*. Some people left the mosque in a hurry and wondered, 'Has the prayer been shortened?' Among the people there was a man called Dhul Yadan ²⁹ who said, 'O Messenger of Allāh, have you forgotten or has the prayer been shortened?' The Messenger of Allāh said, "I have not forgotten and the prayer has not been shortened." Dhul Yadan then said, 'Surely you have forgotten, O Allāh's Messenger.' So the Prophet ﷺ got up and prayed two (more) *rak'at* and finished the prayer with *Taslim*. After that he said *Takbīr* and prostrated the way he usually prostrated or perhaps a little longer. Next he raised his head and said the *Takbīr*. Then he said the *Takbīr* again and performed another prostration, the way he usually prostrated or perhaps a little lon-

²⁹ The Messenger of Allāh ﷺ called him Dhu Yadan the man with the two hands because his hands were long

ger Finally he raised his head and said the *Takbîr* (The Prophet ﷺ performed the two prostrations of forgetfulness (*Sujūd as Sahu* after praying the two missed *rak'ât* "Agreed upon. In the narration of Muslim, "In the 'Asr prayer "

٣٥٢ - وَلَئِنْ دَاوُدَ ، قَالَ « أَصْدَقُ دُو الْيَدَيْنِ » فَأَوْمَأُوا ، أَيْ نَعَمْ ، وَهِيَ مِنَ الصَّحِيحَيْنِ ، بَكْرٌ بَسَطَ فَقَالُوا

352 In the narration of Abû Dawûd, 'The Prophet ﷺ said to the people in the mosque), "Is it 'true' as Dhul Yadain has just said?" The people nodded their heads confirming what he said This narration is also in Al-Bukhârî and Muslim but with the wording, "They said "Yes" instead of "nodded their heads "

٣٥٣ . وَفِي رَوَايَةٍ بِهِ « وَلَمْ يَسْجُدْ حَتَّى يَقُمَ إِلَيْهِ تَعَالَى دَلِيلٌ

353 In another narration by Abû Dawûd on the authority of Abû Hurairah, and he ﷺ did not prostrate until Alâh, the Exalted, made him absolutely sure about it (that he had only prayed two *rak'ât*)

٣٥٤ وَعَسَى عَمْرٌ أَنْ خُصِبَ رِصِي اللَّهِ عَنْهُ «أَنْ أَلْسِي صَنِىَّ اللَّهِ عَنْهُ وَنَسَمَ صَنِىَّ بِهِمْ ، فَسَهَا ، فَسَجَدَ سَجْدَتَيْنِ ، ثُمَّ شَهِدَ ، ثُمَّ سَمِعَ» رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ وَحَسَنُهُ ، وَالْحَاكِمُ وَصَحَّحَهُ

354 'Imrân bin a.-Husain (RAA) narrated that the Messenger of Alâh ﷺ led them in prayer and forgot (to do something), so he made two prostrations and recited the *Tashahhud* and then said the *Taslim*." Related by Abû Dawûd and At-Tirmidhî, who graded it as *Hasan* (good)

٣٥٥ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رِصِيَّ اللَّهِ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ ، فَلْيَمْ يَدْرُ كَمْ صَلَّى أَثَلَاثًا أَمْ أَرْبَعًا ؟ فَلْيُطْرَحِ الشَّكُّ وَلْيَتَسَنَّ عَنْ مَا اسْتَنْفَسَ ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ، فَإِنْ كَانَ

صَلَّى حَتْمًا سَفَعَنَ لَهُ صَلَاتُهُ ، وَإِنْ كَانَ صَلَّى نَعْمًا كَتَبْنَا تَرْغِيمًا لِلشَّيْطَانِ»
رواهُ مُسْلِمٌ

355. Abû Sa'îd al Khudrî (RAA) narrated that Allâh's Messenger ﷺ said, "If one of you is uncertain during his prayer, and he does not remember for sure (the number of *rak'ât*) he has prayed, three or four *rak'ât*, then he should put an end to his doubts and proceed in his prayer based on the number (of *rak'ât*) that he is certain he had performed¹³⁰ and then make two prostrations before the *Taslîm*. If he had prayed five *rak'ât*, the two prostrations would make his prayer even (i.e. with an even number of *rak'ât* as the two prostrations are considered as one *rak'ât*). If he had prayed four complete *rak'ât* (when he had finished), they would be in defiance of Satan." Related by Muslim.

٣٥٦ - وَعَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيَمًا سَنِمَ قَبْلَ لَهُ يَا رَسُولَ اللَّهِ ، أَخَذْتُ فِي الصَّلَاةِ شَيْءٌ ؟ قَالَ : «وَمَا ذَلِكَ ؟» قَالُوا صَنَيْتُ كَذًّا وَكَذًّا ، قَالَ فَتَنِي رَجُلٌ وَسَقَطَ الْعُلَّةُ ، فَسَجَدَ مَسْجِدَيْنِ ، ثُمَّ سَنِمَ ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ «إِنَّهُ نَوَّحْتُ فِي الصَّلَاةِ شَيْءًا أَلْبَسْتُكُمْ بِهِ ، وَبَكَرْتُ بَيْنَكُمْ أَنْ يَشْرُؤَ مِنْكُمْ أَنْتُمْ كَمَا تَسُوبُ ، فَإِذَا نَسِبَ فَذَكِّرُوا ، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصُّوبَ ، فَلْيَتَمَّ عَنْهُ ، ثُمَّ لِيَسْجُدْ مَسْجِدَيْنِ» مَقْفُوعٌ عَنْهُ

356. Abdullâh Ibn Mas'ûd (RAA) narrated, 'Once Allâh's Messenger ﷺ was praying, and when he said the *Taslîm*, he was asked, 'O Messenger of Allâh, has something new happened in the prayer? He replied, "What is that?" They said, 'You prayed so and so many *rak'ât*.' The Messenger of Allâh then changed the position of his feet, faced the Qiblah and made two prostrations. After he

130- He must always assume that he certainly prayed the lesser number of *rak'ât*. For example if he is in doubt whether he prayed three or four *rak'ât*, he assumes that he certainly prayed three, if he is uncertain whether he prayed two or one *rak'ât*, he assumes that he prayed only one and so on.

said the *Taslim*, he turned his face to the people and said, "If anything new happened in the prayer, I would have informed you about it. But I am only a human being and I forget just as you do, so when I forget, remind me, and when any of you is uncertain about his prayer, he should try his best to remember exactly what he did, and then proceed with his prayer taking this into consideration whether concerning a *rah'ah* or an integral part of the prayer). Then he should make two prostrations." Agreed upon

٣٥٧ — وفي روايةٍ للبخاري «فَلْيُسْمِ ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ»

357 In the narration of al-Bukhârî, "He must finish his prayer, say the *Taslim* and then make the two prostrations afterwards."

٣٥٨ رَحِمَهُمُ اللَّهُ لَسِيَّ حَتَّىٰ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ سَجْدَتَيْنِ اسْتَهْوَىٰ بَدَنُ السَّلَامِ وَالْكَلامِ

358 In the narration of Muslim, "The Messenger of Allâh ﷺ made the two prostrations of *Sahu* (forgetfulness) after making the *Taslim* and taking (the dialogue that took place between him and the Companions about what happened in the prayer) "

٣٥٩ وَلَا تُحَدِّثْ ، وَأَبَىٰ دَاوُدَ ، وَالنَّسَائِيُّ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ مَرْفُوعًا «مَنْ شَكَّ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ» وَصَحَّحَهُ أَبُو حُرَيْرَةَ

359 Abdulâh bin Ja'far RAA, narrated that the Messenger of Allâh ﷺ said, "Whoever is uncertain about his prayer, he should make two prostrations after the *Taslim*."¹³¹ Related by Ahmad and Abû Dawûd and graded *Sahîh* by Ibn Khuzaimah

٣٦٠ عَنْ الْمُعْبِرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا شَكَّ

131 There is a difference of opinion whether to make the prostrations before or after the *Taslim* as both cases are mentioned in the *Ahādith* but Imâm Ahmad said that it is better to apply each *Hadîth* in similar cases, and if it is not mentioned in any of the aforementioned *Ahādith* then it is better to prostrate before *Taslim*, or he has the choice to do either

أَخَذَكُمْ ، نَعَمْ فِي الرَّكْعَتَيْنِ ، وَاسْتَمَّ قَائِمًا ، فَلْيَعْزُزْ ، وَلَا يَغُودْ ، وَلْيَسْجُدْ
سَجْدَتَيْنِ ، وَإِنْ لَمْ يَسْتَمَّ قَائِمًا فَلْيَجْلِسْ وَلَا سَهْوٌ عَلَيْهِ» رَوَاهُ أَبُو دَاوُدَ ، وَابْنُ
مَاجَةَ ، وَابْنُ دَرَقُطْنٍ ، وَابْنُ مَاجَةَ ، بِسَدِّ ضَعِيفٍ

360 Al Mughīrah bin Shu'bah (RAA) narrated that the Messenger of Allāh ﷺ said, "If one of you is in doubt (about which *rak'ah* he is praying) and he stood up after praying two *rak'āt*, and he has already stood straight when he remembered that he forgot to sit, he should proceed (with his prayer) and must not sit back again, but he should perform two prostrations (of forgetfulness). If he (remembers when he) has not completely stood up straight, then he should sit down (for the middle *Tashahhud*) and he does not have to make the two prostrations of *Sahu* (forgetfulness)." Related by Abū Dawūd, Ibn Mājah and Ad-Dāraqutnī with a weak chain of narrators. The wording is from ad *Daraqutnī*.

٣٦١ — وَعَنْ عُمَرَ - صِيَّ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَنْ يَنْسِيَ عَنِ مَنْ خَلَفَ الْإِمَامَ سَهْوًا فَإِنْ سَهَا الْإِمَامُ فَعَنْهُ زَعْنَى مَنْ خَلَعَهُ». رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ بِسَدِّ ضَعِيفٍ

361 Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "The one who is led in prayer does not have to make the two prostrations of forgetfulness. But if the Imām himself forgets, both the Imām and those praying behind him must make the two prostrations." Related by at-Tirmidhī and Al Baihaqī with a weak chain of narrators.

٣٦٢ — وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ «كُلُّ سَهْوٍ سَجْدَتَانِ تَعْدَفُ بِسُتْمٍ». رَوَاهُ أَبُو دَاوُدَ ، وَابْنُ مَاجَةَ بِسَدِّ ضَعِيفٍ

362 Thaubān (RAA) narrated that the Messenger of Allāh ﷺ said, "One must prostrate twice (*Sujūd as-Sahu*) every time he forgets¹³² any of the actions of the prayer." Related by Abū Dawūd and Ibn Mājah with a weak chain of narrators

132. What is meant here is that he performs only two prostrations at the end of the prayer for any number of actions, which he forgot in one prayer

٣٦٣ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «سَجَدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي {إِذَا السَّمَاءُ انشَقَّتْ} [الإنشقاق ١] ، وَ {أَمْرًا نَاسِمٌ رَبِّكَ الَّذِي خَلَقَ} [التعلق ١] رَوَاهُ مُسْلِمٌ

363 Abū Hurairah (RAA) narrated, "We performed prostration along with the Messenger of Allāh when he recited, **"When the heaven split asunder," (sūrah no.84)** and when he recited, **"Read! in the Name of your Lord, Who has created.."** (Sūrah no. 96)¹³³ Related by Muslim

٣٦٤ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : {ص} {ص} [١] لَسْتُ مِنْ عَرَائِمِ الْمُسْجُودِ ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِيهَا رَوَاهُ الْبُخَارِيُّ

364. Ibn 'Abbās (RAA) narrated, "The prostration in *sūrah Sād*, is not a compulsory one, but I saw the Messenger of Allāh ﷺ prostrating when he recited it." Related by Al-Bukhārī

٣٦٥ — وَعَنْهُ : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ الْحَمْدَ» رَوَاهُ الْبُخَارِيُّ

365 Ibn 'Abbās (RAA) narrated, "The Messenger of Allāh ﷺ prostrated when he recited (sūrah) **"an-Najm" (sūrah no. 53).** Related by Al-Bukhārī

٣٦٦ — وَعَنْ زَيْدِ بْنِ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «قَرَأْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَمْدَ ، فَلَمْ يَسْجُدْ فِيهَا» مُتَّفَقٌ عَلَيْهِ

366 Zaid bin Thābit narrated, "I recited (sūrah) **"an-Najm"** to the Prophet ﷺ but he did not prostrate"¹³⁴ Agreed upon.

133- I.e The Prophet ﷺ prostrated when he recited the verse (Ayah) of prostration in each of these Sūras

134- This kind of prostration is *Sunnah* (i.e. not obligatory) for the one reciting or listening, but it is preferable to do it

٢٦٧ — وَعَنْ خَالِدِ بْنِ مَعْدَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ «فُصِّلَتْ سُورَةُ النَّحْلِ بِسَجْدَتَيْنِ» رَوَاهُ أَبُو دَاوُدَ فِي الْمَرَّاسِيلِ .

367 Khālid bin Ma dān (RAA) narrated, '*Sūrah "al-Hajj" (no. 22) is more excellent than the other Sūras by having two prostrations (i.e. two verses of prostration)*' Related by Abū Dawūd

٢٦٨ — وَرَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ مُوَضُوعًا مِنْ حَدِيثِ غُفَّيَةَ بْنِ عَامِرٍ ، وَرَوَاهُ «وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهَا» وَسَنَدُهُ ضَعِيفٌ

368 Ahmad and At-Tirmidhī related the above *Hadīth* on the authority of 'Uqbah bin 'Āmr, linked up to the Prophet ﷺ At-Tirmidhī added, "The one who does not make the two prostrations (when reciting the *sūrah*), should not recite them." The chain of narrators of this *Hadīth* is weak

٢٦٩ — وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ «يَا أَيُّهَا النَّاسُ إِنَّا نَحَرُّ بِالسُّجُودِ ، وَمَنْ سَجَدَ فَقَدْ أَصَابَ ، وَمَنْ لَمْ يَسْجُدْ فَلَا إِلَهَ عَلَيْهِ» رَوَاهُ الْبُخَارِيُّ ، وَهَذَا أَنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلِ السُّجُودَ إِلَّا أَنْ شَاءَ ، وَهُوَ فِي الْمُوَطِّئِ

369 Umar (RAA) narrated, 'O people, we came across verses of prostration,¹³⁵ whoever prostrates has done the right thing, yet there is no sin upon the one who does not do so' Related by Al-Bukhārī This *Hadīth* has the addition, Allāh, Glorified be He, has not made it compulsory for us to make the prostration (of Qur'ānic recitation) but whoever wishes can make it." This *Hadīth* is also in *al Muwatta'*

٢٧٠ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَيْنَا الْقُرْآنَ ، فَيَدَا مَرَّةً بِالسَّجْدَةِ كَثِيرًا وَسَجَدًا وَسَجْدًا مَعَهُ» رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ فِيهِ لَيْفٌ

135- Umar (RAA) said this in the Friday *Khutbah* (sermon) , because one Friday he recited *sūrah an-Nahl* and he came down from the pulpit and prostrated along with the people. The next Friday he recited the same *sūrah* but did not prostrate, hence he said what is in the *Hadīth*

370 Ibn 'Umar (RAA) narrated, "The Messenger of Allāh ﷺ would recite the Qur'ān to us and when he came to a verse of *Sajdah* (prostration) he would say the *Takbīr* and prostrate, and we would make the *Sajdah* with him." Related by Abū Dawūd with a weak chain of narrators.

٣٧٠ — وَعَنْ أَبِي نَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا حَاءَهُ خَيْرٌ يَسْرُهُ خَرَّ سَاجِدًا بِهِ» رَوَاهُ الْخَمِيسَةُ إِلَّا النَّسَائِيَّ

371 Abū Bakrah (RAA) narrated, "Whenever the Prophet ﷺ received something which pleased him (e.g. good news), he would make the *Sajdah* (prostration) in gratitude to Allāh." Related by the five Imāms except An-Nasā'ī.

٣٧١ — وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمَّا أَطْلَلَ السُّجُودَ ، ثُمَّ رَفَعَ رَأْسَهُ ، فَقَالَ : «إِنَّ جَبْرِيلَ أَتَانِي ، فَيُبَشِّرُنِي ، فَسَجَدْتُ لِلَّهِ شُكْرًا» رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ الْحَاكِمُ

372 'Abdur Raḥmān bin 'Auf (RAA) narrated, "The messenger of Allāh prostrated, but it was so long (that 'Abdur Raḥmān was worried about him) When he raised his head, he said (to him), "Jibrīl came to me and told me some glad tidings, so I prostrated out of thanks to Allāh."¹³⁶ Related by Ahmad and al-Hākim graded it as *Sahih*.

٣٧٢ — وَعَنْ أَنَسِ بْنِ عَامِرٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَغَتْ عَلَيَّابِي لَبَسَ - فَذَكَرَ الْحَدِيثَ - قَالَ : فَكُتِبَ عَلَيَّ بِرِسَالِهِمْ فَلَمَّا قَرَأْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِتَابَ خَرَّ سَاجِدًا ، شُكْرًا لِلَّهِ - فَعَنَى عَنِي دِيكُ» رَوَاهُ الْإِسْهَمِيُّ ، وَاصْنَعُهُ فِي الْحَدِيثِ

136- The Messenger of Allāh ﷺ said to 'Abdur Raḥmān (who was watching him at the time), "Jibrīl came to me and said, 'Shall I not give you glad tidings?' Allāh says to you, "Whoever prays upon you, I pray upon him. Whoever salutes you (says *Assalamu 'Alaikum*) I salute him." Therefore I prostrated to Allāh in Thanks." In another narration, "Whoever prays upon you once, Allāh will pray upon him 10 times."

373 Al Barâ' bin Âzib (RAA) narrated, 'The Messenger of Allâh ﷺ sent Ali to Yemen and Al-Barâ' mentioned the rest of the *Hadith*. He continued, "Ali then sent a letter telling the Prophet (ﷺ) that they had embraced Islam. When the Messenger of Allâh ﷺ read the letter, he went down to prostrate in gratitude to Allâh, the Almighty, for this." Related by al-Baihaqî

بَابُ صَلَاةِ التَّطَوُّعِ

Chapter IX: Supererogatory (voluntary) Prayer

٣٧٤ - عَنْ رِبْعَةَ بْنِ مَالِكٍ الْأَسْمَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «سَلْ» فَقُلْتُ أَسْأَلُكَ مَرَاتِعًا فِي الْجَنَّةِ ، فَقَالَ «وَأَوْ غَيْرَ ذَلِكَ» ، فَقُلْتُ هُوَ ذَلِكَ ، قَالَ «مَأْمُورٌ عَلَى نَفْسٍ بِكَثْرَةِ السُّجُودِ» رَوَاهُ مُسْلِمٌ

374 Rabî'ah bin Ka'b Al As'amî (RAA) narrated that the Messenger of Allâh ﷺ once said to me, "Ask me about whatever you want." I said, 'I ask your company in Paradise.' He then said ﷺ, "Or anything else (that you want to ask for)?" I said, 'That is it.' He said "Then help me to achieve this (wish) for you, by prostrating¹³⁷ as much as you can." Related by Muslim

٣٧٥ - وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «حَفِظْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ ، وَرَكَعَتَيْنِ بَعْدَهَا ، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرَبِ فِي بَيْتِهِ ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ ، وَرَكَعَتَيْنِ قَبْلَ الصُّبْحِ» ثُمَّ قَالَ ، وَهِيَ رَوَايَةٌ لَهُمَا «وَرَكَعَتَيْنِ بَعْدَ تَجَمُّعِهِ فِي بَيْتِهِ».

375 Ibn Umar (RAA) narrated, "I learnt and observed from the Messenger of Allâh ﷺ, ten rak'ât (of *Sunnah* or non-obligatory

137 The Prophet ﷺ was referring to prostrating in prayer. The kind of prayer he is guiding Rabî'ah to perform is the voluntary prayer as every Muslim must perform the obligatory prayer anyway (Imâm Aṣ-Ṣaḥābī in *Subul As-Salām*)

prayers,³³⁸ two before *Dhuhr* prayer, and two after it, two after *Maghrib* in his house, two after *Ishâ'* in his house and two *rak'ât* before *Fajr* "Agreed upon In another narration by Al-Bukhârî and Muslim, and two *rak'ât* after the Friday prayer in his house "

٣٧٦ — وَلَمْ يُسَبِّحْ «كَانَ إِذَا صَبَحَ أَوْ عَشَرَ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ حَقِيقَتَيْنِ»

376 Muslim reported on the authority of Ibn 'Umar, "The Messenger of Allah ﷺ used to pray only two short *rak'ât* (i.e. would recite short verses of the Qur'an) when it was time for *Fajr* prayer "

٣٧٧ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَدْعُو أَبْعَادًا قَبْلَ الظُّهْرِ ، وَرَكْعَتَيْنِ قَبْلَ الْعَدَاةِ» رَوَاهُ الْبُخَارِيُّ

377 'A'ishah (RAA) narrated, "The Messenger of Allah ﷺ used to always pray four *rak'ât* before *Dhuhr* and two *rak'ât* before *Fajr* under all circumstances " Related by Al-Bukhârî

٣٧٨ — وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ «لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنَ التَّوَاتُلِ أَثْبَتًا تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيْ أَصْحَرٍ» مُتَّفَقٌ عَلَيْهِ

378 'A'ishah (RAA) narrated, "The Messenger of Allah ﷺ was never so regular and keen on observing any supererogatory prayer, as he was in observing the two *rak'ât* before *Fajr* prayer " Agreed upon

٣٧٩ — وَلَمْ يُسَبِّحْ «رَكْعَتَا أَصْحَرٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

379 'A'ishah (RAA) narrated that the Messenger of Allah ﷺ said, "The two *rak'ât* of *Fajr* are better than this world and all that it contains." Related by Muslim.

٣٨٠ — وَعَنْ أُمِّ حَسَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « مِنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ ذَلِكَ بُيِ

138- Ibn 'Umar here is referring to the non obligatory prayers that are offered before and after the prescribed ones

لَهُ يَهْنُ نَيْتٌ فِي الْحَبَّةِ». رَوَاهُ مُسْنِمٌ ، وَفِي رِوَايَةٍ : «تَطْلُوعًا»

380. Umm Habibah, Mother of believers (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "Whoever prays twelve *rak'at* during the day and night will have a house built for him in paradise." Related by Muslim In another narrations, "twelve voluntary *rak'at*."

٣٨١ — وَالْتَرْمِذِيُّ نَحْوَهُ ، وَرَوَاهُ «أَرْبَعًا قَبْلَ الظُّهْرِ ، وَرَكْعَتَيْنِ بَعْدَهُ ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرَبِ ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ»

381. At-Tirmidhī related a similar narration with the addition, "four *rak'at* before *Dhuhr* and two after it, two *rak'at* after *Maghrib*, two *rak'at* after '*Isha*' and two *rak'at* before *Fajr* "

٣٨٢ — وَلِخَمْسَةٍ عَنْهَا «مَنْ حَافِظٌ عَلَى أَرْبَعٍ قَبْلَ الظُّهْرِ ، وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ»

382. Umm Habibah, Mother of believers (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "Whoever prays four *rak'at* before *Dhuhr* and four after it, Allāh will prohibit that his flesh be in the Hell Fire i.e. will protect him from entering the Fire." Related by the five Imāms.

٣٨٣ — وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «رَجِمَ اللَّهُ بِمَرَأً صَلَّى أَرْبَعًا قَبْلَ الْعَصْرِ» رَوَاهُ أَحْمَدُ ، وَابْنُ دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَخَمْسَةٌ وَابْنُ حُرَيْمَةَ ، وَصَحَّحَهُ

383. 'Abdullāh Ibn 'Umar (RAA) narrated that Allāh's Messenger ﷺ said, "May Allāh have mercy on a person who prays four *rak'at* before *Asr*." Related by Ahmad, Abū Dawūd, At-Tirmidhī (who rendered it *Hasan*) and Ibn Khuzaimah

٣٨٤ — وَعَنْ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ الْقُرْبِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَلُّوا قَبْلَ الْمَغْرَبِ ، صَلُّوا قَبْلَ الْمَغْرَبِ» ، ثُمَّ قَالَ فِي

إِنَّا نَشَاءُ «لَمْ يَشَأْ» كَرَامِيَةً أَنْ يُخَدِّعَهَا النَّاسُ سَهْوَةً رَوَاهُ الْبُخَارِيُّ

384 'Abdullāh bin Mughaffal Al Muzanī (RAA) narrated that Allāh's Messenger ﷺ said, "Pray before *Maghrib* (prayer)! Pray before *Maghrib* (prayer)!" And after saying it a third time, he said: "For whoever wishes to do so," not wanting the people to take it as a *Sunnah* ' Related by Al-Bukhārī.

٣٨٥ — وَفِي رِوَايَةٍ لِأَبِي حَبَّانَ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى قَبْلَ الْمَغْرِبِ رُكْعَتَيْنِ».

385 In another version related by Ibn Hibbān on the authority of Ibn Mughaffal, "The Prophet ﷺ prayed two *rak'at* before *Maghrib* prayer"

٣٨٦ — وَلِإِسْلَامٍ عَنْ أَبِي عَنَاسٍ قَالَ «كَانَ يُصَلِّي رُكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَانَا ، فَسَمِعَ بِأَمْرِنَا ، وَلَمْ يَنْهَنَا»

386. Ibn 'Abbās (RAA) narrated, 'We used to pray two *rak'at* after sunset (before the *Maghrib* prayer, and the Prophet ﷺ would see us, but he did not order us to do so, nor did he prohibit us.' Related by Muslim.

٣٨٧ — وَعَنْ غَائِثَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَفِّفُ الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ ، حَتَّى إِذَا قُرِئَ بِأَمِّ الْكِتَابِ ؟» مُعْنَى عَلَيْهِ

387 'Ā'ishah (RAA) narrated, 'The Messenger of Allāh ﷺ used to make the two *rak'at* before *Fajr* so short that I used to say (to myself) "Has he recited the *Fātiḥah* (in each *rak'ah*) or not?" Agreed upon.

٣٨٨ — وَعَنْ أَبِي هُرَيْرَةَ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رُكْعَتَيِ الْعَجْرِ {قُلْ يَا أَيُّهَا الْكَافِرُونَ} [الْكَافِرُونَ ١٠] ، وَ{مَنْ هُوَ اللَّهُ أَحَدٌ} [الْإِخْلَاصُ ١] . رَوَاهُ مُسْلِمٌ

388 Abu Hurairah (RAA) narrated, 'The Messenger of Allāh

ﷺ recited the following (Sûras) in the two *rak'ât* before *Fajr* prayer: "Say, O disbelievers" (Sûrah no. 109) and "Say, He is Allâh (the) One ..." (sûrah no. 112). Related by Muslim.

٣٨٩ — وعن عائشة رضي الله عنها - قالت: «كان النبي صلى الله عليه وسلم إذا صلى ركعتي الفجر صطح على شعثه لأيمس» رواه البخاري.

389 Â'ishah (RAA) narrated, "The Messenger of Allâh ﷺ used to lie down on his right side after he had prayed the two *rak'ât* before the *Fajr* prayer" Related by A. Bukhârî

٣٩٠ — وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم «إذا صلى أحدكم الركعتين قبل صلاة الصبح فليصطح على جنبه الأيمن» رواه أحمد، وأبو داود، والترمذي وصححه.

390 Abû Hurairah (RAA) narrated that the Prophet ﷺ said, "After any of you prays the two *rak'ât* before *Fajr* prayer, he should lie down on his right side." Related by Ahmad, Abû Dawud and At-Tirmidhî who graded it as *Sahîh*.

٣٩١ — وعن ابن عمر رضي الله عنهما - قال: قال رسول الله صلى الله عليه وسلم: «صلاة الليل مثنى مثنى، فإذا خشي أحدكم الصبح صلى ركعة واحدة، يُوترُ له ما قد صلى» معنَى عليه

391 'Abdullâh Ibn 'Umar (RAA) narrated that Allâh's Messenger ﷺ said, "The night prayer is (performed) in sets of two *rak'ât*. If one fears the breaking of dawn, he should perform one (more) *rak'ah*, thereby making all of them (into an) odd (number of *rak'ât*) (*witr*)."

٣٩٢ — وللخمسَةِ وصححه ابنُ جازٍ بلفظ: «صلاة النّس والنّهار مثنى مثنى» وقال السّبيعي: هذا خطأ

392 The five Imâms related on the authority of Abû Hurairah, "The prayer of the night prayer and the day is performed

med) in sets of two *rak'ât*." Ibn Hibbân graded it as *Sahih*, but An-Nasâ'î said that this was wrong.¹³⁹

٣٩٣ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَفْضَلُ الصَّلَاةِ بَعْدَ الْمَرْبُوعَةِ صَلَاةُ اللَّيْلِ» رَوَاهُ مُسْلِمٌ

393 Abû Hurairah (RAA) narrated that the Prophet ﷺ said, "The best prayer (that you may perform) next to the obligatory prayer, is the night prayer." Related by Muslim

٣٩٤ — رَعَى أَبُو يُوسُفَ الْأَنْصَارِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَوْثَرُ حَقٍّ عَلَى كُلِّ مُسْلِمٍ، مِنْ أَحَبِّ أَنْ يُؤْمَرَ بِحَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْمَرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْمَرَ بِوَاحِدَةٍ فَلْيَفْعَلْ» رَوَاهُ الْأَرْبَعَةُ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ أَبُو حَدَّادٍ، وَزَجَّحَ السَّائِي وَفَعَلَهُ.

394 Abû Ayyûb Al-Angârî (RAA) narrated that the Messenger of Allâh ﷺ said, "Witr is a duty upon every Muslim. If anyone wishes to observe it by performing five *rak'ât*, he may do so, and if anyone wishes to observe it with three *rak'ât*, he may do so, and if he wishes to observe it with one *rak'ah*, he may do so." Related by the four Imâms except for At-Tirmidhî Ibn Hibbân graded it as *Sahih*.

٣٩٥ — وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «نَبِئَ الْوُثُرُ بِحَقِّ كَهْنِهِ الْعَكْسُورَةِ، وَلَكِنْ سُنَّةٌ مَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» رَوَاهُ التِّرْمِذِيُّ وَحَدَّثَهُ، وَالسَّائِي وَالْحَاكِمُ وَصَحَّحَهُ

395 'Alî bin Abî Tâlib (RAA) narrated, "The Witr Prayer is not as obligatory as the prescribed prayers, but it is a *Sunnah* of the Prophet ﷺ" Related by At-Tirmidhî who said that it was

139- The extra wording 'and day' has been reported on the authority of 'Alî bin Abdullâh al-Azdî, who was reported to be a weak narrator by Ibn Ma'in. The narration about the night prayer is also mentioned in Al-Bukhârî and Muslim but without the phrase 'and day'. Imâm As-San'ânî says that it could be that both are permissible, i.e. to pray (voluntary prayer) during the day sets of two or four *rak'ât*.

Hasan An-Nasâ'î and Al-Hâkim also related it, and the latter declared it Sahih.

٣٩٦ — وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَامَ فِي شَهْرِ رَمَضَانَ، ثُمَّ انْطَرَوْهُ مِنَ الْقَائِلَةِ فَلَمْ يَخْرُجْ، وَقَالَ «إِنِّي خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمُ الْوِتْرُ». رَوَاهُ ابْنُ حَبَّانَ

396. Jābir bin 'Abdullāh (RAA) narrated, 'Allāh's Messenger ﷺ prayed the late night prayer (*Tahajjud*) in Ramadān one night. The following night, people waited for him to come for the night prayer (to join him), but he did not come out. He said to them, "I was afraid that *witr* might become compulsory for you."

Related by Ibn Habbān 140

٣٩٧ — وَعَنْ خَارِجَةَ بْنِ خُدَافَةَ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ اللَّهَ أَمَّاكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ» قُلْنَا وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ «الْوِتْرُ»، مَا مِنْ صَلَاةٍ الْعِشَاءِ رُبِّي طُلُوعِ الْفَجْرِ». رَوَاهُ الْخَمِيسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ الْحَاكِمُ

397 Khārijah bin Hudhāfah (RAA) narrated that 'Allāh's Messenger ﷺ said, "Allāh, the Exalted has given you an extra prayer which is better for you than red camels (i.e. the best breed of camels)." We then said, "Which prayer is that O Messenger of Allāh?" He said, "The *Witr* prayer. You may perform it (any time) between the *'Ishā'* and *Fajr* prayer." Related by the five Imāms except An-Nasā'î. Al-Hâkim graded it as Sahih.

٣٩٨ — وَرَوَى أَحْمَدُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ نَحْوَهُ

398. Ahmad related a similar narration on the authority of 'Amro bin Shuaib on the authority of his father who narrated it on the authority of his grandfather

140- The narration of Al-Bukhārî has the wording: "The following night, people waited for the Prophet ﷺ to come out for the night prayer, but he didn't. In the morning, the people asked him about it. He replied, ﷺ that he was afraid that the night prayer might become compulsory on them."

٣٩٩ — وَعَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ - رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَوْ تَرَوْهُ خَوَّ، فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا» أَخْرَجَهُ أَبُو دَاوُدَ بِسَبْعٍ لَيْثٍ، وَصَحَّحَهُ الْحَاكِمُ

399 'Abdulâh bin Buraidah (RAA), narrated on the authority of his father, 'Alâh's Messenger ﷺ said **"Praying *witr* is a duty, so he who does not observe it is not one of us."** Related by Abû Dawûd with a weak chain of narrators,¹⁴¹ but Al-Hâkim graded it as Sahih.¹⁴²

٤٠٠ — وَلَهُ شَاعِدٌ ضَعِيفٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عِنْدَ أَحْمَدَ

400 Imâm Ahmad reported a similar narration on the authority of Abû Hurairah but with an interrupted chain of narrators.

٤٠١ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَنَى بِخَدَى عَشْرَةَ رَكَعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ خُسْنِهِمْ وَطَوْلِهِمْ، ثُمَّ يُصَلِّي أَرْبَعًا، وَلَا تَسْأَلُ عَنْ خُسْنِهِمْ وَطَوْلِهِمْ، ثُمَّ يُصَلِّي ثَلَاثًا، فَابْ عَائِشَةَ قُلْتُ يَا رَسُولَ اللَّهِ، أَتَأْتِمُ قَبْلَ أَنْ تُؤْتِرَ؟ وَ«يَا عَائِشَةُ، إِنْ عَيَّنِي ثَمَانٍ وَلَا يَأْتِمُ قَلْبِي». مُتَّفَقٌ عَلَيْهِ.

401 'A'ishah (RAA) narrated "Allân's Messenger ﷺ never exceeded praying even *rak'ât* (that was his voluntary night prayer) whether during Ramadân or otherwise. He would pray four *rak'ât*, and don't ask how perfect or how lengthy they were. Then he would pray four other *rak'ât* and do not ask how perfect they were or how lengthy they were. Then he would pray three *rak'ât*

141 The chain of narrators has 'Abdullâh bin 'Abdullâh A. 'Atakî who was reported to be a weak narrator by A. Bukhârî and Muslim.

142 Scholars said that praying *witr* is only a confirmed *Sunnah* (i.e. the *Sunnah* which the Prophet ﷺ did not leave performing whether traveling or at home) and is not obligatory as the Messenger of Allâh ﷺ said to Mu'âdh when he sent him to Yemen, **"Tell them that five prayers during the day and night have been prescribed by Allâh upon them."** Related by A. Bukhârî and Muslim.

I asked, 'O Messenger of Allāh' Do you sleep before praying *witr*?
He replied, "O 'Ā'ishah, my eyes sleep but my heart remains
awake." Agreed upon.

٤٠٢ - وفي روايةٍ بهما عنها «كَانَ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ ، وَيُوتِرُ
بِسَجْدَةٍ ، وَيُرَكِّعُ رَكَعَتِي الصُّبْحِ ، فَتِلْكَ ثَلَاثَ عَشْرَةَ رَكَعَةً»

402. In another version by Al Bukhārī and Muslim, "He used
to pray ten *rak'at* during the night, and then observe the *witr* with
a single *rak'ah* before praying the two (voluntary) *rak'at* before
Fajr. This would make them thirteen *rak'at* in all."

٤٠٣ - وَعَنْهَا قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ
ثَلَاثَ عَشْرَةَ رَكَعَةً ، يُوتِرُ مِنْ ذَلِكَ بِحَمْسٍ ، لَا يَحْتَسِبُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا»

403. In another narration by Muslim, 'Ā'ishah RAA said,
"Allāh's Messenger ﷺ would perform thirteen *rak'at* during the
night, and would make the *witr* with five of them. He would not
sit during those five *rak'at* except in the last one."

٤٠٤ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ «مَنْ كُلِّ النَّبِيِّ فُتِرَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَنْتَهَى وَتَرْتُهُ إِلَى السَّحَرِ» . مُتَّفَقٌ عَلَيْهِ

404. In another narration 'Ā'ishah (RAA) said, "Allāh's Mes-
senger ﷺ prayed the *witr* prayer at all hours of the night, (exten-
ding from after the *Ishā'* prayer) up to the *Sahar* time¹⁴³ mean-
ing up to the last hour of the night up to the *Fajr* prayer." Agreed
upon

٤٠٥ - وَتَحْسَنُ عِنْدَ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ لِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَا عَبْدَ اللَّهِ ، لَا تَكُنْ مِثْلَ فُلَانٍ ، كَانَ يَقُومُ مِنَ
النَّبْلِ ، فَتَرَكَ قِيَامَ اللَّيْلِ» . مُتَّفَقٌ عَلَيْهِ

405 'Abdullāh bin 'Amro bin al 'Āas (RAA) narrated, "The

143- The *Sahar* time refers to the final third of the night. The Prophet ﷺ
prayed *witr* at all times of the night to show that it is permissible

Messenger of Allāh ﷺ said to me, "O 'Abdullāh, don't be like so and so who used to observe the night prayer and then he stopped it." Agreed upon

٤٠٦ - وَعَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْتَرُوا يَا أَهْلَ الْقُرْآنِ، فَإِنَّ اللَّهَ وَتَرُوحُ الْوُتْرُ» رَوَاهُ أَحْمَدُ، وَصَحَّحَهُ ابْنُ خُرَيْمٍ

406 Ali (RAA) narrated that Allāh's Messenger ﷺ said, "O you people [followers] of the Qur ān, perform the *Witr* prayer for Allah is *Witr* (i.e. One) and He loves all that is *witr* (i.e. odd in number)." Related by the five Imāms and Ibn Khuzaimah graded it as *Sahih*

٤٠٧ - وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «جَعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا» مُتَّفَقٌ عَلَيْهِ .

407 Ibn Umar (RAA) narrated that Allāh's Messenger ﷺ said, "Perform the *Witr* prayer, as the last of your night prayers." Agreed upon.

٤٠٨ - وَعَنْ طَلْحِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا وَتَرًا فِي لَيْلَةٍ» رَوَاهُ أَحْمَدُ، وَابْنُ أَبِي حَتْمٍ، وَصَحَّحَهُ ابْنُ حَبَّانٍ

408. Talq bin 'Ali, narrated, 'I heard the Messenger of Allāh ﷺ say, "There are no two *witr* prayers to be performed in one night." Related by Ahmad and the three Imāms and it was graded as *Sahih* by Ibn Hibbān

٤٠٩ - وَعَنْ أَبِي ثَرْوَةَ قَالَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِـ {سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى} [الْأَعْلَى ١] ، وَ {قُلْ يَا أَيُّهَا الْكَافِرُونَ} [الْكَافِرُونَ ١] ، وَ {قُلْ هُوَ اللَّهُ أَحَدٌ} [الْإِخْلَاصُ ١] رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَزَادَ: «وَلَا يُسَلِّمُ إِلَّا فِي أَحْرَمَيْنِ»

409 Ubay bin Ka'b (RAA) narrated that the Messenger of Allāh ﷺ used to recite, "Glorify the Name of Your Lord."

(*sûrah al-A'la* no. 87), "Say O disbelievers" (*sûrah al-Kâfirân* no. 109) and "Say, He is Allâh (the) One," (*sûrah al-Ikhlâs* no. 112)¹⁴⁴, in the *Witr* prayer ' Related by Ahmad, Abû Dawûd and An-Nasâ'î. An Nasâ'î added in his narration, 'He would say the *Taslim* at the end of the three *rah ât* (i.e. he would recite one *Tashahhud* in the final *rah ah*)'

٤١٠ - وَلَئِنْ دُرِدَ وَالتَّيْمِيَّ سَخَوَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - ، وَهِيَ كُلُّ سُورَةٍ فِي رَكْعَةٍ ، وَفِي الْأَخِيرَةِ {قُلْ هُوَ اللَّهُ أَحَدٌ} [الإخلاص ١] ، وَالْمُعَوِّذَاتِ

410 Abû Dawûd and At-Tirmidhî related a similar narration on the authority of Â'ishan (RAA), who said, 'He would ﷺ recite each *sûrah* in a *rah ah*. In the last one he would recite, "Say, He is Allâh (the) One....", *al-Falaq* and *an-Nâs* i.e. the last three *Sûras* in the Qur'ân.'

٤١١ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَوْتَرُوا قُلْ أُنْ تُصَبِّحُوا» رَوَاهُ مُسْلِمٌ

411 Abû Sa'îd al-Khudrî (RAA) narrated that Allâh's Messenger ﷺ said, "Observe the *Witr* prayer before the breaking of dawn." Related by Muslim

٤١٢ - وَلَئِنْ حَبَّادٌ «مَنْ أَذْرَكَ الصُّبْحَ ، وَلَمْ يُؤْتِرْ فَلَا وَتَرَهُ»

412 Ibn Habbân related on the authority of Abû Sa'îd al-Khudrî (RAA) "If any of you misses praying *witr* until the break of dawn, then he should not pray it."

٤١٣ - وَعَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ لَمْ يَتْرُكْ الْوَيْتْرَ أَوْ سِيقَهُ فَلْيُصَلِّ إِذَا أَصْبَحَ أَوْ ذَكَرَ» رَوَاهُ الْخَمِيسَةُ إِلَّا النَّسَائِيَّ

413 Abû Sa'îd Al-Khudrî (RAA) narrated that Allâh's Messenger ﷺ said, "If any of you sleeps and misses the *witr*, or if he forgets to pray it, then he should pray it when he

144 He would ﷺ recite *al A'la* in the first *rah ah*, *al Kâfirun* in the second *rah ah* and *al-Ikhlâs* in the last *rah ah*.

wakes up or when he remembers.”¹⁴⁵ Related by the five Imâms except for An-Nasâ’î.

٤١٤ — وعن جابر قال قال رسول الله صلى الله عليه وسلم «من خاف أن لا يقوم من آخر الليل فليوتر أوله، ومن طمع أن يقوم آخره فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، وذلك أفضل» رواه مسلم

414 Jâbir (RAA) narrated that the Messenger of Allâh ﷺ said, “Whoever of you fears that he will not be able to wake up during the latter part of the night, he should pray the *witr* during the early part of the night. And whoever of you believes that he will be able to wake during the latter part of the night, he should then delay the *witr* to the latter part of the night, as the prayer at that time is attended by the angels, i.e. attended by the angels of the night and the angels of the day, and that is better.” Related by Muslim.

٤١٥ — وعن ابن عمر رضي الله عنهما - عن النبي صلى الله عليه وسلم قال: «إن طمع انفجر عند ذهب وقت كل صلاة الليل والنوتر فوتروا قبل طلوع الفجر» رواه الترمذي

415 Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “When the dawn breaks, all the time (permissible) for the night prayer and the *witr* prayer has gone by then. So pray *witr* before the breaking of dawn.” Related by At Tirmidhî

٤١٦ — وعن عائشة - رضي الله عنها - قالت: «كان رسول الله صلى الله عليه وسلم يصلي الصبح أربعاً، ويريد ما شاء الله» رواه مسلم

416 A’ishah (RAA) narrated, “Allâh’s Messenger ﷺ would pray four *rak’at* for *ad-Duhâ*¹⁴⁶ and he added to it as many more *rak’at* whatever Allâh willed.” Related by Muslim.

145- The majority of scholars are of the opinion that if one misses the *witr* prayer for any reason, it is recommended that he makes up for it

146- The mid morning voluntary prayer. Its time starts after the sun is well

٤١٧ - وَلَهُ عَنْهَا - رَضِيَ اللَّهُ عَنْهَا «أَنَّهَا سَأَلَتْ هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصُّحَى؟» قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَعْبَةٍ»

417 A'ishah (RAA) was asked whether the Messenger of Allāh ﷺ used to pray *ad Duhâ*, she replied, 'No, unless he was returning from a journey.' Related by Mushm.

٤١٨ - وَلَهُ عَنْهَا - رَضِيَ اللَّهُ عَنْهَا «مَا أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَطُّ سُحَّةَ الصُّحَى، وَبِئْسَ لَأَسْحُهَا»

418 A'ishah (RAA) narrated, "I have never seen the Messenger of Allāh ﷺ offer the (voluntary) *Duhâ* prayer, but I prayed it."¹⁴⁷

٤١٩ - وَعَنْ زَيْدِ بْنِ أَرْقَمٍ - رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ الْوُتَيْنِ حِينَ تَرْمَضُ الْفَصَالُ» رَوَاهُ التِّرْمِذِيُّ

419 Zaid bin Arqam (RAA) narrated: 'Allāh's Messenger ﷺ prayed the prayer of penitence when the young weaned camels feel the heat of the sun (i.e. feel that the desert sand is too hot)'. Related by At-Tirmidhi

٤٢٠ - وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى الصُّحَى اثْنَيْ عَشْرَةَ رَكْعَةً بَيَّ اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ» رَوَاهُ التِّرْمِذِيُّ وَاسْتَعْرَبَهُ

420 Anas Ibn Mâlik (RAA) narrated that Allāh's Messenger ﷺ said, "Whoever prays twelve *rah ât* for *Duhâ* prayer,

up in the sky and, just before

¹⁴⁷ It was proven in al-Bukhâri and Muslim, through *Sahîh* sound *Ahâdith* that the messenger of Allāh ﷺ prayed *ad Duhâ* prayer, but did not perform it in front of the companions, and he also may not have performed it every day for fear that his companions would follow his example. As for what Aishah (RAA) said, it was very rare that the Prophet ﷺ would be present at her house at the time of *ad Duhâ*, so it is true that she has not seen him pray it, or maybe she meant that he did not pray it regularly. Ibn Hajar in *Fath al-Bârî*

Allâh, the Almighty will build for him a palace in Paradise." Related by At-Tirmidhî but with a weak chain of narrators.

٤٢١ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : «دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتِي ، فَصَلَّى الصُّحَّى ثَمَانِي رَكَعَاتٍ» رَوَاهُ ابْنُ حِبَّانَ فِي صَحِيحِهِ

421 Â'ishah (RAA) narrated "The Messenger of Allâh ﷺ came into my house and prayed eight *rak'ât* for *ad Duḥâ*. Related by Ibn Hibbân in his *Sahîh*.

بَابُ صَلَاةِ الْجَمَاعَةِ وَالْإِمَامَةِ

Chapter X: Congregational Prayer and The Position of Imâm

٤٢٢ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ سَبْعِينَ وَعَشْرِينَ دَرَجَةً» مَتَّفَعٌ عَلَيْهِ

422 'Abdullâh bin 'Umar (RAA) narrated that Allâh's Messenger ﷺ said, "The prayer offered in congregation is twenty seven times more superior (in reward) to the prayer performed individually." Agreed upon

٤٢٣ — وَكُنَا بِلُيْخَارِيٍّ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - «بِحَمْسٍ وَعِشْرِينَ جُزْءًا».

423 Al-Bukhârî and Muslim related on the authority of Abû Hurairah. "twenty five parts."

٤٢٤ . وَكُنَا بِلُيْخَارِيٍّ عَنْ أَبِي سَعِيدٍ ، وَقَدْ «دَرَجَةً»

424 Al-Bukhârî transmitted on the authority of Abû Sa'îd, "twenty five degrees."

٤٢٥ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «وَالَّذِي بَعْثَنِي بِهِ لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِخُطْبٍ لِيُحْتَضَبَ ، ثُمَّ أُمَرَ بِالصَّلَاةِ

فَيُؤَدِّنُ لَهَا ، ثُمَّ أَمَرَ رَجُلًا فَيُؤَمُّ النَّاسَ ، ثُمَّ أَخَالَفَ إِلَى رَجُلٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَخْرَقَ عَنْهُمْ بُيُوتَهُمْ ، وَالَّذِي تَقَسَّى بِيَدِهِ لَوْ يَغْتَمُّ أَحَدُهُمْ أَنَّهُ يَحْذُرُ عِرْقًا سَمِيمًا ، أَوْ مَرَمَامِينَ حَسَنِينَ نَشَبَهُ الْعِشَاءُ» مُتَّفَقٌ عَلَيْهِ ، وَاتَّفَقُ لِلْبُخَارِيِّ

425 Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "By the One in Whose Hand my soul is, I was about to give orders for the collection of fire-wood (fuel) and then order someone to announce the *Adhān* for prayer to be called, and then ask someone to lead the prayer. Then I wanted to go from behind and burn the houses of the men, who do not attend the obligatory congregational prayer. By the One in Whose Hand my soul is, if any of them had known that he would get a bone covered with good meat or two (small) pieces of meat in between two ribs, he would have turned up for the '*Ishā*' prayer." Agreed upon, and this narration is from Al-Bukhārī

٤٢٦ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَتَعْلُمُ الصَّلَاةَ عَلَى الْمُنَافِقِينَ صَلَاةَ الْعِشَاءِ ، وَصَلَاةَ الْفَجْرِ ، وَلَوْ يَغْتَمُونَ مَا بَيْنَهُمَا لَأَتَوْهُمْ وَلَوْ حَبْرًا» . مُتَّفَقٌ عَلَيْهِ

426. Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "No prayer is harder for the hypocrites than the *Fajr* and the '*Ishā*' prayers, and if they knew the reward (for observing these two prayers in congregation), they would certainly come to the mosque, even if they had to crawl." Agreed upon

٤٢٧ وَعَنْهُ قَالَ أُمِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ أَعْنَى فَقَالَ يَا رَسُولَ اللَّهِ ، إِنَّهُ يَسْأَلُنِي عِنْدَ بَقْرَدِي إِلَى الْمَسْجِدِ ، فَرَحَّصْتُهُ ، فَمَا وَلَّى دَعَاءَهُ ، فَقَالَ «مَنْ سَمِعَ النَّبَاءَ بِالصَّلَاةِ ؟» قَالَ : نَعَمْ قَالَ «فَأَجِبْ» رَوَاهُ مُسْلِمٌ

427 Abū Hurairah (RAA) narrated that a blind man came to the Prophet ﷺ and said to him, 'O Messenger of Allāh, I have no one to guide me to the mosque' (He was asking for the permission of the Prophet ﷺ to pray in his house) The Prophet ﷺ gave him

٤٣٠ — وَعَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَ بِهِ ، وَإِذَا كَرَّرَ فَكِّرُوا ، وَلَا تُكْرُوا حَتَّى يُكَبِّرَ . وَإِذَا كَبَعَ فَارْكَعُوا ، وَلَا تُرْكَعُوا حَتَّى يَرْكَعَ ، وَإِذَا قَالَ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا : اللَّهُمَّ رَبَّنَا بِكَ أَشْهَدُ وَإِذَا سَجَدَ فَاسْجُدُوا ، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ وَإِذَا صَلَّى فَأَتَمَّا فَصَلُّوا قِيَامًا ، وَإِذَا صَلَّى فَأَعَدَّ فَصَلُّوا فَعُودًا أَجْمَعِينَ» رواه أبو داود ، ومحمد ، لفظه ، وأصله في الصحيحين

430. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "The Imam is only appointed (to lead the prayer, to be followed. So, when he says the *Takbīr* (*Allāhu Akbar*), then say the *Takbīr*, and do not say the *Takbīr* until he says (*Allāhu Akbar*). When he goes into *rukū'*, then make *rukū'* (after him), and do not go into *rukū'* until he goes into *rukū'*. When he says "*Samī'al Lāhu liman ḥamidah* (Allāh hears those who send praises to Him)," say "*Rabbānā wa lakal-ḥamd* (O Allāh, our Lord! All praises are for You)." When he goes into *sujūd* (prostration) make *sujūd* (after him), and do not go into *sujūd* until he goes into *sujūd*. When he prays standing, pray standing, and when he prays sitting, then all of you should pray sitting." Related by Abū Dawūd and the wording is h.s. This narration is also related by Al-Bukhārī and Muslim.

٤٣١ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا ، فَقَالَ «تَقَدَّمُوا فَأَتَمُّوا بِي ، وَلَتَأْتِمُ بِكُمْ مِنْ بَعْدِكُمْ» رَوَاهُ مُسْنَدُ

431 Abū Sa'īd Al-Khudrī (RAA) narrated that Allāh's Messenger ﷺ saw a tendency among some of his companions to pray in the back rows. Thereupon he said to them, "Come forward and follow me in prayer and let those behind (in the back rows) follow you (as they will know my actions through your actions even if they cannot see me directly)."¹⁴⁸

148- This means that those who cannot see or hear the *Imām*, for being a few

٤٣٢ — وعن زيد بن ثابت - رضي الله عنه - قال احتجرت رسول الله صلى الله عليه وسلم حجرة مخصصة ، فصلى فيها ، فتشع الله رجاء ، وجاءوا يصنون بصلاته الحديث ، وفيه: «أفضل صلاة المرء في بيته إلا المكتوبة» متفق عليه

432 Zaid bin Thābit (RAA) narrated, 'The Messenger of Allāh ﷺ made a small room with matting and prayed there (for a few nights during the month of Ramadān) Some of his companions came and started to pray behind him. (the *Hadith* ,¹⁴⁹ This narration has, "the best prayer that a person performs is the one he prays in his house, except for the obligatory one." Agreed upon

٤٣٣ — وعن جابر بن عبد الله - رضي الله عنهما - قال صلى مُعَدُّ بأصحابه العشاء فطَوَّلَ عَلَيْهِمْ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَتُرِيدُونَ أَنْ نَكُونَ بِمُعَدِّ قَاتِلًا ؟ إِنْ أَمَعَبَ النَّاسَ فَأَقْرَأُ بِـ {الشَّمْسِ وَصُحُفِهَا} ، وَاسْتَجِ اسْمَ رَبِّكَ الْأَعْلَى} ، وَ {اقْرَأْ بِاسْمِ رَبِّكَ} ، وَ {وَاللَّيْلِ إِذَا يَغْشَى} .» مُتَّفَقٌ عَلَيْهِ ، وَالتَّفَقُّطُ لِمُسْلِمٍ

433. Jābir Ibn ‘Abdullāh (RAA) narrated, ‘Mu‘ādh bin Jabal lead some of h.s companions in the *Ishā* prayer, but he made it too lengthy (recited long *Sūras*) The Prophet ﷺ then said to him, “Do you want to draw people into *fitnah* (tribulation, affliction) Mu‘ādh? When you lead people in prayer, recite “*And by the sun and its brightness*” (*sūrah ash-Shams* no. 91), and “*Glorify the name of your Lord*” (*sūrah al-A‘lā* no. 87), and “*Read! in the Name of your Lord, Who has created..*” (*sūrah al-‘Alaq* no. 96) and “*By the night as it spreads*” (*sūrah al-Lail* no. 92). Agreed upon, and the wording is from Muslim.

rows behind, can follow those in front of them, those in the third row follow the ones in the second and so on

149. The rest of this *Hadith* is, “he prayed there for a few nights, and so some of his companions came and prayed behind him. When he came to know about it, he stopped coming out to pray in that room). In the morning, he went out to them and said. “I know what you have been doing, but you should pray in your houses, as the best prayer that a person performs is the one he prays in his house, except for the obligatory one.” Related by Al-Bukhārī

٤٣٤ - وعن عائشة - رضي الله عنها - في قصة صلاة رسول الله صلى الله عليه وسلم بالناس ، وهو مريض ، قال : «فجاء حتى جلس عن يسار أبي بكر ، فكان يصلي بالناس جالساً وأبو بكر قائماً ، يقبضي أبو بكر بصلاة النبي صلى الله عليه وسلم ، ويقبضي الناس بصلاة أبي بكر» متفق عليه

434. 'Ā'ishah (RAA) narrated concerning the story when Al lān's Messenger ﷺ lead the people in prayer when he was sick, she said, 'He came out and sat on the left of Abū Bakr (RAA), and led the people in prayer while he was sitting down and Abū Bakr was standing up Abū Bakr was following the prayer of the Prophet ﷺ and people were following the prayer of Abū Bakr " Agreed upon

٤٣٥ - وعن أبي هريرة - رضي الله عنه - أن النبي صلى الله عليه وسلم قال : «إذا أُمِّ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَالضَّعِيفَ وَدَا الْحَاجَةَ ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصِلْ كَيْفَ شَاءَ» متفق عليه

435 Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, "If any of you leads the people in prayer, he should shorten it (i.e. keep his recital of the Qur'ān brief), for amongst them are the young, the aged, the weak, and the ones who have other needs to attend to (after prayer). If one prays by himself, one may prolong (the prayer) as much as he wishes." Agreed upon

٤٣٦ - وعن عمرو بن سلمة قال قال أبي جحكُم من عند النبي صلى الله عليه وسلم قال : «إِذَا خَصَرَتِ الصَّلَاةُ فَلْيُزِدْ أَحَدُكُمْ ، وَلْيُؤَمِّكُمْ أَكْثَرَكُمْ قُرْآنًا» ، قال : فظنوا أنهم يكن أحد أكثر مني قرآنًا ، فقدموني ، وأنا أنزل سب أو سمع سمين روى البخاري ، وأبو داود والنسائي

436 'Amro bin Salamah (RAA) narrated, 'My father said. I have come to you from the one who is truly the Messenger of Allah ' The Messenger of Allah ﷺ said to them, "When it is time for prayer, then one of you should say the *Adhān* for pra-

yer, and let the one amongst you who is the most versed in the Qur'ân lead you in the prayer." Amro said, 'So, they looked for such a person and found none who was more versed in the Qur'ân than me, therefore they made me their Imâm in prayer and at that time I was only six or seven years old.' Related by Al-Bukhârî, Abû Dawûd and An-Nasâ'î

٤٣٧ وعبر ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : «يَوْمَ الْقَوْمِ أَقْرَبُهُمْ بَكْتَابِ اللَّهِ - تَعَالَى - ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً ، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَوْلَاهُمْ سِلْمًا» وفي رواية : م - «وَلَا يُؤْمِّرُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» رواه مُسْلِمٌ

437 Ibn Mas'ûd (RAA) narrated that the Messenger of Allâh ﷺ said, "The one who should lead the people in prayer (who has the most right) is the one who is most versed in the Book of Allâh. If they are equal in their recital, then the one who is most knowledgeable in the *Sunnah*. If they are equal in the *Sunnah*, then it is the one who migrated first. If they are equal in that (i.e. they all migrated at the same time), then the earliest to embrace Islâm - in another narration- the eldest. No man should be an Imâm for another man in prayer if the other holds authority (i.e. in a place where this latter has authority in any capacity over the other), or occupy his place of honor in his house without his permission." Related by Muslim

٤٣٨ - وَلَئِنْ مَاجَهُ مِنْ حَدِيثِ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ «وَلَا تُؤْمِسُ امْرَأَةٌ رَجُلًا ، وَلَا أَعْرَابِيٌّ مُهَاجِرًا ، وَلَا فَاجِرٌ مُؤْمِنًا» وَإِسَادُهُ وَاهٍ .

438 Jâbir (RAA) narrated that the Messenger of Allâh ﷺ said, "A woman should never lead a man in prayer, neither a desert Arab should lead an emigrant nor an immoral man should lead a pious man." Related by Ibn Mâjah, but with an extremely weak chain of narrators

٤٣٩ — وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «رُصُّو صُفُوفَكُمْ ، وَقَدِّمُوا بَيْنَهُمْ ، وَخَافُوا بِالْأَعْقَابِ» رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

439. Anas (RAA) narrated that the Messenger of Allāh ﷺ said **"Line up close together in rows for prayer, and bring your rows near one another and stand neck to neck."** Related by Abū Dawūd and An-Nasā'ī, and Ibn Hibbān graded it as *Sahih*

٤٤٠ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «حَسْرَةُ صُفُوفِ الرِّجَالِ أَوْلَاهَا ، وَشَرُّهَا آخِرُهَا ، وَحَسْرَةُ صُفُوفِ النِّسَاءِ آخِرُهَا ، وَشَرُّهَا أَوْلَاهَا». رَوَاهُ مُسْلِمٌ .

440 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"The best rows for the men are the first rows and the worst rows for them are the last rows. The best rows for the women are the last rows and the worst for them are the front rows."** Related by Muslim

٤٤١ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ ، فَقُمْتُ عَنْ يَسَارِهِ ، فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ يَمِينِهِ». مُتَّفَقٌ عَلَيْهِ

441 Ibn Abbās (RAA) narrated, 'One night I prayed with the Messenger of Allāh ﷺ, and I stood on his left side. He caught my head from behind and drew me to his right side ' Agreed upon

٤٤٢ — وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «صَلَّيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُمْتُ أَنْ وَيْتِمَّ حَفَّتُهُ ، وَأُمُّ سُلَيْمٍ خَلْفَنَا» مُتَّفَقٌ عَلَيْهِ ، وَابْنُ أَبِي حَتْمٍ

442 Anas (RAA) narrated, 'One night an orphan and I prayed behind the Prophet ﷺ and Um Sulaim (his mother) was standing behind us (forming a row by herself) ' Agreed upon The wording is from Al-Bakhārī.

٤٤٣ - وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَهُوَ رَاكِعٌ ، فَرَكِعَ نَحْلًا أَنْ يَصِلَ إِلَى الصَّفِّ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، «رَأَيْتَ اللَّهَ حَرِصًا وَلَا نَعْتًا» رَوَاهُ الْخَارِجِيُّ ، وَرَأَى أَبُو دَاوُدَ فِيهِ تَرْكِعَ دُونَ الصَّفِّ ، ثُمَّ مَشَى إِلَى الصَّفِّ

443 Abû Bakrah (RAA) narrated that he reached the Prophet ﷺ in the mosque while he was performing *rukû* (bowing) in prayer, so Abû Bakrah bowed too before he joined the row. He mentioned this to the Prophet ﷺ and he said to him, "May Allâh increase your love for goodness. But do not repeat that act again (bowing before joining the row)" 50 Related by Al-Bukhârî. Abû Dawûd added to this narration, 'He bowed before he reached the row and then walked (bowing) to the row'

٤٤٤ - وَعَنْ وَابِسَةَ بِنْتِ مَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَخَذَهُ ، فَأَمَرَهُ أَنْ يُعِيدَ الصَّلَاةَ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حَبِيبٍ

444 Wâbisah bint Ma'bad (RAA) narrated that the Messenger of Allâh ﷺ saw a man praying alone behind the row, so he ordered him to repeat the prayer. Related by Ahmad, Abû Dawûd, At-Tirmidhî and it was rendered *Sahîh* by Ibn Hibbân

٤٤٥ - وَلَهُ عَنْ طَلْقِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ - «لَا صَلَاةَ بِمُفْرَدٍ خَلْفَ الصَّفِّ» وَرَوَاهُ الطَّبْرَانِيُّ فِي حَدِيثٍ وَابِسَهُ «أَلَا دَحِيتُ مَعَهُمْ أَوْ أَحْمَرَزْتُ رَجُلًا؟»

445 Talq bin 'Alî (RAA) narrated that the Messenger of Allâh ﷺ said, "Nobody should pray alone behind the row." Related by Ibn Hibbân. At-Tabarânî added in the *Hadîth* of Wâbisah, "Couldn't you have joined them or pulled a man to be with you and form a row?"

150 - One should not join the prayer until he reaches the row

٤٤٦ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاثْبُتُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةُ وَالْوَقَارُ ، وَلَا تَسْرِعُوا ، فَمَا أَذَرَكْتُمْ فَصَلُّوا ، وَمَا بَاتَكُمُ فَأَتُوا» مُتَّفَقٌ عَلَيْهِ ، وَالْمَقْظُ لِلشَّحَرِيِّ

446 Abū Hurairah (RAA) narrated that the Prophet ﷺ said, "When you hear the *Iqāmah*, proceed to the prayer with calmness and dignity and do not rush. Pray what you can (with the congregation) and complete what you miss." Agreed upon and the wording is from Al Bukhārī

٤٤٧ وَعَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَلَاةُ الرَّجُلِ مَعَ الرَّجُلِ أَرْكَبَى مِنْ صَلَاتِهِ وَخَذَهُ ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَرْكَبَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ ، وَمَا كَانَ أَكْثَرَ فَهُوَ أَحَبُّ إِلَيَّ اللَّهُ - عَرَّ وَجْهٌ -». رَوَاهُ أَبُو دَاوُدَ ، وَالتَّيْسَانِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ .

447 Ubay bin Ka'b (RAA) narrated that the Messenger of Allāh ﷺ said "A man's prayer performed along with another man (ie in congregation) is better than his prayer on his own, and his prayer with two men is better than his prayer along with (just) another man. But if there are more people it would be more pleasing to Allāh, the Almighty." Related by Abū Dawūd and An-Nasā'ī and Ibn Hībban graded it as *Sahih*

٤٤٨ - وَعَنْ أُمِّ وَرَقَةَ - رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا أَنْ تَتَوَّعَ أَهْلَ دَارِهَا». رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حَرَيْمَةَ .

448 Umm Waraqah (RAA) narrated that the Messenger of Allāh ﷺ instructed her to lead the women of her household (in the obligatory prayer) Related by Abū Dawūd and Ibn Khuzaimah graded it as *Sahih*.

٤٤٩ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ . «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخْلَفَ ابْنَ لَيْسَى مَكْتُومًا . وَهُوَ أَعْمَى» رَوَاهُ أَحْمَدُ ، وَابْنُ دَاوُدَ

449 Anas (RAA): "The Messenger of Allāh ﷺ appointed Ibn

Umm Maktûm to lead the people in prayer and he was blind'
Related by Ahmad and Abû Dawûd

٤٥٠ - وَنَحْوُهُ لَا تُرَى حَتَّى عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا

450 Ibn Hibbân narrated a similar narration on the authority of 'Ā'ishah (RAA)

٤٥١ - وَعَنْ نَسِ عُمَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَلُّوا عَلَيَّ مِنْ قَدْ لَا إِلَهَ إِلَّا اللَّهُ ، وَصَلُّوا حَتَّى مَنْ قَدْ لَا إِلَهَ إِلَّا اللَّهُ»
رَوَاهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ

451 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "Offer the funeral prayer for the one who says (i.e. believes) "There is none worthy of worship but Allāh," and pray behind take him as your Imām) the one who says (believes), "There is none worthy of worship but Allāh." Related by Ad-Dāraqutnī with a weak chain of narrators

٤٥٢ - وَعَنْ عَنِّي بْنِ أَبِي حَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصُغْ كَمَا يَصُغُ الْإِمَامُ» رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ

452 Ali (RAA) narrated that the Messenger of Allāh ﷺ said, "When any of you comes to the prayer and the Imām is in a certain position (in prayer) he must do what the Imām is doing." Related by At-Tirmidhī with a weak chain of narrators, (its chain of transmitters is also disconnected)

بَابُ صَلَاةِ الْمُسَافِرِ وَالْمَرِيضِ

Chapter XI: The Prayer of a Traveler and the Prayer of the ill.

٤٥٣ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ ، «أَوَّلُ مَا فُرِصَتْ «صَلَاةُ رُسُلِهِ» ، فَأَمَرْتُ صَلَاةَ السُّفَرِ وَأَيَّمْتُ صَلَاةَ الْحَصْرِ» مُتَّفَقٌ عَلَيْهِ

453 'Ā'ishah (RAA) narrated, 'When prayer was first enjoined

by Allāh, the Almighty, it was only two *rak'ât* (in every prayer, whether in residence or on journeys, The prayer of the traveler was later confirmed as being two *rak'ât* while two more *rak'ât* were added to (the original prayer) for the one who is resident (except for the *Maghrib* and the *Fajr* prayers)' Agreed upon

٤٥٤ — وَبِلسُحْرِيَّ «ثُمَّ هَجَرَ، فَعُرِصَتْ أَرْبَعًا، وَأُفِرَّتْ صَلَاةُ السُّبْرِ عَلَى الْأَوَّلِ»

454. In the narration of Al Bukhârî, "Then he emigrated ﷺ, so prayer was then prescribed as four *rak'ât*, while the prayer of the traveler was left as it was originally prescribed (i.e. two *rak'ât*)"

٤٥٥ — رَوَى أَحْمَدُ «لَا تُغْرِبُ بَيْنَهُ وَبَيْنَ النَّهَارِ، وَإِلَّا الصُّبْحُ، فَإِنَّهَا تُطَوَّرُ فِيهَا الْقِرَاءَةُ»

455. Imām Ahmad added in his narration 'except for the *Maghrib* prayer as it is the *uzr* of the daytime and the dawn prayer due to its lengthy Qur'ānic recital.'

٤٥٦ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمُصِّرُ فِي السُّبْرِ، وَيَتِمُّ وَيُصَوِّمُ وَيَقْصِرُ» رَوَاهُ ابْنُ أَبِي قَتَيْبٍ، وَرَوَاهُ ثِقَاتٌ، إِلَّا أَنَّهُ مَغْلُوبٌ، وَالْمَغْلُوبُ عَنْ عَائِشَةَ مِنْ مَعْنَاهَا، وَقَالَتْ «إِنَّهُ لَا يَشُقُّ عَلَيَّ» أَخْرَجَهُ السُّنُهِيُّ

456. 'Ā'ishah (RAA) narrated, "The Messenger of Allāh ﷺ used to shorten the prayer in his travels and also used to offer the full prayer. He also used to fast or not fast during his journeys" Related by Imām Ad Dâraquṭnī ¹⁵¹ This *Hadīth* has a defect, as it is known that it is 'Ā'ishah (RAA), who used to do this, and she

151 The narrators of this *Hadīth* are trustworthy but it has a defect *shūdh*, as it is only attributed to 'Ā'ishah (RAA) and not to the Prophet ﷺ, as she is describing what she used to do, and not what the Prophet ﷺ used to do. There is a consensus among the scholars that the Prophet ﷺ never offered more than two *rak'ât* on a journey, and all the trustworthy narrators agreed on this (see for example *Sahīh Al Bukhārī*).

said, 'It is not difficult for me (i.e. to pray the full prayer and fast during journeys). Related by Al-Baihaqī

٤٥٧ وَعَنْ أَنَسٍ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ اللَّهَ - تَعَالَى يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ» رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ أَبُو حَرِيْرَةَ ، وَابْنُ حِبَّانَ وَفِي رَوَايَةٍ : «كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ»

457 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh, the Almighty likes people to make use of His concessions as much as He dislikes people to commit an act of disobedience to Allāh." Related by Ahmad Ibn Khuzaimah and Ibn Hibbān graded it as *Sahih*. In another narration, "as much as He likes people to observe the duties He has made obligatory."

٤٥٨ وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ ، أَوْ فَرَاسِحَ ، صَلَّى رُكْعَتَيْنِ» رَوَاهُ مُسْلِمٌ

458. Anas (RAA) narrated, 'When the Messenger of Allāh ﷺ traveled for a distance of three miles or (*Farsakhs*¹⁵²) he would pray two *rah āt* (i.e. shorten the prayer which was originally four *rah āt*)' Related by Muslim

٤٥٩ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - قَالَ «خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ ، فَكَانَ يُصَلِّي رُكْعَتَيْنِ رُكْعَتَيْنِ حَتَّى رَجَعْتُ إِلَى الْمَدِينَةِ» مَقْوًى عَلَيْهِ ، وَالنَّقْطُ لِلْخَارِجِ

459 Anas (RAA) narrated, 'We traveled with the Prophet ﷺ from Madīnah to Makkah and he used to pray two *rah āt* for every prayer until we returned to Madīnah' Agreed upon, and the wording is from Al-Bukhārī.

152: A *Farsakh* is a Persian measure, which is equal to three miles. The narrator was in doubt whether he said miles or *Farsakhs*.

٤٦٠ - وَعَنْ أَبِي عَنَاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : « أَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسِتَّةِ عَشَرَ يَوْمًا بِفَصْرٍ » وَفِي نَقْلِ « بِمَكَّةَ سِتَّةَ عَشَرَ يَوْمًا » رَوَاهُ الْحَدِيثُ ، وَفِي رِوَايَةِ أَبِي دَاوُدَ : « سِتْعَ عَشْرَةَ » وَفِي أُخْرَى « خَمْسَ عَشْرَةَ »

460 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ once stayed for nineteen days shortening the prayer.' In another narration, '(stayed) at Makkah for nineteen days.' Related by Al Bukhārī. In a narration by Abū Dawūd, 'seventeen', and in another narration, 'fifteen'.

٤٦١ - وَلَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ - « ثَمَانِي عَشْرَةَ ».

461 Abū Dawūd also related, on the authority of Imrān bin Ḥusayn (RAA), 'for eighteen days.'

٤٦٢ - وَلَهُ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ - « أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسِتَّةِ عَشَرَ يَوْمًا بِفَصْرٍ » وَرِوَايَةُ ثِقَاتٍ ، إِلَّا أَنَّهُ اخْتَلَفَ فِي وَصْلِهِ

462 Jābir bin 'Abdullāh (RAA) narrated, 'The Messenger of Allāh ﷺ stayed at Tabūk for twenty days, he shortened the prayer (during his stay)' Related by Abū Dawūd

٤٦٣ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : « كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ارْتَحَلَ فِي سَفَرِهِ قُلَّ أَنْ تَزِيغَ الشَّمْسُ أَحْمَرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ ، ثُمَّ تَرْتَجِعُ فَتَجْمَعُ بَيْنَهُمَا ، فَإِنْ رَأَيْتَ الشَّمْسَ قُلَّ أَنْ يَرْتَجِعَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ » ، ثُمَّ مَضَى عَلَيْهِ ، وَفِي رِوَايَةِ ابْنِ حَكِيمٍ فِي الْأَرْبَعِينَ بِإِسْنَادٍ صَحِيحٍ « صَلَّى الظُّهْرَ وَالْعَصْرَ ثُمَّ رَكِبَ » وَلَا يَبِي نَعِيمٌ فِي مُسْتَدْرَجٍ مُسْلِمٍ « كَانَ إِذَا كَانَ فِي سَفَرٍ ، فَارْتَدَّتِ الشَّمْسُ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمْعًا ، ثُمَّ ارْتَحَلَ »

463 Anas (RAA) narrated 'Whenever the Messenger of Allāh ﷺ started on a journey before the sun had passed its meridian (before noon), he would delay the *Dhuhr* prayer till the time of *Asr* and then combine them together, and if the sun declined (passed the meridian) before he traveled he used to pray the *Dhuhr* prayer and then ride (for the journey)' Agreed upon. In a narra

tion by Al-Hâkim with a sound chain of narrators, 'He ﷺ prayed *Dhuhr* and *Asr* (combined) and then rode (for his journey)' Abû Nu'aim related, 'Whenever he was on a journey, ﷺ and the sun had declined, he would pray *Dhuhr* and *Asr* combined and then proceed on his journey'

٤٦٤ — وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا» رَوَاهُ مُسْلِمٌ

464 Mu'âdh (RAA) narrated, 'We set out with the Prophet ﷺ on the expedition of Tabûk, and he combined *Dhuhr* and *Asr* together, and combined the *Maghrib* and *Ishâ* prayers.' Related by Muslim

٤٦٥ — رَعَى ابْنُ عَسَاءٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَقْصُرُوا صَلَاةَ فِي أَقْلٍ مِنْ أَرْبَعَةِ بُرْدٍ، مِنْ مَكَّةَ إِلَى عُسْتَفَانَ» رَوَاهُ ابْنُ دَرَعُطَيْي بِإِسْنَادٍ ضَعِيفٍ، وَاصْبَحَ أَنَّهُ مَوْقُوفٌ كَذَا أَخْرَجَهُ ابْنُ خُرَيْبَةَ

465 Ibn 'Abbâs (RAA) narrated, 'The Messenger of Allâh said, "Do not shorten the prayer (while travelling) for a distance less than four *Buruds* (each *Burd* equals 16 *Farsakh*), from Makkah to 'Usafân." Related by Ad-Dâraqutnî, but its chain of narrators has 'Abdu. Wahâb bin Mujâhid who was accused of lying in *Hadith*, by Imâm Ath Thawry

٤٦٦ — رَعَى جَابِرٌ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «خَيْرُ أُمَّيِ النَّاسِ إِذَا أَسَاءُوا اسْتَغْفَرُوا، وَإِذَا سَافَرُوا قَصَرُوا وَأَفْطَرُوا» أَخْرَجَهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ بِإِسْنَادٍ ضَعِيفٍ، وَهُوَ فِي مُرْسَلٍ سَعِيدِ بْنِ الْمُسَبِّحِ عِنْدَ الْبَيْهَقِيِّ مُخْتَصَرٌ

466 Jâbir bin 'Abdullâh (RAA) narrated that the Messenger of Allâh ﷺ said, "The best ones in my nation are those who seek Allâh's forgiveness when they do wrong, and when on a journey they shorten the prayer and break their fast." Related by At-Tabarânî in his *Awsat*, with a weak chain of narrators.

٤٦٦ - وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَتْ بِي بَوَاسِرُ
مَسْنَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ ، فَقَالَ : «صَلِّ قَائِمًا ، فَإِنْ لَمْ
تَسْتَطِعْ فَقَاعًا ، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَبٍ» رَوَاهُ الْخُضَرِيُّ

467 Imrân bin Husham (RAA) narrated, 'I had hemorrhoids, so I asked the Prophet ﷺ about the prayer and he said, "Pray while standing and if you cannot do so, pray while sitting, and if you can not do that, then pray while lying on your side." Related by Al Bukhârî

٤٦٨ - وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ عَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَرِيضًا فَرَأَاهُ يُصَلِّي عَسَى وَنَادَاهُ فَرَمَى بِهَا ، وَقَالَ : «صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ ،
وِلَا مَا أَوْمَأَ بِهِ ، وَاجْعَلْ سُجُودَكَ أَخْفَصَ مِنْ رُكُوعِكَ» . رَوَاهُ الْبَيْهَقِيُّ ، وَصَحَّحَ
أَبُو حَاتِمٍ وَقَعَهُ

468 Jâbir bin 'Abdullâh (RAA) narrated that the Messenger of Allah ﷺ visited a sick person and found him praying while sitting on a cushion The Prophet pushed it aside and said to him "Pray while sitting on the ground if you can, and if you can not, then pray by nodding your head, and make a lower nodding for prostration than that for bowing (*rukû*)."
Related by Al Ba.haqî

٤٦٩ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : «رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يُصَلِّي مُتَرَبِّعًا» . رَوَاهُ النَّسَائِيُّ ، وَصَحَّحَهُ الْحَاكِمُ

469 'Ā'ishah (RAA) narrated, 'I saw the Messenger of Allān ﷺ praying while he was sitting cross-legged' Related by An Nasā'î, and al Hâkīm graded it as *Sahih*

بَابُ صَلَاةِ الْجُمُعَةِ

Chapter XII: The Friday (Jum'ah) Prayer

٤٧٠ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، وَأَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُمْ - ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ - عَلَى أَعْوَادٍ مَشْرُوحَةٍ - «لَيْسَ مِنْ أَهْوَاءِ مَنْ دَعَاهُمْ الْجُمُعَاتُ ، وَهُوَ لَيْخَمٌ مِنَ اللَّهِ عَلَى قُلُوبِهِمْ ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِينَ»
رواهُ مُسْلِمٌ

470 'Abdullâh Ibn 'Umar and Abû Hurairah (RAA) narrated that they heard the Messenger of Allâh ﷺ say, while standing on his pulpit, "Those who are not attending the *Jum'ah* (Friday) prayer should stop doing so, otherwise, Allâh the Exalted, will seal their hearts and they will be reckoned among the heedless." Related by Mushm.

٤٧١ - وَعَنْ سَعْدَةَ بْنِ لَأَكْوَعٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ ، ثُمَّ نَصْرَفُ وَلَيْسَ لِلْحَيْطَارِ ظِلٌّ يُسْتَلْ بِه» مُتَّفَقٌ عَلَيْهِ ، وَاسْتَفْظُ بِلَيْحَارِيٍّ وَفِي نَقْلِ الْمُسْلِمِ «كُنَّا نَجْمَعُ مِنْهُ إِذَا رَأَتْ الشَّمْسُ ، ثُمَّ نَرْجِعُ ، نَتَّبِعُ الْغَمَامَ»

471 Salamah bin Al Akwa' (RAA) narrated, 'We used to offer the *Jum'ah* prayer with the Prophet ﷺ, and by the time we returned from the prayer, the walls would have no shade enough to shelter us from the heat.'¹⁵³ Agreed upon The wording is from Al-Bukhârî

In the version of Mushm, 'We would pray the Friday prayer with the Prophet ﷺ when the sun had passed the meridian, and when we returned (from prayer) we would be following the shade (i.e.

153. What he means is that the shade of the walls is not enough to sit on for protection from the heat of the sun, not that the walls had no shade at all. This means that the Prophet ﷺ used to finish the *Jum'ah* prayer at an early time, not long after the sun had passed the meridian

searching for any shade- that we could walk in- to protect ourselves from the heat of the sun) '.

٤٧٢ وَعَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «مَا كُنَّا نَقِيلُ رَلَا نَعْدَى إِلَّا بَعْدَ الْجُمُعَةِ» مُتَّفَقٌ عَلَيْهِ ، وَاللَّعْظُ لِمُسْلِمٍ وَفِي رَوَايَةٍ «فِي غَزَاةٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

472 Sahl bin Sa'd (RAA) narrated, 'We never had an afternoon nap or lunch till after offering the *Jum'ah* prayer' Agreed upon and the wording is from Muslim. In another narration, 'In the lifetime of the Prophet ﷺ'

٤٧٣ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ قَائِمًا ، فَجَاءَتْهُ عِيرٌ مِنَ الشَّامِ ، فَثَقُلَ النَّاسُ بِأَثْقَالِهَا ، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا» رَوَاهُ مُسْلِمٌ

473 Jābir (RAA) narrated, 'The Messenger of Allāh ﷺ was standing (on his pulpit) delivering the *Khutbah* sermon) on Friday, when a caravan arrived from Syria. The people slipped out (from the mosque) towards the caravan, until only twelve men were left (with the Prophet ﷺ to pray *Jum'ah*)' 154 Related by Muslim.

٤٧٤ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ أَذْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ وَغَيْرَهَا فَلْيَصِمْ بِهَا أُخْرَى ، وَقَدْ تَمَّتْ صَلَاتُهُ» . رَوَاهُ التِّرْمِذِيُّ ، وَابْنُ مَاجَةَ ، وَابْنُ أَبِي قَتَيْبٍ ، وَاللَّعْظُ لَهُ ، وَإِسْنَادُهُ صَحِيحٌ ، لَكِنْ قَوَى أَبُو حَاتِمٍ إِسْنَاده

474 Ibn Umar (RAA) narrated, 'The Messenger of Allāh ﷺ said, "Whoever catches only one *rak'ah* of the *Jum'ah* prayer, or any other prayer, he should then add to it another

154- It was on this occasion that this verse with regard to *Jum'ah* was revealed. "And when they see merchandise or some amusement they disperse headlong to it, and leave you standing."

one,¹⁵⁵ and his prayer will be complete.” Related by An-Nasâ’î, Ibn Mâjah, Ad Dâraquṭnî and the wording is his, with a sound chain of narrators.

٤٧٥ وَعَنْ جَابِرِ بْنِ سَمُرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ قَائِمًا ، يَجُلسُ ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا ، فَمَنْ تَلَاَهُ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ» أَخْرَجَهُ مُسْنِمُ

475 Jābir bin Samurah (RAA) narrated, “The Messenger of Allāh ﷺ would deliver the *Khutbah* (sermon) on Friday while standing, and then would sit, and then he would stand and speak again. So, whoever says that he gave the *Khutbah* (sermon) while sitting, he would be lying.” Related by Muslim

٤٧٦ . وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ ، احْمَرَّتْ عَيْنَاهُ ، وَعَلَا صَوْتُهُ ، وَاشْتَدَّ عَصْفُهُ ، حَتَّى كَأَنَّهُ مُنْبِرٌ حَيْثُ يَقُولُ : صَحَّحْكُمْ وَمَسَاكُمُ ، وَيَقُولُ «أَمَّا بَعْدُ ، فَإِنْ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا ، وَكُلُّ بَدْعٍ ضَلَالَةٌ» رَوَاهُ مُسْنِمُ ، وَفِي رِوَايَةٍ تَنْبَأُ أَنَّ كَاتِبَ خُطْبَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ تَجْمَعُهُ يَحْمَدُ اللَّهَ وَيُسَبِّحُ عَلَيْهِ ، ثُمَّ يَقُولُ عَلَى أَمْرِ ذَلِكَ : وَهَذَا عَلَا صَوْتُهُ وَفِي رِوَايَةٍ لَهُ : { وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ } الزُّمَرُ [٣٧] ، { مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ } [الْأَعْرَافُ - ١٨٦] ، وَلِلنَّسَائِيِّ «وَكُلُّ صَلَاةٍ فِي الدِّينِ»

476. Jābir bin ‘Abdulāh (RAA) narrated, “When Allāh’s Messenger ﷺ delivered the *Khutbah* (sermon), his eyes would become red, his voice would (gradually) rise, and he would become filled with fervor, like one who is giving a warning to an army (against an expected enemy) saying¹⁵⁶ “The enemy has made a morning at-

155- Or more *rak‘at* - if not in the *Jam‘ah* - to complete the number of *rak‘at*, which is left, whether one or more

156- Who is mean, here is the one giving the warning to the army not that the Prophet ﷺ is saying this

tack on you (or an evening attack).’ The Messenger of Allāh then says, “The best of speech (ever said) are those of the Book of Allāh, and the best of guidance is that given by Muḥammad ﷺ, and the most evil of matters are those which are innovated,¹⁵⁷ and each *Bid’ah* (an innovation in religion, whether in worship or fundamentals) is considered as a form of misguidance.” Related by Muslim. In another narration by Muslim, Jābir said, “The Friday *Khutbah* (sermon) of the Messenger of Allāh ﷺ would be that he praises Allāh, the Exalted and then would say while his voice is rising’ In another narration, (he would say), “Whomever Allāh guides no one can lead him astray, and whomever Allāh leaves astray, will have no one to guide him.”

In a narration by An-Nasā’i, “and every misguidance (i.e. *Bid’ah*) is in Hell.”

٤٧٧ — وَعَنْ عُمَرَ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «إِنَّ طُولَ صَلَاةِ الرَّجُلِ ، وَقَصْرَ خُطْبَتِهِ مِثْلُ مَنْ فِيهِ» رَوَاهُ مُسْلِمٌ

477 Aḥmār bin Yāsir (RAA) narrated, ‘I heard the Messenger of Allāh ﷺ say, “Prolonging the prayer and shortening one’s *Khutbah* is a sign of one’s comprehension of his religion.” Related by Muslim

٤٧٨ — وَعَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ - رَضِيَ اللَّهُ عَنْهَا قَالَتْ «مَا أُحَدِّثُ {قَالَ الْقُرْآنُ الْمَجِيدُ} [و ١] إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُهَا كُلُّ جُمُعَةٍ عَنِّي أَمِيرٌ إِذْ حَظَبَ النَّاسُ» رَوَاهُ مُسْلِمٌ .

478 Umm Hishām bint Ḥārithah bin an-Nu‘mān (RAA) narrated, ‘I learnt *sūrah* “*Qāf. By the Glorious Qur’ān*” (no. 50:1), from the Prophet ﷺ for he recited it upon the pulpit every Friday, when he addressed the people in the Friday *Khutbah*’ Related by Muslim

157- Innovated in religion and not innovated in worldly matters if they do not contradict the fundamentals of Islām

٤٧٩ — وَعَبَّ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْجِمَارِ يَخْمَلُ اسْمًا، وَالَّذِي يَقُولُ لَهُ: أَتَيْتَ، لَيْسَتْ لَهُ جُمُعَةٌ». رَوَاهُ أَحْمَدُ بِإِسْنَادٍ لَا بَأْسَ بِهِ، وَهُوَ يُقَسِّرُ حَدِيثَ أَبِي هُرَيْرَةَ فِي الصَّحِيحَيْنِ مَرْفُوعًا

479 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever speaks in the *Jum'ah* while the Imām is delivering the *Khutbah* is like a donkey who is carrying books, and for he who tells him to be quiet, there will be no (reward) for his *Jum'ah* prayer." Related by Ahmad with an acceptable chain of narrators. This *Hadith* explains the following *Hadith* narrated by Abū Hurairah.

٤٨٠ — «إِذَا قُلْتُ لِصَاحِبِي: أَتَيْتَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ نَعَوْتُ».

480 Abū Hurairah (RAA) narrated "If during the *Jum'ah* prayer while the Imām is delivering the *Khutbah*, you tell your companion to be quiet, then you have spoken needlessly (spoken evil talk or vain talk)." Agreed upon

٤٨١ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَالَ «صَلَّيْتُ؟» قَالَ لَا قَالَ «قُمْ فَصَلِّ رَكَعَيْنِ» مُتَّفَقٌ عَلَيْهِ

481 Jābir Ibn 'Abdullāh (RAA) narrated, 'A man entered the mosque while the Prophet ﷺ was delivering the *Khutbah* on Friday. The Prophet ﷺ said to him, "Have you prayed?" The man replied in the negative. The Prophet ﷺ said, "Get up and pray two *rak'āt*." Agreed upon.

٤٨٢ — وَعَبَّ ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ، وَالْمُتَّقِينَ» رَوَاهُ مُسْلِمٌ

482 Ibn Abbās .RAA, narrated, 'The Messenger of Allāh used to recite in the *Jum'ah* prayer *Sūrah al Jum'ah* (no 62) and *Sūrah al Munāfiqūn* (no 63). Related by Muslim.

٤٨٣ . وَهُوَ عَنِ الْمُعَدِّ بْنِ تَشِيرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ {مَسِّحَ اسْمِ رَبِّكَ الْأَعْلَى} [الْأَعْلَى ١] ، وَ{هَلْ أَتَاكَ خَبِيرٌ الْغَاشِيَةِ} [الْغَاشِيَةِ ١]

483 Nu'mân bin Al Bashîr (RAA) narrated, 'The Messenger of Allâh ﷺ used to recite in the two 'ids and the *Jum'ah* prayer, *sûrah al-A lâ* (no. 87), "*Glorify the Name of Your Lord*", and *sûrah al-Ghâshiyah* (no. 88), "*Has there come to you the narration of the overwhelming (the Day of Resurrection).*" Related by Mushm.

٤٨٤ . وَعَنْ رَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَ ، ثُمَّ رَخَّصَ فِي الْجُمُعَةِ ، ثُمَّ قَالَ «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ» رَوَاهُ الْخَمِيسَةُ إِلَّا التِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ خُرَيْجَةَ .

484. Zaid bin Arqam (RAA) narrated, 'The Prophet ﷺ prayed the *id* prayer and then gave an exemption concerning the *Jum'ah* prayer, and said, "**Whoever wishes to pray it may pray it** (i.e. the *Jum'ah*).'" Related by the five Imâms except for At-Tirmidhî, and Ibn Khuzaimah graded it as *Sahih*.

٤٨٥ . وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بِعَدِّهَا أَرْبَعًا» رَوَاهُ مُسْلِمٌ

485. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said. "**Whoever prays the *Jum'ah*, should pray four *rah'ât* after it.**" Related by Muslim.

٤٨٦ . وَعَنْ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ «أَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ . قَالَ لَهُ إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تُصَلِّ بِهَا بِصَلَاةٍ ، حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِذَلِكَ ، أَنْ لَا تُصَلِّ صَلَاةً بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ» رَوَاهُ مُسْلِمٌ .

486. As-Sâ'ib bin Yazîd (RAA) narrated that 'Mu'âwiyah (RAA) said to him, 'Whenever you have prayed the *Jum'ah*, you

should not follow it (immediately) with another prayer, unless you have talked or gone out (of the mosque), as the Messenger of Allāh ﷺ has ordered us to do so, and that we do not follow it with another prayer unless we talk or go out.' Related by Muslim

٤٨٧ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ غَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قَدَّرَ لَهُ، ثُمَّ انْقَضَتْ، حَتَّى يَقْرَعَ الْإِمَامُ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّيَ مَعَهُ عُمَرُ بْنُ الْكَأْبِ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفَصَلَ بِلَا إِلَهَ إِلَّا اللَّهُ» رَوَاهُ مُسْلِمٌ.

487 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever performs *Ghusl* (full ritual washing), then comes to the *Jum'ah* Prayer, and prays as many (*rak'at* as much as Allāh has) written for him, and then remains silent and listens until the Imām finishes his *Khutbah*, and then prays with him, his sins - between this present Friday and the next one- would be forgiven and even (sins of) three days more." Related by Muslim

٤٨٨ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ: «فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ - عَزَّ وَجَلَّ - شَيْئًا إِلَّا آعْطَاهُ إِيَّاهُ»، وَأَشَارَ بِيَدِهِ يُقَسِّمُهَا مُتَعَقِّ عَلَيْهِ وَفِي رَوَايَةٍ بِمُسْلِمٍ: «وَهِيَ سَاعَةٌ حَقِيقَةٌ»

488 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said mentioning the (virtues of) Friday, "On Friday, there is an 'hour,' in which no Muslim, who matches (this hour) praying and asking Allāh for something, except that Allāh will grant him whatever he asked for." The Messenger of Allāh pointed with his hand indicating how short that hour is ' Agreed upon In the version of Muslim, "It is a short period of time."

٤٨٩ - وَعَنْ أَبِي ثَرْوَدَةَ عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «هِيَ مَا يَبْرَأُ أَنْ يَحْسِنَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ»

رواه مُسْنَمٌ ، وَرَجَّحَ الدَّرَقُطْنِيُّ أَنَّهُ مِنْ قَوْلِ أَبِي بُرْدَةَ

489 Abû Burdah¹⁵⁸ narrated on the authority of his father, I heard the Messenger of Allāh say "It is (i.e. this hour), **between the time when the Imām sits** (i.e. upon the pulpit) **and the time that the prayer is completed.**" Related by Muslim, but Imām Ad-Dâraqutnî says that it is the saying of Abû Burdah and not the narration of the Prophet ﷺ.¹⁵⁹

٤٩٠ . ٤٩١ — وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عِنْدَ بْنِ مَاجَةَ ، وَعَنْ جَابِرٍ عِنْدَ أَبِي دَاوُدَ ، وَالتِّرْمِذِيِّ «أَنَّهَا مَا بَيْنَ صَلَاةِ الْعَصْرِ وَعُرُوبِ الشَّمْسِ» وَفِي أَخْبَارِهِمْ فِيهَا عَلَى أَكْثَرِ مِنْ أَرْبَعِينَ قَوْلًا أَثْبَتَهَا فِي تَرْجُمَةِ السُّخَارِيِّ

490, 491 Ibn Mājah narrated on the authority of 'Abdullāh bin Salam, while Imāms Abû Dawūd and An Nasā'î narrated on the authority of Jābir bin Abdullāh "It is **between the time of al 'Asr prayer and sunset.**" Scholars differed as to the exact time of this hour, up to a most forty different sayings I mentioned all of them in '*Fath ul-Bārî*' (the interpretation of '*Sahih al-Bukhārî*')¹⁶⁰

٤٩٢ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ «مَصَبُ السُّنَّةِ أَنْ فِي كُلِّ رَتَبَةٍ صَاعِدًا جُمُعَةً». رَوَاهُ الدَّرَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ .

492. Jābir bin Abdullāh (RAA) narrated, It is from the *Sunnah* of the Prophet ﷺ that the *Jum'ah* prayer can only be held, when forty people or more congregate for it.¹⁶¹ Related by Ad-Dār

158. He is 'Āmr bin Abdullāh bin Qais and his father is Abû Mūsā al-Ash'arî (the famous companion of the Prophet ﷺ).

159. Scholars have different opinions as to the time of this hour, but most say that it is probably after *Asr*, i.e. towards the end of the day and not during the Friday prayer.

160. This final comment is by Imām Ibn Hajar the author of '*Bulugh al-Marām*'.

161. Imām as-San'ānî in '*Subul as-Salām*', says that the *Jum'ah* could be held with at least three people, as they form a congregation and this is the opinion of the Hanafî, and some scholars are of the opinion that two could also hold a *Jam'ah*. There is no evidence from the *Hadith* of the

٤٩٣ — وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَغْفِرُ
لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي كُلِّ جُمُعَةٍ» رَوَاهُ الْبِرُّواريُّ بِإِسْنَادٍ لَّيْسَ

493 Samurah bin Jundub (RAA) narrated, "The Messenger of Allāh ﷺ used to seek Allāh's forgiveness for the believers (males and females) every Friday (in the *Khutbah of Jum'ah*)." Related by Al Bazzār with a weak chain of narrators

٤٩٤ — وَعَنْ جَدْرِ بْنِ سَمُرَةَ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي الْخُطْبَةِ
يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ، يُدَكِّرُ النَّاسَ». رَوَاهُ أَبُو دَاوُدَ، وَأَصْحُهُ فِي مُسْلِمٍ

494 Jābir bin Saumrah (RAA) narrated that the Messenger of Allāh ﷺ would recite some verses from the Qur'an during the Friday *Khutbah*, and would remind people (about Allāh) ' Related by Abū Dawūd

٤٩٥ — وَعَنْ طَارِقِ بْنِ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْجُمُعَةُ
حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: مَمْنُونٌ، وَامْرَأَةٌ، وَصَبِيٌّ،
وَمَرِيضٌ» رَوَاهُ أَبُو دَاوُدَ، وَقَالَ سَمِعْتُ طَارِقَ بْنَ الشَّيْبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَأَخْرَجَهُ الْحَاكِمُ مِنْ رِوَايَةِ طَارِقِ الْمَذْكُورِ عَنْ أَبِي مُوسَى

495 Tāriq bin Shihāb (RAA) narrated that the Messenger of Allāh ﷺ said, "*Al-Jum'ah is a compulsory duty upon every Muslim in a community (of Muslims), save four: a slave, a woman, a child, or a person who is ill.*" Related by Abū Dawūd who commented that Tāriq did not hear the *Hadith* from the Prophet ﷺ. Al Hākim related the *Hadith* on the authority of Tāriq who transmitted it on the authority of Abū Musā

Prophet ﷺ stating an exact number as a condition for the *Jum'ah* to be held, and that is why most scholars say that any number which is suitable for a *Jam'ah* prayer is valid for the *Jum'ah*

162- The chain of narrators has Abdul Azīz bin Abdur Rahmān who is considered a liar, and a fabricator of *Hadith*

٤٩٦ — وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَيْسَ عَلَى مُسَافِرٍ جُمُعَةٌ». رَوَاهُ الطَّبْرَانِيُّ بِإِسْنَادٍ ضَعِيفٍ

496 Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "***Al-Jum'ah* prayer is not obligatory for the traveler.**" Related by At-Tabarānī with a weak chain of narrators.

٤٩٧ — وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَوَى عَلَى الْمِثْرَةِ اسْتَقْبَلَنَا بِوُجْهِهَا» رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ

497 'Abdullāh Ibn Mas'ūd (RAA) narrated, "When the Messenger of Allāh ﷺ mounted the pulpit, he would turn his face to us." Related by At-Tirmidhī with a weak chain of narrators.

٤٩٨ — وَلَهُ شَاهِدٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ عِنْدَ ابْنِ خُرَيْمَةَ

498 The above *Hadīth* is supported by another narration on the authority of Al-Barā bin 'Āzib, related by Ibn Khuzaimah.

٤٩٩ — وَعَنِ الْحَكَمِ بْنِ حَزْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : «شَهِدْنَا الْجُمُعَةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَامَ مُتَوَكِّئًا عَلَى عَصَا أَوْ قَوْسٍ». رَوَاهُ أَبُو دَاوُدَ

499 Al-Hākam bin Hazn (RAA) narrated, "We attended the *Jum'ah* with the Prophet ﷺ and he stood leaning on a stick or on a bow"¹⁶³ Related by Abū Dawūd.

163. Imām Ibnul Qayyim says that the Prophet ﷺ used to lean on a stick or a bow before the pulpit was made for him, and none of the Companions mentioned that he leaned on anything after the pulpit was made.

بَابُ صَلَاةِ الْخَوْفِ

Chapter XIII: Prayer During Times of Fear or Danger (*Salâtul Khauf*)

٥٠٠ — عَنْ صَالِحِ بْنِ حُوَّابٍ - رَضِيَ اللَّهُ عَنْهُ - عَمَّنْ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ دَبَّ رَوْحُ صَلَاةِ الْخَوْفِ «أَنَّ طَائِفَةً مِنْ أَصْحَابِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَفًّا مَعَهُ وَطَائِفَةٌ وَجَدَ الْعَدُوَّ ، فَصَلَّى بِأَدْنَى مَعَهُ كَعَمَلِهِ ، ثُمَّ تَبَّ دَائِمًا وَأَتَمُّوا لَأَنْفُسِهِمْ ، ثُمَّ انْصَرَفُوا فَصَفُّوا وَجَدَ الْعَدُوَّ ، وَجَاءَتْ الطَّائِفَةُ الْأُخْرَى ، فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ ، ثُمَّ تَبَّ حَاسِبًا وَأَتَمُّوا لَأَنْفُسِهِمْ ، ثُمَّ سَمِعَ هَيْمًا» مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْنَدِهِ ، وَوُجِعَ فِي الْمَعْرِفَةِ لِأَنَّ مَدَّةً ، عَنْ صَالِحِ بْنِ حُوَّابٍ عَنْ أَبِيهِ

500 Sâlih bin Khawwât (RAA) on the authority of those who prayed *Salâtul Khauf* (prayer during time of danger) with the Prophet ﷺ at the battle of *Dhât ar-Riqâ* 'A group lined up with the Prophet ﷺ and prayed along with him- while another group faced the enemy He prayed one *rak'ah* with the group that was with him and remained standing while they finished the prayer (by praying another *rak'ah*) and then left and faced the enemy The second group came and prayed the remaining *rak'ah* with him, then he remained sitting until they had completed their prayers themselves, after which he led them in making the *Taslim* Agreed upon, and the wording is from Muslim.

٥٠١ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «عُرِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَمِنْ سَجْدَةٍ ، فَوَارَيْنَا الْعَدُوَّ فَصَافَيْنَاهُمْ ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَلَّى بِأَدْنَى صَائِفَةٍ مَعَهُ ، وَأَقْبَتِ صَائِفَةٌ عَلَى الْعَدُوِّ ، وَرَكَعَ بِمَنْ مَعَهُ ، وَسَجَدَ سَجْدَتَيْنِ ، ثُمَّ انْصَرَفُوا فَكَانَ الطَّائِفَةُ الَّتِي لَمْ تُصَلِّ ، فَجَاءُوا ، فَرَكَعَ بِهِمُ رَكْعَةً ، وَسَجَدَ سَجْدَتَيْنِ ، ثُمَّ سَمِعَ ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ ، فَرَكَعَ لِنَفْسِهِ رَكْعَةً ، وَسَجَدَ سَجْدَتَيْنِ» مُتَّفَقٌ عَلَيْهِ ، وَالْمَقْطُوعُ لِلْخَارِجِيِّ

501 Ibn Umar RAA, narrated, 'I took part in a battle with the Prophet ﷺ, in Najd. We faced the enemy and arranged ourse-

lives in rows. Then the Messenger of Allāh ﷺ stood up to lead the prayer. A group lined up to pray with him while the other faced the enemy. The Prophet ﷺ bowed in *rukū* and the first group bowed with him and then he performed two prostrations. The first group then left (after praying one *rak'ah*) and took place of those who had not yet prayed. The second group came to pray with the Prophet ﷺ and he prayed one *rak'ah* and performed two prostrations and then said the *Taslim*. Then the latter group stood up and prayed another *rak'ah* and performed two prostrations on their own. Agreed upon, and the wording is from Al-Bakhârî ¹⁶⁴

٥٠٢ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ فَصَفَّ صَفَّيْنِ صَفٌّ حَيْثُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَتَعَثُّوا بَيْنَ رِجْلَيْهِ ، فَكَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَبَّرَ جَمْعًا ، ثُمَّ رَكَعَ وَرَكَعًا جَمْعًا ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَفَعَّلَا جَمْعًا ، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي بَيْنَهُ ، وَأَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي مَحَرِّ الْعَدُوِّ ، فَمَا قَصَى السُّجُودَ فَامَ لَصَفِّ الَّذِي بَيْنَهُ» ، فَذَكَرَ الْحَدِيثَ
وَفِي رَوَاهِ «ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ ، فَمَا قَدَّمُوا سَجَدَ الصَّفِّ الثَّانِي ، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي» ، وَذَكَرَ مِثْلَهُ وَفِي أَوْجَرِهِ «ثُمَّ سَمَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمَّيَا جَمْعًا» رَوَاهُ مُسْلِمٌ

502 Jâbir bin Abdullâh (RAA) narrated, I prayed *Salâtul Khauf* (prayer when one is afraid) with the Prophet ﷺ and he arranged us in two rows behind him. The enemy was between us and the *Qiblah* (i.e. the enemy in this case was in the direction of the *Qiblah*). The Prophet ﷺ made the *Takbîr* and we all followed

164- *Imâm as-San'ânî* in '*Subul as-Salâm*' says that it is apparent that the second group completed their prayer, and prayed a second *rak'ah*, after the *Imâm* made the *Taslim* without disconnecting their prayer. The first group did not complete their prayer until the second group had completed theirs and returned to face the enemy and guard the rest of the army, and then they would pray their second *rak'ah*. This is another way of performing the prayer when one is afraid (the fear prayer)

him. Then he made *rukû'* and we all performed *rukû'* after him. Then he raised his head from the *rukû'* and we all raised our heads from the *rukû'*. Next, the Prophet ﷺ went down for *Sujûd* (prostration) as well as the row closest to him (i.e. the front row), while the back row stood facing the enemy until the Prophet ﷺ and the first row had completed their prostration, after which the back row performed *Sujûd* and then stood. Following this, those in the back row moved to the front, while those in the front row moved to the back. The Prophet ﷺ performed the *rukû'* and we all performed *rukû'*. Then, he raised his head and we raised our heads from *rukû'*. Afterward, he made the *Sujûd* and the row that was previously in the back during the first *rak'ah* prostrated with him while the [new] back row stood facing the enemy. When the Prophet and the [new] front row had completed their *Sujûd*, the [new] back row performed *Sujûd*. Finally, the Prophet made the *Taslîm* and we followed him in this. Related by Ahmad, Muslim and An Nasâ'i.

In another narration, 'then he prostrated and the first row prostrated with him. When they stood, the second row performed *Sujûd*' and mentioned the same as the rest of the first *Hadith*. Finally, 'Then the Prophet ﷺ made the *Taslîm* and we all made the *Taslîm* with him.' Related by Muslim.

٥٠٣ — وَلَإِيَّيْهِ دَاوُدُ ، عَنْ أَبِي عَيَّانٍ الرُّقَيْيِّ ، وَرَأَى «أَنَّهُمَا كَانَتْ يُسْتَفَّانِ»

503 Abû Dawûd related on the authority of Abû 'Aiyâsh az-Zuraqî, a similar *Hadith* with the following addition, 'It was performed (i.e. the fear prayer) at 'Usfân.'

٥٠٤ — وَلِلْمُسْلِمِينَ مِنْ وَجْهِ آخَرَ عَنْ جَبْرِ ، صَلَّى اللَّهُ عَلَيْهِ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رَكَعَتَيْنِ ، ثُمَّ سَلَّمَ ، ثُمَّ صَلَّى بِآخَرِينَ رَكَعَتَيْنِ ، ثُمَّ سَلَّمَ»

504. An Nasâ'i narrated on the authority of Jâbir (RAA), with a different chain of narrators that the Messenger of Allâh ﷺ prayed two *ruk'ât* with one group of his companions and then made the *Taslîm*. Then he prayed another two *ruk'ât* with another group, and then made the *Taslîm*.

٥٠٥ — وَمَشَهُ لِأَبِي دَاوُدَ ، عَنْ أَبِي بَكْرٍ

505 Abû Dawûd transmitted a similar narration on the authority of Abû Bakrah

٥٠٦ . وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْخَوْفِ بِهَؤُلَاءِ رَكْعَةً ، وَبِهَؤُلَاءِ رَكْعَةً ، وَلَمْ يَنْصُرَا» رَوَاهُ حُمَيْدٌ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

506. Hadhaifah (RAA) narrated, "The Messenger of Allâh prayed the fear prayer with his companions. He led one group in one *rak'ah*, and then the other group in one *rak'ah*, and they did not pray a second *rak'ah* (to complete two *rak'at* as they had in the previous cases). Related by Atmad, Abû Dawûd, an Nasâ' and was graded as Sahih by Ibn Hibbân

٥٠٧ . وَمَشَهُ عِنْدَ ابْنِ حُرَيْمَةَ عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا

507 Ibn Khuzaimah transmitted a similar Hadith on the authority of Ibn 'Abbâs

٥٠٨ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَلَاةُ الْخَوْفِ رَكْعَةٌ عَلَى نِيٍّ وَجْهٌ كَأَنَّ» رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَصَحَّحَهُ

508. Ibn Umar (RAA) narrated, "The Prophet ﷺ said, "***Salâatul Khauf (the fear prayer) is one rak'ah and is to be performed in any way.***" Related by Al-Bazzâr with a weak chain of narrators.

٥٠٩ . وَعَنْهُ مَرْقُوعًا . «لَيْسَ فِي صَلَاةِ الْخَوْفِ سَهْرٌ» أَخْرَجَهُ الدَّارَقُطْنِيُّ

بِإِسْنَادٍ ضَعِيفٍ

509. Ibn 'Umar (RAA) narrated that the Prophet ﷺ said, "***There is no Sujûd as-Sahû*** (prostration due to forgetfulness during prayer , ***to be performed in Salâatul Khauf.***" Related by Ad-Dâraqutnî with a weak chain of narrators.

بَابُ صَلَاةِ الْعِيدَيْنِ

Chapter XIV: The Prayer of the Two 'Id Festivals

٥١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْفِطْرُ يَوْمٌ يُفْطَرُ النَّاسُ، وَالْأَصْحَى يَوْمٌ يُصْحَى النَّاسُ» رَوَاهُ التِّرْمِذِيُّ.

510 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, 'Breaking the fast at the end of Ramadān is (determined) when people break their fast, and *Īdul Ad-ḥā* (the 'Id of sacrifice), is (determined) when people offer their sacrifices.'¹⁶⁵ Related by at-Tirmidhī

٥١١ - وَعَنْ أَبِي عُمَيْرٍ بْنِ أَنَسٍ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنْ غُمُومَةَ بِنْتِ مَنِ الصُّحَابَةِ - «أَنَّ رَكِبًا جَاءُوا، فَشَهِدُوا أَنَّهُمْ رَأَوْا الْهَلَالَ بِالْأَمْسِ، فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُفْطِرُوا، وَذَا صَبَحُوا أَنْ يَقُولُوا: إِنِّي مُصَلِّاتُهُمْ» رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَهَذَا نَقْلُهُ، وَاسْتَدْرَاجُ صَحِيحٍ

511 Abū Umair bin Anas ibn Mālīk (RAA, narrated on the authority of some of his uncles from among the Companions of the Prophet ﷺ that some riders came and testified that they had seen the crescent (of the new moon) the previous night. Thereupon, the Messenger of Allāh ﷺ ordered the people to break their fast, and to go out to their praying place (where they pray the 'Id prayer) the next morning (to perform the 'Id prayer in congregation) '¹⁶⁶ Related by Aḥmad and Abū Dawūd, and the wording is his, with a sound chain of narrators.

165. Some scholars said that this *Hadith* refers to the fact that one should start fasting and break his fast with the Muslim community, and do as they do. The same applies for the day of sacrifice.

166. In the *Hadith* there is evidence that it is possible to pray the 'Id prayer on the second day of 'Id, if people did not know that the crescent had already been seen, except after the time of prayer has passed, as in this *Hadith*. It is also evidence that if one misses the 'Id prayer for any reason, he may go out and pray it the following day.

٥١٢ - وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : « كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ » أَخْرَجَهُ الْحَارِثِيُّ ، وَفِي رِوَايَةٍ مُعَلَّقَةٍ ، وَوَصَّيْهَا أَحْمَدُ « وَيَأْكُلُهُنَّ أُمَّ نَا »

512 Anas (RAA) narrated, 'The messenger of Allāh ﷺ would not go out on the Day of *ʿĪdul Fitr* (Fest.val of breaking the fast) until he had eaten some dates ' Related by Al-Bukhārī In another narration by Ahmad, there is the additional phrase, 'He would eat ﷺ an odd number of dates '

٥١٣ - وَعَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ « كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعِمَ ، وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ » رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حَبَانَ

513. Abū Burāidā narrated on the authority of his father (RAA) 'The Messenger of Allāh ﷺ would not go out on the Day of *ʿĪdul Fitr*, until he had eaten (something), and on the Day of *ʿĪdul Ad ḥā* he would not eat until he had returned from the prayer ' Related by Ahmad, At-Tirmidhī and *Sahīh*ated by Ibn Habbān

٥١٤ - وَعَنْ أُمِّ عَطِيَّةٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ « أُمِرْنَا أَنْ نُخْرِجَ النِّعَوَاتِ وَالْحَبِصَ فِي الْعِيسَى يَشْهَدُونَ الْحَيَّ ، وَغَوْهُ الْمُشْمِيرَ ، وَبِعِزَّتِ الْحَضَرِ الْمُصَنَّى » ثُمَّ قَالَ عَلَيْهِ

514 Umm 'Atiyah (RAA) related, 'We were ordered to come to the prayer of the two *ʿĪds* and (even) bring out with us the young (virgin) girls (who had not yet reached puberty, and the menstruating women, so they might witness the good (seen ¹⁶⁷ and the *Takbīr* and supplications of the Muslims. However, the menstruating women would keep away from the praying place (i.e. stand to the side and watch) ' Agreed upon

167 Of performing the *ʿĪd* prayer in congregation that everybody joins in including children, and women, except for the menstruating women

٥١٥ وَعَسَى ابْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ» مُتَّفَقٌ عَلَيْهِ

515 Ibn 'Umar (RAA) narrated, 'The Messenger of Allāh ﷺ, Abū Bakr and 'Umar used to offer the two *Id*s prayer before the *Khutbah*. Agreed upon.

٥١٦ — وَعَسَى ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْعِيدِ رَكَعَتَيْنِ ، ثُمَّ بَصَلَ قُلُوبَهُمَا وَلَا تَعْدُهُمَا» أَخْرَجَهُ الشَّيْخُ

516 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ went out to the *Id* prayer and prayed the two *rak'at* (of the *Id*) and did not offer any other prayer before or after it.' Related by the seven Imāms

٥١٧ .. وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعِيدَ بِلَا أَدَاةٍ ، وَلَا إِقَامَةٍ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَأَصْلُهُ فِي الْخَدَرِيِّ

517 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ offered the *Id* prayer without calling for the *Adhān* or *Iqāmah*.' Related by Abū Dawūd

٥١٨ وَعَسَى أَبِي سَمِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي قَبْلَ الْعِيدِ شَيْئًا ، فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكَعَتَيْنِ» رَوَاهُ ابْنُ مَاجَةَ بِمُسَادٍ خَسَفِي

518 Abū Sa'īd (RAA) narrated, 'The Messenger of Allāh ﷺ never used to observe any prayer before the *Id* prayer, but when he returned home, he would pray two *rak'at*.' Related by Ibn Mājah with a good chain of narrators.

٥١٩ — وَعَنْهُ قَالَ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ نِظَرِ الْأَصْحَى إِلَى الْمُصَلِّي ، وَأَوَّلُ شَيْءٍ يَذْنُ بِهِ الصَّلَاةَ ، ثُمَّ يَتَصَرَّفُ فَيَقُومُ مُعَابِلَ النَّاسِ ، وَالنَّاسُ عَلَى صُفُوفِهِمْ ، فَيُحِطُّهُمْ وَيَمُرُّهُمْ» مُتَّفَقٌ عَلَيْهِ

519 Abū Sa'īd (RAA) narrated, 'On the Days of *Idul Fitr* and

Īdul Ad ḥâ, the Messenger of Allāh ﷺ would go out to the praying place, and the first thing that he started with was the *Īd* prayer, and when he had finished he would stand facing the people, while the people were sitting in rows, and he would admonish them and advise them 'Agreed upon.

٥٢٠ وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْتَكْبِيرُ فِي الْمَظَرِ سَبْعٌ فِي الْأُولَى وَخَمْسٌ فِي الْآخِرَى ، وَالْقِرَاءَةُ بِمِثْلِهَا» أَخْرَجَهُ أَبُو دَاوُدَ ، وَتَقَلَّ التِّرْمِذِيُّ عَنْ الْبُخَارِيِّ تَصْحِيحَهُ

520. 'Amro bin Shu'aib (RAA) on the authority of his father on the authority of his grandfather¹⁶⁸ (May Allāh be pleased with all of them), narrated, 'The Messenger of Allāh ﷺ would make seven *Takbīrāt* in the first *raḥ'ah* of the *Īd* prayer, and five *Takbīrāt* in the second, and then he would start reciting the Qur'ān, after the *Takbīrāt* in each *raḥ'ah*. Related by Abū Dawūd.

٥٢١ . وَعَنْ أَبِي وَقْدٍ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ النَّبِيُّ يَقْرَأُ فِي الْمَظَرِ وَالْأَصْحَى - {ق} {ق} ١ ، و {اُفْرَبْتَ} [الْقَمَر ١] أَخْرَجَهُ مُسْلِمٌ

521. Abū Wāqid Al Laithī (RAA) narrated, 'The Messenger of Allāh ﷺ used to recite in the prayer of *Īdul Ad ḥâ*, "*Qâf. By the Glorious Qur'ān*" (*sūrah* no. 50:1) and "*The Hour has drawn near, and the moon has been cleft asunder.*" (*sūrah* no. 54:1). Related by Muslim.

٥٢٢ - - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْعِيدِ خَالَفَ الطَّرِيقَ» أَخْرَجَهُ الْبُخَارِيُّ

522. Jābir (RAA) narrated, 'On the days of *Īd* the Messenger of Allāh ﷺ would take different routes (i.e. would go to the prayer in one way, and return home in another 'Related by Al Bukhārī

168. Hs. is Amro bin Shu'aib bin Muḡammad bin Abdulāh bin Amro bin Al-Ās.

٥٢٢ وَلَئِي دَاوُدَ عَنِ ابْنِ عُمَرَ نَحْوَهُ .

523 Abû Dawûd narrated a similar narration on the authority of Ibn Umar

٥٢٤ وَعَنْ جَس - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةُ ، وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا ، فَقَالَ : « هَذَا أَنْتَ لَكُمْ إِنَّهُ بِهِمَا حَيْرٌ مِنْهُمَا يَوْمَ الْأَضْحَى ، وَيَوْمَ الْمَطَرِ » أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتَّيْسَانِيُّ بِإِسْنَادٍ صَحِيحٍ

524 Anas (RAA) narrated, 'When the Messenger of Allâh ﷺ came to Madînah, they had two days of sport and amusement. The Prophet ﷺ said, "Allâh, the Exalted has exchanged these days for two days better than them; the day of sacrifice (*Idul Ad-hâ*) and the day of breaking the fast (*Idul Fitr*)." Related by Abû Dawûd and an-Nasâ'î with a sound chain of narrators

٥٢٥ - وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ - قَالَ : « مِنْ الشَّيْءِ أَنْ يَخْرُجَ إِلَى الْعِيدِ مَاسِيًّا » رَوَاهُ التِّرْمِذِيُّ وَحَسَنٌ

525 Ali (RAA) narrated, 'It is an act of the *Sunnah* of the Prophet ﷺ to go out to the *Id* prayer walking.' Related by At-Tirmidhî, who graded it as *Hasan* (good)

٥٢٦ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - « تَهُمُ أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ ، فَصَلَّى بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ » رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ لَيْسَ .

526 Abû Hurairah (RAA) narrated, 'It was raining on the day of *Id*, so the Prophet ﷺ led them in the *Id* prayer inside the mosque.'¹⁶⁹

169. It is preferable to pray the *Id* prayer in a place outside the city, in an open area, unless there is an excuse such as rain, in which case it could be prayed in the mosque. The Prophet ﷺ prayed the two *Id* prayers in the outskirts of Madînah

بَابُ صَلَاةِ الْكُسُوفِ

Chapter XV: The Prayer During a Solar Eclipse

٥٢٧ — عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ انْكَسَفَتِ الشَّمْسُ عَنِ عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَوْمَ مَاتَ إِبْرَاهِيمُ ، فَقَالَ النَّاسُ انْكَسَفَتِ الشَّمْسُ لَمَوْتِ إِبْرَاهِيمَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتُ مِنَ آيَاتِ اللَّهِ لَا يَنْكَسِفَانِ لَمَوْتِ أَحَدٍ وَلَا حَيَاتِهِ ، إِذَا أَتَمُّوْهَا ، فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى تَنْكَشِفَ » مُتَّفَقٌ عَلَيْهِ ، وَفِي رِوَايَةِ ابْنِ أَبِي حَتَّى تَنْجَلِي »

527 Al-Mughîrah bin Shu bah (RAA) narrated, "The sun eclipsed during the lifetime of the Messenger of Allāh ﷺ on the day when (his son) Ibrāhîm died. So, the people said that the sun had eclipsed because of the death of Ibrāhîm. Allāh's Messenger ﷺ said, "The sun and the moon are two miracles created by Allāh. They do not eclipse for the death or life (i.e. birth) of anyone. Should you witness an eclipse of the sun or the moon, pray and invoke Allāh until it is over." Agreed upon. In the narration of Al-Bukhârî, "Until the eclipse is clear."

٥٢٨ — وَلِابْنِ خُبَّارٍ ، مِنْ حَدِيثِ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ «فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ»

528 Abû Bakrah (RAA) narrated, "pray and invoke Allāh until the eclipse (that you are witnessing) is over." Related by al-Bukhârî

٥٢٩ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي صَلَاةِ الْكُسُوفِ بِمَرَاتِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ ، وَأَرْبَعَ سَجَدَاتٍ مُتَّفَقٌ عَلَيْهِ ، وَقَدْ لَفَّظَ مُسْنَدُ وَفِي رِوَايَةٍ لَهُ «صَبَّحْتُ مُنَادِيًا يُنَادِي الصَّلَاةَ جَامِعَةً»

529 'Ā'ishah (RAA) narrated, "The Messenger of Allāh ﷺ reci

ted the Qur'ân aloud during the eclipse prayer. He performed four bowings in a total of two *rak'ât* (i.e. he performed the *rukû'* twice in each *rak'ah*), and prostrated four times (i.e. he made *Sujûd* twice in each *rak'ah*) 'Agreed upon, and the wording is from Muslim. In another narration, he sent a man calling, 'prayer (is to be performed) in congregation.'

٥٣٠. وَعَنْ أَبِي عَاسِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «اُتَّخِصَتِ الشَّمْسُ عِنْدَ عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى ، فَعَامَ قِيَامًا طَوِيلًا ، نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ، ثُمَّ رَفَعَ فَعَامَ قِيَامًا طَوِيلًا ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ سَجَدَ ، ثُمَّ قَامَ قِيَامًا طَوِيلًا ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ رَفَعَ ، فَعَامَ قِيَامًا طَوِيلًا ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ ، ثُمَّ انْصَرَفَ ، وَقَدْ اُتَّخِذَ الشَّمْسُ فَخَصَبَ النَّاسُ» مُتَّفَقٌ عَلَيْهِ ، وَاللُّغَطُ لِلْبُخَارِيِّ
وَفِي رِوَايَةٍ بِمُسْتَمِيمٍ : «صَلَّى حِينَ كُسِفَتِ الشَّمْسُ ثَلَاثِينَ رَكَعَاتٍ فِي رُكْعٍ سَجْدَتَيْنِ

530. Ibn 'Abbâs (RAA) narrated, 'The sun eclipsed during the lifetime of the Prophet ﷺ and he prayed the eclipse prayer. He made a lengthy standing similar to (the time that it takes to) recite *Sûrah al Baqarah* (*Sûrah* no. 2). Then he made a long *rukû'*, after which he stood and made another long recital, but shorter than the first one. Again he went into a long *rukû'*, but for a shorter time than the first one. Following this, he prostrated twice. Next he made another long standing with a long recital, but not as long as the first one. After that, he made another lengthy *rukû'* but it was not as long as the first one. Then he made another lengthy *rukû'* but it was not as long as the first one. After which he made another long recital but it was not as long as the first one. Again, he made another lengthy *rukû'* but it was shorter than the previous one. Following this, he went into *sujûd* (prostration, twice). By the time he finished, the sun had appeared, and he started to address the people.' Agreed upon, and the wording is from Al-Bukhârî.

In a narration by Muslim, 'When the sun eclipsed, he made ﷺ eight bowings in two *rak'at* (i.e. he performed *rak'at* four times in each *rak'ah* and prostrated four times (i.e. he made *sujūd* twice in each *rak'ah*)' 70

٥٣١ - وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مِثْلُ ذَلِكَ»

531 Imâm Muslim transmitted a similar narration on the authority of Ali (RAA).

٥٣٢ - وَهُوَ عَنْ جَابِرٍ «صَلَّى سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ»

532 Muslim also transmitted the following on the authority of Jâbir (RAA), 'The Messenger of Allâh ﷺ performed six bowings and four prostrations (in two *rak'at*)'

٥٣٣ - وَأَبِي دَاوُدَ عَنْ أَبِي نُبَيْلٍ كُفَيْبٍ - رَضِيَ اللَّهُ عَنْهُ - «صَلَّى، فَرَمَعَ حُمْسَ رَكَعَاتٍ، وَسَجَدَ سَجْدَتَيْنِ، وَفَعَلَ فِي الثَّانِيَةِ مِثْلَ ذَلِكَ»

533 Ubay bin Ka'b (RAA) narrated, 'The Messenger of Allân ﷺ performed the eclipse prayer, and he made five bowings and two prostrations (in the first *rak'ah*), and did the same in the second' Related by Abû Dawûd

٥٣٤ - وَعَنِ ابْنِ عَسَاءٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ مَا هَبَّ الرِّيحُ قطُّ إِلَّا جَاءَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رُكْبَتَيْهِ، وَقَالَ «اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا» رَوَاهُ الشَّافِعِيُّ، وَالطَّبْرَانِيُّ

534 Ibn Abbâs (RAA) narrated, 'No wind has ever blown, except that the Prophet ﷺ would go down on his knees and say, "O Allâh, make it a mercy for us and do not make it as a punishment." Related by Ash-Shâfi'i and At-Tabarânî

٥٣٥ - وَعَنْ رَضِيَ اللَّهُ عَنْهُ - «أَنَّهُ صَلَّى فِي رُبُعِيَّةٍ سِتَّ رَكَعَاتٍ، وَرَمَعَ سَجَدَاتٍ، وَقَالَ «هَكَذَا صَلَاةُ الْآيَاتِ» رَوَاهُ النَّبْهَاسِيُّ

70- Some scholars are of the opinion that the eclipse prayer is performed in this way

وذكر الشافعي عن عبي بن أبي طالب رضي الله عنه مثله دون آخره

535 Ibn Abbās (RAA) narrated that the Prophet ﷺ made six bowings and four prostrations (in two *rak'ât*), when an earthquake occurred and said, "This is the prayer (to be performed) when one of the signs of Allāh (such as an eclipse, an earthquake etc.) occurs." Related by Al-Baihaqī.

Imām Ash-Shāfi'ī transmitted a similar narration, excluding the last part, on the authority of Alī (RAA).

بَابُ صَلَاةِ الْإِسْتِسْقَاءِ

Chapter XVI: The Istisqā' Prayer (invoking Allāh for rain during drought)

٥٣٦ — عن ابن عباس رضي الله عنهما قال «خرج النبي صلى الله عليه وسلم نواصعاً، مَبْدِلاً، مُخَضَّعاً، مُرْسِلاً، مُصَرَّعاً، فَصَلَّى رَكَعَتَيْنِ، كَمَا يُصَلِّي فِي الْعَدِ، لَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ» رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَأَبُو عَوَانَةَ، وَأَبُو حُثَالٍ.

536. Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ went out (to make the *Istisqā'* prayer) wearing old clothes, in a humble and submissive manner, walking slowly, invoking Allāh (in humility) and prayed two *rak'ât*, as he prayed the *Īd* prayer, but he did not give a similar *Khutbah* (like the one he delivers on the *Īd* day)' Related by the five Imāms. At-Tirmidhī, Abū 'Awānah and Ibn Hibbān graded it as *Sahih*.

٥٣٧ — وعن عائشة - رضي الله عنها - قالت «شك الناس إلى رسول الله صلى الله عليه وسلم فحُوطُ الْمَطَرِ، فَأَمَرَ بِمِثْرٍ، فَوُضِعَ لَهُ بِأَمْصَلَى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ، فَخَرَجَ حِينَ بَدَأَ حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى الْمِثْرِ، فَكَبَّرَ وَحَمِدَ اللَّهَ، ثُمَّ قَالَ «إِنَّكُمْ شَكَّوْهُمْ جَدَّبَ دِيَارَكُمْ، وَقَدْ أَمَرَكُمُ اللَّهُ أَنْ تَدْعُوهُ، وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ»، ثُمَّ قَالَ «{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} * {مَرْحَمٍ مَرْحِيمٍ} مَالِكِ يَوْمِ الدِّينِ»، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا

أُتْبِ ، أُنْبِ النَّبِيُّ وَتَحْرُ الْقَعْرَةُ ، أَثْرُلُ عَيْنَا الْغَيْثِ ، وَجَعْلُ مَا أُنْرُبُ عَلَيْهَا مُوْءُ
وَبَلَاغُ إِلَى حَيْثُ » ، ثُمَّ رَفَعَ يَدَيْهِ ، فَتَمَّ يَرْزُلُ حَتَّى رُمِيَ بِبَاصِرٍ يُنْطِقُ ، ثُمَّ حَوَّلَ إِلَى
النَّاسِ مَهْرَةً ، وَقَلَّتْ رِثَاءُهُ ، وَهُوَ رَافِعُ يَدَيْهِ ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَتَرَبَّ ، فَصَلَّى
رَكْعَتَيْنِ ، فَأَنْشَأَ اللَّهُ تَعَالَى - سَحَابَةً ، فَرَعَدَتْ ، وَبَرَقَتْ ، ثُمَّ أَمْطَرَتْ
رَوَاهُ أَبُو دَاوُدَ ، وَهَذَا . حَرِيبٌ وَرِشَادُهُ حَيْثُ

537 Ā'ishah RAA) narrated, "The people complained to the Messenger of Allāh ﷺ about the lack of rain, so he gave orders for a pulpit to be set up for him in the place of prayer. He then appointed a day for the people to gather and he came out on that day when the sun had just appeared. The Messenger of Allāh ﷺ sat down on the pulpit, said *Takbīr* and praised Allāh. Then he said, "You have complained of drought in your areas, but you have been ordered by Allāh to supplicate Him and He has promised that He would answer your prayers." Then he said: "All praise is for Allāh, the Compassionate, the Merciful, the Only Owner of the Day of Judgment. There is no God but Allāh Who does what He wishes. O Allāh, there is no God except You! You are the Self-sufficient and we are the needy. Send down rain upon us and make it a source of strength for us and satisfaction." He then raised his hands and kept raising them until the whiteness of his armpits could be seen. After that he turned his back to the people and turned his cloak around¹⁷¹, keeping his hands raised, then he faced the people, descended from the pulpit and prayed two *raḥ'āt*. Allāh, the Almighty then sent a cloud which produced thunder and lightning, and by Allāh's permission, it rained." Related by Abū Dawūd, who said that its chain of narrators is good.

171 In a narration by A. Bukhārī, on the authority of Abdullāh Ibn Zaid, "The Prophet ﷺ turned his outer garments around, placing its left side on his right side and vice versa." Scholars say that the wisdom here is the favorable omen of a change of state. It seems that the Prophet ﷺ was optimistic that by turning round his cloak, the state of drought would turn into that of rain and prosperity.

٥٣٨ — وَقَصَّةُ التَّخَوُّبِ فِي الصَّحِيحِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ رَيْدٍ ، وَفِيهِ : فَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُو ، ثُمَّ صَلَّى رَكَعَتَيْنِ جَهَرَ فِيهِمَا بِالْمِرَاءَةِ

538. The story of turning the garment is mentioned in *Sahîh Al-Bukhârî* on the authority of 'Abdullâh Ibn Zaid, who said, "The Messenger of Allâh ﷺ turned towards the *Qiblah* and started invoking Allâh, then he prayed two *rak'ât* reciting the *Qur'ân* aloud

٥٣٩ — وَلَمَّا دَارَقُطَيْتُ مِنْ مُرْسَلٍ أَبِي جَعْفَرٍ الْبَاقِي : « وَخَوَّ ، ذَاَهُ لِيَتَحَوَّلَ نَمِطُ »

539 Abû Ja'far al Bâqir (RAA) narrated, 'and he turned his garment ﷻ for the drought to turn away ' Related by Ad *Dâraqutni*, and it was reported to be *Hadîth Mursal* (that in which the link between the Successor (*Tabî'î*) and the Prophet ﷺ, i.e. the companion is missing).

٥٤٠ — وَعَنْ أَنَسٍ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْحُمَةِ ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ ، فَقَالَ : يَا رَسُولَ اللَّهِ ، هَلَكَتِ الْأَمْوَالُ ، وَانْقَطَعَتِ السُّلُ ، فَادْعُ اللَّهَ - عَرٌّ وَجَلْ - يُعِيشَا ، فَرَفَعَ يَدَيْهِ ، ثُمَّ قَالَ : « اللَّهُمَّ أَعِثْ ، اللَّهُمَّ أَعِثْ » . فَذَكَرَ الْحَدِيثَ ، وَفِيهِ الدُّعَاءُ بِإِمْسَاكِهِ ، مُنْقَرُ عَلَيْهِ .

540 Anas (RAA) narrated, 'A man entered the mosque on Friday while the Prophet ﷺ was standing delivering the *Khutbah*. The man said, "O Messenger of Allâh, our wealth has been destroyed and we no longer have any transport.¹⁷² Supplicate Alâh for

us to have rain. The Prophet ﷺ raised his hands and said, "O Allâh, give us rain. O Allâh, give us rain. O Allâh, give us rain." Anas said, 'By Alâh, at that time there were no clouds in the sky and there was no house or building between the mountain and us. From behind the mountain came a cloud that looked like a shield. By the time it reached the middle of the sky it started to pour with rain. By Allâh we did not see the sun for a week. On the following Friday, a man entered the mosque from that (same) door

172- In another narration 'livestock are dying', which may account for the lack of transport

while the Prophet ﷺ was standing delivering the *Khutbah* and said, 'Our livestock are dead and the roads are cut off (due to torrential rain) Ask Allāh to make it stop ' The Prophet ﷺ raised his hands and said, "O Allāh, around us and not upon us. O Allāh, make it upon the hills, small mountains, bottom of the valleys, and plantations." The rain stopped and we waked out in the sunshine.' Agreed upon

٥٤١ - وَعَنْهُ أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ «كَانَ إِذَا قُحِطُوا سَتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ . وَقَالَ اللَّهُمَّ إِنْ كُنَّا نَسْتَسْقِي إِلَيْكَ سَيِّئًا فَتَسْمِيْنَا ، وَإِنْ تَوَسَّلُ إِلَيْكَ بِعَمِّ سَيِّئًا فَسَمِيْنَا ، فَسَقَوْا» رَوَاهُ الْحَارِثِيُّ

541. Anas (RAA) narrated, 'Whenever drought threatened them, 'Umar Ibnul Khattāb used to ask Al-'Abbās ibn 'Abdul Mut-talib to invoke Allāh for rain. He used to say, 'O Allāh' We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh' Bless us with rain ' And so it would rain. Related by Al-Bukhārī

٥٤٢ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ أَصَابَنَا وَحْشٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرُوا قَالَ فَحَسِبْنَا ثَوْبَهُ ، حَتَّى أَصَابَهُ مِنَ الْمَطَرِ ، وَقَالَ : «إِنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ» رَوَاهُ مُسْلِمٌ

542 Anas (RAA) narrated, 'A shower of rain fell when we were with the Prophet ﷺ. He lifted up his clothes (uncovering part of his body to the rain), until the rain fell on him. We said, Messenger of Allāh, why did you do this?' He said, "Because it has just come from Allāh, the Exalted." Related by Muslim.

٥٤٣ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ : «اللَّهُمَّ صَيِّبًا نَافِعًا» . أَخْرَجَهُ .

543 A'ishah (RAA) narrated, 'Whenever the Prophet ﷺ saw the rain, he used to say, "O Allāh! Make it beneficial." Agreed upon

٥٤٤ - وَعَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فِي
الِاسْتِسْقَاءِ «اللَّهُمَّ حَبِّبْ سَحَابًا ، كَثِيفًا ، فَصِيفًا ، ذَلُوقًا ، صَحْوًا ، نُمْطِرْنَا مِنْهُ
رَدَدًا ، قَطَقًا ، سَحَابًا ، يَا دَا الْحَالِلِ وَالْإِكْرَامِ» رَوَاهُ أَبُو عَوَانَةَ فِي صَحِيحِهِ .

544 Sa'd (RAA) narrated, 'The Messenger of Allāh ﷺ would supplicate for *Istisqā'* saying, "O Allāh, let us be covered with thick clouds that have abundant and beneficial rain, that is accompanied by a strong sound of thunder (which is a sign of strong rain), frequently making light rain fall upon us and surrounding us with lightning. O Allāh, You are full of majesty, bounty and Honor." Related by Abū 'Awānah in his *Saḥīḥ*

٥٤٥ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ «خَرَجَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ - يَسْتَسْقِي - فَرَأَى ثَمَنَةً تُسْتَسْقِيهِ عَلَى ظَهْرِهَا
رَافِعَةً قَوَائِمَهَا إِلَى السَّمَاءِ تَقُولُ «يَا خَلْقُ مَنْ خَلَقْتُ ، نَيْسَ بِنَا عَيْي عَنْ سَعَادَتِكَ
فَمَنْ رَجَعُوا فَفَدَّ مِنْهُمْ بِدَعْوَةِ غَيْرِكُمْ» رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ الْحَاكِمُ .

545 Abū Hurairah (RAA) narrated, 'The Messenger of Allāh ﷺ said, "Prophet Sulaimān عليه السلام went out invoking Allāh for rain. He saw an ant lying on its back raising its legs up to the sky saying, 'O Allāh! We are creatures amongst Your creatures. We can not live without Your rain.' Prophet Sulaimān then said, 'Go back, for it has rained in response to the invocation of others (than you).' Related by Ahmad

٥٤٦ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْقَى
فَأَشَارَ بِظَهْرِ كَفِّهِ إِلَى السَّمَاءِ» أَحْمَدُ وَصَحَّحَهُ مُسْلِمٌ

546. Anas (RAA) narrated that the Messenger of Allāh ﷺ supplicated Allāh for rain and he pointed with the back of his hand to the sky ' Related by Muslim

بَابُ اللَّبَاسِ

Chapter XVII: Clothing

٥٤٧ — عَنْ أَبِي غَامِرٍ الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «بَكُورٌ مِنْ أُمَّتِي يَقُومُ يَسْتَحِلُّونَ الْحِرَّ وَالْحَرِيرَ» رَوَاهُ أَبُو دَاوُدَ ، وَأَصْلُهُ فِي الْبُخَارِيِّ

547 Abû 'Âmur al Ash'arî (RAA) narrated, 'The Messenger of Allâh said, "There will be among my followers, some people who will make Halâl (lawful) a woman's vagina (i.e. adultery) and silk (which is forbidden for men)." Related by Abû Dawûd and Al-Bukhârî.

٥٤٨ وَعَنْ حُدَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُشْرَبَ فِي آيَةِ الذَّهَبِ وَالْفِصَّةِ ، وَأَنْ تُأْكَلَ فِيهَا ، وَعَنْ نُسَيْبِ الْحَرَبِيِّ وَالدَّيَّاحِ ، وَأَنْ يُجْلَسَ عَلَيْهِ» رَوَاهُ الْبُخَارِيُّ .

548. Abû Hudhaifah Ibn Al-Yamân (RAA) narrated, 'The Messenger of Allâh ﷺ prohibited us from eating and drinking from gold and silver vessels. He also forbade us from wearing clothes made of silk or brocade (i.e. the men but it is lawful for women) or to sit on them.' Related by Al-Bukhârî and Muslim)

٥٤٩ . . . وَعَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ . قَالَ «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نُسَيْبِ الْحَرَبِيِّ إِلَّا مَوْصِعَ إِصْبَعَيْنِ ، أَوْ ثَلَاثٍ ، أَوْ أَرْبَعٍ» مُتَّفَقٌ عَلَيْهِ ، وَالْقَطْعُ لِمُسْلِمٍ

549 Umar (RAA) narrated, 'The Messenger of Allâh ﷺ prohibited (men) from wearing silk, except for the size of two, three or four fingers' 173 Agreed upon and the wording is from Muslim

173- It is only permissible for men to wear a garment embroidered with silk thread, the maximum size of such a design should not exceed the size of four fingers, or that the whole garment could include a piece of silk not exceeding that size

٥٥٠ وعن أنس رضي الله عنه «أن النبي صلى الله عليه وسلم رخص لعبد ارتخص بن عوف ، والرقيق في قميص الحرير ، في سفر ، من حكة كانت بهما» متفق عليه

550 Anas (RAA) narrated, "The Messenger of Allāh ﷺ gave permission to 'Abdur Rahmān bin 'Auf and Az-Zubair to sear silk clothing on a journey, as they were suffering from a skin irritation 'Agreed upon.

٥٥١ - وعن علي رضي الله عنه - قال «كسائي النبي صلى الله عليه وسلم خنة صيرة ، فخرجت بها ، فرأيت انعصب في وجهه ، فشققتها بين نسائي» متفق عليه ، وهذا لفظ مسلم

551 'Ali (RAA) narrated, "The Messenger of Allāh ﷺ sent me a garment striped with silk (or made of pure silk, which is more likely) so I went out wearing it I saw the Prophet ﷺ and he looked very angry when seeing me wearing it) so I cut it up (and divided it) among my female (relatives) ¹⁷⁴ Agreed upon and the wording is from Muslim.

٥٥٢ - وعن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال «أحسن الذهب والحرير إناث أمتي ، وحرم علي ذكورها» رواه أحمد ، والنسائي ، والترمذي وصححه

552 Abū Mūsā (RAA) narrated that the Messenger of Allāh ﷺ said, "Gold and silk are Halāl (lawful) for the females among my nation, but prohibited for the males." Related by Ahmad, An-Nasā'i and At-Tirmidhī

٥٥٣ - وعن عمر بن حفص رضي الله عنه - أن النبي صلى الله عليه وسلم قال «إن الله يحب إذا أُلعم عبي عبده بعنة أن يرى أثر بعننه عليه»

174- In another narration, he divided it into three head covers, which he gave to the three Fāṭimas (i.e. His wife Fāṭimah the daughter of the Prophet ﷺ, his mother Fāṭimah bint Asad and Fāṭimah bint Hamzah, his cousin

553 Imrân bin Hushaym (RAA) narrated that the Messenger of Allâh ﷺ said, "When Allâh bestows one of His favors upon a slave, He likes to see its effect on him."¹⁷⁵ Related by Al-Baihaqî

٥٥٤ - وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْيُ عَنْ نَاسِ الْقِسِيِّ وَالْمَخْضَمِ» رَوَاهُ مُسْلِمٌ

554 'Alî (RAA) narrated, 'The Messenger of Allâh ﷺ prohibited (men from) wearing Qassei (a kind of fabric made of silk or striped with silk,¹⁷⁶ which is brought from Egypt and Syria, or any clothing dyed with saffron.' Related by Muslim.

٥٥٥ - وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : رَأَى عَلِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَيِّسُ مُعْضَفَرَيْنِ ، فَقَالَ «أَمْثَلُ أَمْرَيْنِ يَهْدِي ؟» رَوَاهُ مُسْلِمٌ

555 Abdullâh bin Amro (RAA) narrated, "The Messenger of Allâh ﷺ saw me wearing two garments dyed with saffron. Thereupon he said to me, "Has your mother ordered you to do so?"¹⁷⁷ Related by Muslim.

175. This means that one should eat and wear clothes, which reflects his average income, as this is a way of acknowledging the grace of Allâh upon him and also if a poor person sees him looking respectable, he would be encouraged to ask him for help. (Imâm as-Sanânî in *Subul as-Salâm, the interpretation of Bulâgh al-Murâm*)

176. It is definitely prohibited if the percentage of silk is very high, otherwise it is disliked to wear it if there is a small amount.

177. This comment from the Prophet ﷺ indicates that dying clothes with saffron is absolutely prohibited for men and he mentioned the mother because it is usual for women to use it to decorate their clothing. This is also supported by the rest of the narration in Muslim, in which the Prophet ﷺ commanded him to burn the two garments when Amro asked him if he should wash them.

٥٥٦ - وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا «أَنَّهَا أَخْرَجَتْ
 حُجَّتَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مَكْفُوفَةً نُحْتِبَ وَتُكْمَتِينَ وَالْمَرْحُومَ
 إِبْرَاهِيمَ رَوَاهُ أَبُو دَاوُدَ ، وَأَصْنَعُهُ فِي مُسْنَمٍ ، وَرَدَ «كَتَبْتُ عِنْدَ عَدِيشَةٍ حَتَّى
 قُبِضَتْ ، فَفَبَصَّصْتُهَا ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا ، فَخَرْتُ تَغْسِلُهَا
 لِمَرَضَتِي يُسْتَشْفَى بِهَا» وَرَدَ لُبْحَارِيُّ فِي الْأَدَبِ الْمُفْرَدِ «وَكَانَ يَلْبَسُهَا ،
 لِقَوْلِهِ وَالْجُمُعَةُ»

556. Asmā' bint Abī Bakr (RAA) reported that she brought out the cloak of the Prophet ﷺ and it had a brocade fringe on the collar sleeves, and the front and back openings Related by Abū Dawūd, and Muslim who added, 'Ā'ishah (RAA) had it until she died then I took it. The Prophet ﷺ used to wear it, and now we wash it and use it (or the washing for the sick seeking a cure) by virtue of its blessing as it touched the body of the Prophet ﷺ ' Al-Bukhārī added to the above narrator in his book 'Al-Adab al Mufrad', He ﷺ used to wear it for (meeting with) delegations and for the Friday prayer '

كِتَابُ الْخَوَائِرِ

Book III: Funerals

٥٥٧ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَكْثَرُوا ذِكْرَ هَادِمِ الدُّنْيَا، الْمَوْتِ»، رَوَاهُ التِّرْمِذِيُّ، وَابْنُ حِبَّانَ وَصَحَّحَهُ ابْنُ حِبَّانَ

557 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Remember, as much as you can, the one thing (fact or reality) which (always brings an end to all worldly joys and pleasures, (meaning death)." Related by At-Tirmidhī, An-Nasā'ī and Ibn Hibbān.

٥٥٨ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لَصُرَّ نَرًا بِهِ ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنَّيًا فَلْيَقُلْ اللَّهُمَّ أَحْيِيْنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي ، وَتَوَفِّيْ مَا كَانَتْ الْوَفَاةُ خَيْرًا لِي» مُتَّفَقٌ عَلَيْهِ

558. Anas (RAA) narrated that the Messenger of Allāh ﷺ said, "None of you should wish for death due to any affliction, which might have affected him. But if he feels compelled to wish for it (due to extreme distress that he feels he cannot bear), he should say: "O Allāh! Grant me life as long as life is better for me, and let me die when death is better for me." Agreed upon.

٥٥٩ — وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْمُؤْمِنُ يَمُوتُ بِغَرَقِ الْحَيَاةِ» رَوَاهُ الثَّوَالِثَةُ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

559 Buraidah (RAA) narrated that the messenger of Allāh ﷺ

said, "The believer dies while his forehead is sweating."¹⁷⁸

Related by the three Imāms

٥٦٠ — وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تُفْضَوْنَ مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ» رَوَاهُ مُسْلِمٌ، وَالْأَرْبَعَةُ

560 Abū Sa'īd and Abū Hurairah (RAA) narrated that the messenger of Allāh ﷺ said, "Remind those who are on their death bed of the *Shahādah* "Lā ilāha illa-llāh." (for them to say it, hoping it will be their last words)."¹⁷⁹

٥٦١ — وَعَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَفْرَأُوْا عَنِ مَوْتَاكُمْ يَسْ-». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

561 Ma'qil bin Yasār (RAA) narrated that the messenger of Allāh ﷺ said, "Recite Yāsīn (Sûrah no. 36), over those who are dying." Related by Abū Dawūd, An-Nasā'ī and Ibn Hibban graded it as *Sahih*

٥٦٢ — وَعَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ، وَقَدْ شَقَّ بَصَرُهُ، فَأَعْمَصَتْهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ أَتَتْهُ الْبُصْرُ». فَصَحَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ «لَا تُذَعُّوا عَنِ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ تُؤْمِنُ عَلَى مَا تَقُولُونَ». ثُمَّ قَالَ «اسْتَهْمُوا عَفْرًا لِأَبِي سَلَمَةَ،

178- Imām as-Sa'īdī in 'Subul as-Salām' says that this refers to one of two things; one is that when the believer is on his death bed, he would be sweating due to his suffering in the last moments when his soul is about to leave his body; this suffering is the last thing that will expiate what is left of his sins. The other thing, the Prophet ﷺ could be referring to is the life of the believer in which he is always working hard to gain his *halāl* earnings, fasting, praying to prepare for the Hereafter, and so he meets Allāh, the Almighty when he is still sweating.

179- Scholars say that it is recommended to remind those who are on their death bed of the *Shahādah*, for him to say it, but they disliked insisting or telling him, 'Say '. lest the dying person becomes irritated or gets more upset due to what he is going through and then utters something which he should not say

و رَفَعَ دَرَجَتَهُ فِي السَّمَوَاتِ ، وَفَسَّحَ لَهُ فِي قَبْرِهٖ ، وَتَوَرَّأَ لَهُ فِيهِ وَاجْتَمَعَتْ فِي عَقِبِهِ
رَوَاهُ مُسْلِمٌ

562. Umm Salamah (RAA) narrated, 'The Messenger of Allah ﷺ came to see Abû Salamah when his sight had become fixed (with his eyes open, as he had already passed away). So the Prophet ﷺ closed his eyes and said, **'When the soul is seized and leaves the body, the sight follows it.'** Some of Abû Salamah's family wept and wailed, whereupon the Messenger of Allâh ﷺ said to them, **'Do not supplicate to Allâh anything except that which is good for you (i.e. do not say anything which goes against you at that moment), because the angels (who are present at the time of death), say "Amin" (asking Allâh to accept your invocation to whatever you say.)'** Then he said, **'O Allâh! Forgive Abû Salamah, raise his status among (Your) rightly guided servants, make his grave spacious, and fill it with light for him, and be his successor in taking good care of his descendants whom he has left behind, (and make them pious).'**" Related by Muslim

٥٦٣ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تَوَفَّى - سُحِّي بِرُزْدٍ حَبِيرَةٍ» مُتَّفَقٌ عَلَيْهِ

563 'Ā'ishah (RAA) narrated, 'When the Messenger of Allâh ﷺ died, he was covered with a Yemeni mantle that had some designs on it.' Agreed upon

٥٦٤ — وَعَنْهَا : «أَنَّ أَبَا بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - قَبَّلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ» رَوَاهُ الْبُخَارِيُّ

564. 'Ā'ishah (RAA) reported that Abû Bakr kissed the Prophet ﷺ after he had died ' Related by Al-Bukhârî

٥٦٥ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَنْتِهِ ، حَتَّى يُقْضَى عَنْهُ» رَوَاهُ أَحْمَدُ ، وَالتِّرْمِذِيُّ ، وَخُسَّهٖ

565 Abû Hurairah (RAA) narrated that the Messenger of

Allāh ﷺ said, "A believer's soul remains suspended according to his debt until it is settled or paid off on his behalf."
Related by Ahmad and At-Tirmidhī

٥٦٦ — وعن ابن عباس - رضي الله عنهما - أن النبي صلى الله عليه وسلم قال : في الذي سقط عن أحبه فمات «اغسلوه بماء وسدر، وكفنوه في ثوبته» متفق عليه

566 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said concerning the man who fell off his mount and died during Hajj, "Wash him with water and *Sidr* (lotus leaves) and shroud him in his two garments (that he was wearing for *Ihrām*)" Agreed upon

٥٦٧ — وعن عائشة رضي الله عنها قالت : «لما أرادوا غسل رسول الله صلى الله عليه وسلم فاموا ، والله ما مثري ، فجرد رسول الله صلى الله عليه وسلم كما تجرد موتانا ، أم لا ؟» الحديث رواه أحمد ، وأبو داود

567 A'ishah (RAA) narrated, 'When the Messenger of Allāh ﷺ died and they wanted to make *Ghusl* (full ritual washing of the body), they said 'By Allān we do not know whether we should take off the clothes of Allāh's Messenger ﷺ as we do for our dead or not?' Related by Ahmad and Abū Dawūd 180

٥٦٨ — وعن أم عطية رضي الله عنها قالت : دخل عتيب النبي صلى الله عليه وسلم ونحن نغسل أمته فقال «اغسلوها ثلاثاً ، أو خمساً ، أو أكثر من ذلك ، إن رأيتم ذلك ، بماء وسدر ، وجعل في الإحيرة كفوراً ، أو شئت من كفور» .

80- The rest of the *Hadīth* as reported by Abū Dawūd, 'When they disputed among themselves Allān cast slumber over them until the chin of each of them fell on his chest. Then someone said to them from a side of the house, and they did not know who he was, 'Wash the Prophet ﷺ while his clothes are on him.' So they washed him while he was wearing his shirt. They poured water over his shirt and rubbed him with his shirt and not with their hands.'

فَلَمَّا فَرَغْنَا أَذْنَاهُ ، فَأَلْقَى إِلَيْنَا حَقْوَهُ ، فَقَالَ «أَسْعَرْتَهَا إِيَّاهُ» ثُمَّ قُيِّمَ عَلَيْهِ وَفِي رِوَايَةٍ «بَدَأَ بِمَامِئِهَا وَمَوَاصِعِ الْوُضُوءِ مِنْهَا» وَفِي نَفْثِ الْبُخَارِيِّ «فَصَفَرَتْ شَعْرَتَا ثَلَاثَةَ قُرُوبٍ ، فَأَمْتَمَتْ حَنْفَهَا»

568 Umm Atiyah (RAA) narrated, "The Messenger of Allāh ﷺ came to us when we were washing his daughter (Zainab) after she had died and said, "Wash her three times, five times or more if necessary, with water and lotus leaves (Sidr) and apply some camphor to the last washing." When we finished making Ghusl for her, we informed the Messenger of Allāh ﷺ and he threw his Izār (a cloth, which he wore round his waist) to us and told us to wrap her in it as the first sheet of the shroud next to her body). Agreed upon In another narration, "Start by washing the organs on the right and those parts that are washed in ablution" In the narration of Al-Bukhārī, "We braided her hair in three braids and made them fall at her back

٥٦٩ وَعَنْ عَائِشَةَ صَاحِبَةِ الْبَيْتِ قَالَتْ «كُفِّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَثْوَابٍ يَصْرُ سَجُودِيَّةٍ مِنْ كُرْسُفٍ ، بَسَّ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ» مُعْتَقٌ عَنْهُ

569 A'ishah (RAA) narrated, "The Messenger of Allāh ﷺ was shrouded in three pieces of white Yemenite cotton sheets. They did not include either a shirt or a turban." Agreed upon.

٥٧٠ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «نَبَأَ نُوْفَيْي عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ أَبَتُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعْطِنِي قَمِيصَتَكَ أُكْفِيَنَّ بِهِ ، وَأَعْطَاهُ إِيَّاهُ» مُعْتَقٌ عَنْهُ

570 Abdullāh bin Umar (RAA) narrated, "When 'Abdullāh bin Ubay (the head of the hypocrites, died, his son came to the Prophet ﷺ and said, 'O Messenger of Allāh' Please give me your shirt to shroud him (his father) in it.' So, Allāh's Messenger gave it to him. Agreed upon

٥٧١ - وَعَنْ أَبِي عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَسُوا فِيهَا مَوْتَكُمْ»
 رَوَاهُ الْخَمِيسَةُ إِلَّا النَّسَائِيَّ ، وَصَحَّحَهُ التِّرْمِذِيُّ

571 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "Wear white clothes, for they are (considered as) your best clothes, and enshroud your dead in them." Related by the five Imāms, except for An-Nasā'i, and At-Tirmidhī reported it to be sound.

٥٧٢ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا كُنَّ أَحَدُكُمْ أَخَذَهُ فَلْيُخْسِرْ كَفَّهُ» رَوَاهُ مُسْلِمٌ

572 Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "When one of you is in charge of shrouding his brother, he should give him the best shroud he can (i.e. clean, covering the whole body, but not necessarily expensive as this is disliked)" Related by Muslim.

٥٧٣ - وَعَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ لَرَجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ، ثُمَّ يَقُولُ : «أَيُّهُمَا أَكْثَرُ أَخَذًا لِقُرْبَانٍ ؟» لِيُعَدَّمَهُ فِي السَّحَرِ ، وَتَمَّ يُعَسَّوْا ، وَتَمَّ يُصَلُّ عَلَيْهِمْ . رَوَاهُ الْبُخَارِيُّ

573 Jābir (RAA) narrated that the Messenger of Allāh ﷺ had each two martyrs of the battle of Uhud wrapped in one shroud, and then would ask, "Which one of them knew more of the Qur'ān?" He would put that one (that was pointed out) first in the grave. They were not washed and the Messenger of Allāh ﷺ did not offer a funeral prayer for them. Related by Al-Bukhārī.

٥٧٤ - وَعَنْ عُبَيْدِ بْنِ رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : « لَا تَغْلَوْا فِي الْكَفَنِ ، فَإِنَّهُ يَسْلُبُ سَرِيعًا » رَوَاهُ أَبُو دَاوُدَ

574 'Alī (RAA) narrated, I heard the Messenger of Allāh ﷺ say, "Do not be extravagant in shrouding (i.e. do not spend too much money on them for it will decay quickly)." Related by Abū Dawūd

٥٧٥ وَعَسْرُ غَائِثَةَ ابْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا : «لَوْ مِتُّ فَلَئِنْ لَعَسْتُكَ» الْحَدِيثُ . رَوَاهُ أَحْمَدُ ، وَابْنُ مَاجَهَ ، وَصَحَّحَهُ ابْنُ حَنَّانٍ

575 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said to her, "If you die before me, I will wash you myself." Related by Ahmad, Ibn Mājah and Ibn Hībḥān graded it as *Ṣaḥīḥ*

٥٧٦ — وَعَسْرُ أَسْمَاءَ بِنْتِ عُمَيْسٍ - رَضِيَ اللَّهُ عَنْهَا . أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا أَوْضَتْ أَنْ يُعَسَّلَهَا عَلَيَّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ رَوَاهُ الدَّارَقُطْنِيُّ

576. Asmā' bint 'Umais (RAA) narrated that Fāṭimah (RAA, the daughter of the prophet ﷺ) made a will that 'Alī (RAA) was to wash her when she dies ' Related by Ad-Dāraqutnī.

٥٧٧ — وَعَسْرُ بُرَيْدَةَ فِي قِصَّةِ الْعَامِصَةِ الَّتِي أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَجْمِهَا فِي الرُّبَا - قَالَ «ثُمَّ أَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ» رَوَاهُ مُسْنَدُ

577 Baraidah (RAA, reported concerning the story of the Ghāmidī woman, who was to be stoned by the order of the Prophet ﷺ (due to committing adultery). 'Then the Messenger of Allāh ﷺ gave his command concerning her after her death, so he offered the funeral prayer for her, and she was then buried.' Related by Muslim

٥٧٨ — وَعَسْرُ جَابِرِ بْنِ سَمُرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ : «أَتَيْتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ قَتَلَ نَفْسَهُ بِمَشَاقِصَ ، فَمِمَّ يُصَلَّى عَلَيْهِ» رَوَاهُ مُسْنَدُ

578. Jābir bin Saumrah (RAA) narrated, 'A man who killed himself with a broad-headed arrow, was brought to the Prophet ﷺ, but he did not offer the funeral prayer for him'⁸¹ Related by Muslim.

.81- The Messenger of Allāh ﷺ did not offer prayer for him, as a punishment for what he did by committing suicide, and to dissuade others from doing the same

٥٧٩ - وعن أبي هريرة رضي الله عنه في قصة المرأة التي كانت تقي المسجد ، فبان عنها لشيء صلى الله عليه وسلم فقالوا ماتت ، فقال «أولئك كنتم تسموني؟» فكأنهم صغروا ، أمروا ، فقال «ذئبي على قبرها» ، فدفنوه ، فصلى عنها فمحق عنه ، وراد مسلم ، ثم قال «رب هذه القبور مملوءة ظمئة على أهلها ، وإن الله يورثها لهم بصلاتي عليهم»

579. Abū Hurairah (RAA) narrated regarding the story of the black woman who used to clean the mosque The Messenger of Allāh ﷺ asked about her, and he was told that she had died He said to them, **“Why didn’t you inform me of her death?”** It seems that they regarded her as an insignificant person. The Messenger of Allāh ﷺ said, **“Show me her grave.”** They showed him her grave and he offered the funeral prayer for her. Agreed upon Muslim added in his narration **‘Verily, those graves are full of darkness for those buried in them. Allāh, the Almighty, will illuminate them for their dwellers by my prayer over them’**

٥٨٠ - وعن حذيفة - رضي الله تعالى عنه «أما النبي صلى الله عليه وسلم كان ينهى عن النعي» رواه أحمد ، والترمذي وحسنه

580 Hudhaifah (RAA) narrated that the Messenger of Allāh ﷺ used to prohibit the announcement of anyone's death ¹⁸² Related by Ahmad and At-Tirmidhī, who rendered it *Hasan*.

٥٨١ - وعن أبي هريرة رضي الله تعالى عنه «أن النبي صلى الله عليه وسلم نعى الجاشي في اليوم الذي مات فيه ، ورحل بهم إلى المصلى ، فصفا بهم ، وكبر عنه أربعاً» فمحق عنه

581 Abū Hurairah (RAA) narrated that the Messenger of

182. The prohibition in this *Hadith* does not refer to telling people about the death of a relative, a friend etc for people to console his family and offer funeral prayer for him. The Prophet ﷺ is prohibiting what they used to do before Islām, like calling out the news of the death of a great man showing pride over others or wailing and crying aloud for people to know that someone has died in that house.

Allâh ﷻ informed the people about the death of Negus the day he died. He took them out to the place of prayer, to offer the funeral prayer for him. He arranged them in rows, and made *Takbir* four times.' Agreed upon.

٥٨٢ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ ، فَيَقُومُ عَلَيْهِ جَدْرُهُ أَرْبَعُونَ رَجُلًا ، لَا يُشِيرُ كَوْنُ بِاللَّهِ شَيْئًا ، إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ » . رَوَاهُ مُسْلِمٌ

582 Ibn 'Abbâs (RAA) narrated, 'I heard the Messenger of Allâh ﷻ say, "If a Muslim man dies and a group of forty people, who do not associate any one with Allâh, pray for him, Allâh will accept their intercession for him (by way of their *Du â'* for him)." Related by Muslim.

٥٨٣ — وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ « صَنِّيتُ وَرَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ مَاتَتْ فِي بَيْتِهَا ، فَقَامَ وَسَطُهَا » مُتَّفَقٌ عَلَيْهِ

583 Samurah bin Jandub (RAA) narrated, 'I offered the funeral prayer behind the Prophet ﷺ for a woman who had died during child birth and he (prayed) standing opposite the middle of her body.' Agreed upon.

٥٨٤ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ « وَاسَّهَ بَعْدَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنِي بَقِيعًا فِي الْمَسْجِدِ » . رَوَاهُ مُسْلِمٌ .

584 'Ā'ishah (RAA) narrated, 'By Allâh the Messenger of Allâh ﷺ offered funeral prayer in the mosque for the sons of Baidâ' (Sahl and Suhail).'¹⁸³ Related by Muslim.

٥٨٥ — وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ . « كَانَ رَيْدُ بْنُ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ - يُكْبِّرُ عَلَى جَدَائِزٍ أَرْبَعًا ، وَإِنَّهُ كَرَّرَ عَلَى جَدَاةٍ خَمْسًا . فَسَأَلْتُهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا » . رَوَاهُ مُسْلِمٌ وَالْأَرْبَعَةُ

183- This *Hadith* is evidence that it is permissible to pray the funeral prayer in the mosque

585. 'Abdur Raḥmān bin Abī Laila (RAA) and 'Zaid bin Arqam (RAA) used to recite four *Takbīrāt* when praying over the dead, but once he said it five times, so I asked him about it. He said to me, 'The Messenger of Allāh ﷺ used to do so.' Related by Muslim and the four Imāms.¹⁸⁴

٥٨٦ - وَعَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ مَرْثَدَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّهُ كَبَّرَ عَلَى سَهْلِ بْنِ حَنْفٍ سِتًّا ، وَقَالَ : إِنَّهُ بِشَرِّهِ» . رَوَاهُ سَعِيدُ بْنُ مَنْصُورٍ ، وَأَصْنَعُهُ هِيَ الْبُخَارِيُّ

586 Ali bin Abī Tālib (RAA) narrated that he said six *Takbīrāt* when he prayed over Sahl bin Hunaf, and he said (explaining his action), 'He is one of the Companions, who fought in the Battle of Badr.' Related by Sa'īd bin Mansūr

٥٨٧ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ تَعَالَى عَنْهُ قَالَ : «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَيَقْرَأُ بِهَا نَحْوَ الْكِتَابِ فِي التَّكْبِيرَةِ الْأُولَى» رَوَاهُ الشَّافِعِيُّ بِإِسْنَادٍ ضَعِيفٍ

587 Jābir (RAA) narrated that the Messenger of Allāh ﷺ used to say four *Takbīrāt* over the dead, and would recite *al-Fātiḥah* in (after saying) the first (opening, *Takbīrāt*). Related by Ash Shāfi'ī with a weak chain of narrators

٥٨٨ - وَعَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ : «صَلَّيْتُ حَنْفَ ابْنِ عَتَّاسٍ عَلَى جَنَائِزِهِ ، فَقَرَأُ فَاتِحَةَ كِتَابِ فَعَالَ لِنَعْمُوا أَهْلَهَا سَتَةً» رَوَاهُ الْبُخَارِيُّ

588 Talḥah bin 'Abdallāh bin 'Auf (RAA) narrated, 'I offered a funeral prayer led by Ibn 'Abbās. He recited *al-Fātiḥah* and said, 'You should know that it (reciting *al-Fātiḥah*) is a *Sunnah* of the Prophet ﷺ.' Related by Al Bukhārī.

٥٨٩ - وَعَنْ عَوْفِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَائِزِهِ ، فَحَمَّطُ مِنْ دُعَائِهِ «اللَّهُمَّ اغْفِرْ لَهُ ، وَارْحَمَهُ ، وَعَافِهِ ،

184. Most scholars are of the opinion that they are only four *Takbīrāt*

وَأَعْفُ عَنْهُ ، وَأَكْرِمُ نَرْنَهُ ، وَوَسِّعْ مَدْخَلَهُ ، وَاعْسَلْهُ بِأَمْعَاءِ وَالتَّنَجِّجِ وَالْبَرْدِ . وَنَعْفُ مِنْ
 «حَطَائِيسَا كَمَا يُقْبَى التَّوْبُ الْإِبْيَضُ مِنَ الدُّسِّ . وَأَنْتَهُ دَرُ حَيْرًا مِنْ ذَارِهِ ، وَأَفْئَلًا
 خَيْرًا مِنْ أَهْلِهِ ، وَأَذْحِيَةُ الْحَيَّةِ ، وَفِي قَبْتِهِ الْقَبْرِ ، وَعَذَابُ النَّارِ» رَوَاهُ مُسْلِمٌ

589 'Auf bin Mālik (RAA) narrated that the Messenger of Allāh ﷺ offered the funeral prayer, and I memorized this supplication (that he said for the deceased), **"O Allāh! Forgive him and have mercy on him (on her). Grant him ease and respite. Make his resting place a noble one, and facilitate his entry. Wash him with the most pure and clean water, snow and hail Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family. Grant him entrance to Paradise and protect him from the trials of the grave and the torture of Hell Fire."** Related by Muslim

٥٩٠ وَغَسَّ بِي هَرِيرَةً رَضِيَ اللَّهُ تَعَالَى عَنْهُ - فَإِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى جَنَازَةٍ يَقُولُ «اللَّهُمَّ اغْفِرْ لِحَيِّنا، وَمَيِّتِنَا، وَشَاهِدِنَا، وَعَائِلِنَا، وَصَغِيرِنَا، وَكَبِيرِنَا، وَذَكَرِنَا، وَأَنْثَانَا، اللَّهُمَّ مَنْ أَحْسَنَتْهُ مِنْ فَآخِئِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنْ هَتَوَفَاةٍ عَلَى الْإِسْلَامِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُصَلِّبْنَا بَعْدَهُ». رَوَاهُ مُسْلِمٌ، وَالْأَرْبَعَةُ

590 Abū Hurairah (RAA) narrated. 'When the Messenger of Allāh ﷺ prayed a funeral prayer, he would say, **"O Allāh! Forgive those of us who are alive, and those who are dead, those present and those absent, those who are young and those who are male and those who are female. O Allāh! Let those of us to whom You have given life, live in Islām, and let those of us You take back die in a state of faith. O Allāh! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him."** Related by Muslim and the four Imāms

٥٩١ - رَوَاهُ - رَضِيَ اللَّهُ عَنْهُ أَنْ الشَّيْءُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ . «إِذَا صَلَّيْتُمْ عَلَى النَّبِيِّ فَأَعْلَسُوا لَهُ الدُّعَاءَ» رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ نُسُوحُ بْنُ حَبَّانَ

591 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "If you offer the funeral prayer for a deceased person, supplicate Allâh sincerely for him." Related by Abû Dawûd

٥٩٢ وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال «مَنْ عَزَا بِجَدِّهِ ، فَإِنَّ تِلْكَ صَلَاحَهُ فَحَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ ، وَإِنْ تِلْكَ سُوءٌ ذَلِكَ فَشَرٌّ تُصْعِقُونَهُ عَنْ رِقَابِكُمْ» مُتَّفَقٌ عَلَيْهِ

592 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Hurry up when you carry the dead body (the *janâzah*), for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks." Agreed upon

٥٩٣ — وَعَنْهُ — رَضِيََ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ سَهَدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِرَاطٌ ، وَمَنْ سَهَدَهَا حَتَّى يُدْفِنَهَا فَلَهُ قِرَاطَانِ» ، قَالَ وَمَا الْقِرَاطَانِ ؟ قَالَ «مِثْلُ الْجَبَلَيْنِ الْعُصْمَيْنِ» مُتَّفَقٌ عَلَيْهِ ، وَبُخَارِي «حَتَّى تُوَصَّعَ فِي التُّحْلِ»

593 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever accompanies the funeral (the dead body) until he performs the funeral prayer will have a reward equal to (one *Qirât*), and whoever accompanies the burial procession, will be doubly awarded (two *Qirât*)."

They then asked, "What is meant by the two *Qirât*?" He replied ﷺ, "Like two huge mountains." Agreed upon

Mushm added the statement, 'until it is buried.'

٥٩٤ — وَابْنُ خَرَّازٍ أَخْبَرَنَا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيََ اللَّهُ عَنْهُ «مَنْ نَحَلَ جَنَازَةً مُسْلِمٍ إِمَامًا وَخِشَانًا ، وَكَانَ مَعَهَا حَتَّى يُصَلِّيَ عَلَيْهَا ، وَيُزَعَّ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ قِرَاطَيْنِ ، كَرُّ قِرَاطٍ مِثْلُ جَبَلٍ أُخَذَ»

594 Al-Bukhârî related on the authority of Abû Hurairah,

“Whoever accompanies the funeral of a Muslim, seeking the reward only from Allāh, the Almighty, and he stays with it until he offers the funeral prayer and the burial is completed, will return back with two *Qirāṭ*, each *Qirāṭ* is equal to the mount of *Uḥud*.”

٥٩٥ وَعَنْ سَالِمٍ عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - «أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ ، وَهُمْ يَمْشُونَ أَمَامَ الْجَنَازَةِ» رَوَاهُ الْخَمِيسُ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَأَعْلَاهُ التَّنَائِي ، وَطَائِعَةُ بِالْإِسْنَادِ

595 Sālim narrated on the authority of his father (RAA) that he saw the Messenger of Allāh ﷺ Abū Bakr and ‘Umar walking in front of a Funeral ‘Related by the five Imāms, and Ibn Hibbān rendered it *Sahih*

٥٩٦ وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «نُهِيتَا عَنْ أَمَاعِ الْجَنَائِزِ ، وَنَحْنُ يُعْرَمُ عَلَيْنَا» مُتَّفَقٌ عَلَيْهِ

596 Umm ‘Aṭyah (RAA) narrated, We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us ‘Agreed upon.

٥٩٧ وَعَنْ أَبِي سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلَ . «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَمُومُوا ، فَمَنْ سَعَهَا فَلَا يَجْلِسُ حَتَّى يُوَضَّعَ» مُتَّفَقٌ عَلَيْهِ

597 Abū Sa‘īd (RAA) narrated that the Messenger of Allah ﷺ said, “Stand up when you see a funeral procession, and he who accompanies it should not sit down until the coffin is placed on the ground.” Agreed upon

٥٩٨ — وَعَنْ أَبِي إِسْحَاقَ «أَنَّ عِنْدَ اللَّهِ مَنْ يَرِيدُ أَنْ يَدْخُلَ الْمَيِّتَ مِنْ قَبْلِ رِجْلَيْهِ أَنْفَرًا ، وَقَدْ هَدَى مِنْ أَمْسَةٍ» أَخْرَجَهُ أَبُو دَاوُدَ

598 Abū Ishāq narrated that ‘Abdulāh bin Yazīd placed a dead body in the grave from the side near the foot of the grave i.e the end which will accommodate the feet when the body is placed

in it) ¹⁸⁵ He then said, 'This is the *Sunnah* of the Prophet ﷺ.' Related by Abû Dawûd

٥٩٩ — وَعَنْ أَبِي عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «إِذَا وَضَعْتُمْ مَوْتَكُمْ فِي الْقُبُورِ ، فَقُولُوا بِسْمِ اللَّهِ ، وَعَنْ مَلَأَ رَسُولُ اللَّهِ » أَخْرَجَهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حَاتِمٍ ، رَأَيْتُهُ بِدَارِ قُطَيْبٍ بِالْوُفَّ

599 Ibn 'Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "When you place your deceased in the grave, say, 'In the Name of Allâh, and in accordance with the tradition of Allâh's Messenger ﷺ.' Related by Ahmad, Abû Dawûd and An-Nasâ'î

٦٠٠ — وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «كَسَرُ عَظْمِ الْمَيِّتِ كَكَسَرِهِ حَيًّا» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَنِ شَرَطِ مُسْلِمٍ .

600 'Ā'ishah (RAA) narrated that the Messenger of Allâh ﷺ said, "Breaking a deceased body's bones is exactly like breaking them when he is alive." Related by Abû Dawûd in accordance with the conditions of Muslim

٦٠١ — وَرَأَى نَسْرَ مَخْرَجَ مِنْ حَيْثُ أُمِّ سَمْعَةَ - رَضِيَ اللَّهُ عَنْهَا - «فِي الْإِسْمِ»

601 Ibn Mājah added, on the authority of Umm Salamah (RAA), "with regards to it being a sin."

٦٠٢ — وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ : «الْحَدُّ لِي نَحْنُ ، وَانْصُرُوا عَلَيَّ النَّاسَ نَصْرًا ، كَمَا صَبَحَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .» رَوَاهُ مُسْلِمٌ .

602 Sa'd bin Abî Wqqâs (RAA) said (during his death illness) 'Make a *lahd* for me and cover it with un burnt bricks, as you did with the grave of the Prophet ﷺ.' Related by Muslim.

185. It is the *Sunnah* that the head of the deceased is placed first from the side of the foot of the grave, but if it is not easy to do so, then the body could be placed in the grave from any side.

٦٠٣ - وَلْيُنْهَيْهِ عَنِ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ سَخُوهُ ، وَرَأْدُ «وَرُفِعَ قَبْرُهُ عَنِ الْأَرْضِ فَذَرِ شَيْئًا» وَصَحَّحَهُ ابْنُ حَبَّالٍ

603 Al-Baihaqi transmitted on the authority of Jābir (RAA) a similar narration and added, 'and his grave was raised one span from the ground' ¹⁸⁶ Ibn Hibbān graded it as *Saḥīḥ*.

٦٠٤ - وَلَمْ يُسَمِّ عَنَّهُ - رَضِيَ اللَّهُ عَنْهُ - «يَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُحْصِصَ الْقَبْرُ ، وَأَنْ يُقْعَدَ عَلَيْهِ ، وَأَنْ يُتَى عَلَيْهِ»

604 Jābir (RAA) narrated that the Messenger of Allāh ﷺ prohibited whitening a grave with plaster, to sit on it or to build over it (such as a dome) Related by Muslim.

٦٠٥ - وَعَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى عُثْمَانَ بْنِ مَطْعُونٍ ، وَأَتَى الْقَبْرَ ، فَحَتَّى عَنْهُ ثَلَاثَ حَنَاتٍ وَهُوَ قائِمٌ»
رواه الدارقطني

605 'Āmir bin Rabī'ah (RAA) narrated that the Messenger of Allāh ﷺ prayed over 'Uthmān bin Madhūn, then went to the grave and sprinkled three handfuls of soil while he was standing.' Related by Ad-Dāraqutnī

٦٠٦ - وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ : «اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ الشَّيْبَ فَإِنَّهُ لَا يَسْأَلُ» رواه أبو داود ، وَصَحَّحَهُ الْحَاكِمُ

606 Uthmān Ibn 'Affān (RAA) narrated, 'Whenever the Messenger of Allāh ﷺ finished the burial of the dead, he would stand by the grave and say, "Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned." Related by Abi Dawūd Al Hākim graded it as *Saḥīḥ*.

186. The surface of the grave is raised one span above the ground so that its location can be known

٦٠٧ - وَعَنْ صَمْرَةَ بْنِ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ أَحَدِ التَّابِعِينَ قَالَ
 «كَانُوا يَسْتَحْيُونَ إِذَا سُوِّيَ عَلَى نَمِيَّتٍ قَبْرُهُ ، وَانْصَرَفَ النَّاسُ عَنْهُ ، أَنْ يُعَادَ عِنْدَ
 قَبْرِهِ يَا فُلَانُ ، فَلَا إِلَهَ إِلَّا اللَّهُ ، ثَلَاثَ مَرَّاتٍ ، يَا فُلَانُ ، فَلَّ رَبِّيَ اللَّهُ ، وَدِينِي
 الْإِسْلَامُ ، وَرَبِّي مُحَمَّدٌ» رَوَاهُ سَعِيدُ بْنُ مَنْصُورٍ مُوقُوفٌ

607 Damrah bin Habib (one of the Tābi'īn or the followers of the Companions) narrated "They (the Companions that he met, recommended that after the grave is leveled and the people leave, that one should stand by the grave and say three times to the deceased, O so-and-so, say "There is no god but Allāh", 'O so-and-so say "Allāh is my Lord, Islām is my dīn (religion), and Muḥammad is my prophet " Related by Sa'īd bin Manṣūr

٦٠٨ - وَطَبْرَانِيُّ يَحْوُهُ مِنْ حَدِيثِ أَبِي أُمَامَةَ مَرْفُوعًا مُطَوَّلًا .

608 At-Tabarānī related a similar Hadīth on the authority of Abū Umāmah on the authority of the Prophet ﷺ

٦٠٩ - وَعَنْ بُرَيْدَةَ بْنِ الْحُصَيْنِ لِأَسْلَمِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كُنْ يَهْتَكُمُ عَنْ رِيْدِهِ تَقُورُ مَرَدُ وَاحِدٍ»
 رَوَاهُ مُسْنَمٌ ، رَأَى الْبَرْمَدِيُّ : «فَإِنَّهَا تُذَكِّرُ لِأَحْرَهُ»

609 Bura'idah bin Al-Husaib al Aslamī (RAA) narrated that the Messenger of Allāh ﷺ said, "I had forbidden you to visit graves, but now you may visit them." Related by Mushm At-Tirmidhī added the following, "It will remind you of the Hereafter."

٦١٠ - رَأَى ابْنُ مَاجَةَ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ «وَتَرَاهُمْ فِي الدُّنْيَا»

610 Ibn Mājan added on the authority of Bn Mas'ūd, "And they make you leave the graves, renounce this worldly life."

187 Imām as-San'ānī in 'Sabul as-Salām' says that none of the scholars of Hadīth doubt that this Hadīth is fabricated (i.e. prompting the deceased after the burial), so it could not be traced back to the prophet ﷺ Imām Ibnu Qayyim said that the companions did not do this, as we see people doing nowadays, as standing by the side of the grave and talking to the dead

٦١١ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ ابْنَ عَبَّادٍ إِلَى الْقُبُورِ» أَخْرَجَهُ التِّرْمِذِيُّ وَصَحَّحَهُ ابْنُ حَبَّانٍ

611 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ cursed the women who frequently visit the graves. Related At Tirmidhī and Ibn Habbān graded it as *Sahih*

٦١٢ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَائِحَةَ وَالْمُسْتَمْعَةَ» أَخْرَجَهُ أَبُو دَاوُدَ

612 Abū Sa'īd Al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ cursed the wailing women and those who listen to them. Related by Abū Dawūd

٦١٣ - وَعَنْ أُمِّ عَطِيَّةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «أَحْبَدَ عَلَيَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَ لَا سَوْحَ» مَثَّقَ عَلَيْهِ

613 Umm Atīyah (RAA) narrated that the Messenger of Allāh ﷺ made us pledge that we will not wail. Agreed upon

٦١٤ - وَعَمَّا أَمْسَ عُمَرُ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ مَا يَسُحُّ عَلَيْهِ» مَثَّقَ عَلَيْهِ

614 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "A dead person is tormented in his grave by the wailing for him." Agreed upon

٦١٥ - وَهُمَا نَحْوُهُ عَنِ الْمَعْبُورَةِ بِنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهَا -

615 Al-Bukhari and Muslim transmitted a similar narration on the authority of Al-Mughfirah bin Shu'bah

٦١٦ - وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «شَهِدْتُ بَيْتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدْفَنُ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخَالِسُ عِنْدَ الْقَبْرِ، فَارْتَبَ عَشْتَهُ تَدْمَعُ» رَوَاهُ الْبُخَارِيُّ .

616. Anas (RAA) narrated, 'I attended the burial of one of the

daughters of the Prophet ﷺ. He was sitting by the side of the grave and his eyes were shedding tears.' Related by Al-Bukhārī

٦١٧ — وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَا تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ إِلَّا أَنْ تُضْطَرُّوا » أَخْرَجَهُ ابْنُ مَاجَهَ ، وَأَصْنَعُهُ فِي مُسْنَدِهِ ، لَيْسَ قَالَ رَجَزَ أَنْ يُقَرَّ الرَّجُلُ بِاللَّيْلِ ، حَتَّى يُصَلَّى عَلَيْهِ

617 Jābir bin 'Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, **"Do not bury your dead during the night unless you have to do so."** Related by Ibn Mājah Muslim reported a similar narration, but Jābir said in his narration, 'The Prophet ﷺ disapproved that someone is buried at night, unless the funeral prayer has been offered for him.'

٦١٨ — وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرِ بْنِ قَيْسٍ قُلْتُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اصْصَعُوا لِأَنَّ جَعْفَرَ طَعَامٌ ، فَقَدْ أَتَاهُمْ مَا يَشْعُوبُهُمْ» أَخْرَجَهُ الْحُمْسَةُ إِلَّا النَّسَائِيَّ

618. Abdulāh Ibn Ja far (RAA) narrated, 'When we received the news of Ja'far's death, when he was killed (in the Battle of Mu'tah), the Prophet ﷺ said, **"Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied."** Related by the five Imāms except for An-Nasā'ī.

٦١٩ — وَعَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَيِّنُهُمْ إِذَا حَرَّجُوا إِلَى الْقُبَاظِ أَنْ يَقُولُوا «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا بِإِذْنِ اللَّهِ - تَعَالَى - بِكُمْ لَا حِفْوَ ، نَسْأَلُ اللَّهَ لَكُمْ الْغَنَةَ» رَوَاهُ مُسْنَدُ

619 Sulaimān bin Buraidah narrated on the authority of his father (RAA) that the Prophet ﷺ taught us that when we visit graves we should say **"Peace be upon you, O believing men and women, O dwellers of this place. Certainly, Allāh willing, we will join you. We supplicate to Allāh to grant us and you well being."** Related by Muslim

٦٢٠ وَعَنْ أَبِي عَثْرِ بْنِ مَرْثُوفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْقُبُورُ الْمَدِينَةُ فَأَقْبَلَ عَنْهُمْ بِوَجْهِهِ فَقَالَ «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ ، أَتُسَمُّونَنَا ، وَتَحْشُرُونَ بِالْأَنْفُسِ» رَوَاهُ التِّرْمِذِيُّ ، وَقَالَ : حَسَنٌ .

620. Ibn 'Abbās (RAA) narrated, 'Once the Messenger of Allāh ﷺ passed by some graves in Madinah. He turned his face toward them saying, "Peace be upon you, O dwellers of these graves. May Allāh forgive you and us. You have preceded us, and we are following your trail." Related by At-Tirmidhî, who graded it as *Hasan*

٦٢١ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَسُبُّوا الْأَمْوَاتَ ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا» . رَوَاهُ الْبُخَارِيُّ

621. 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, "Do not speak badly of the dead, they have already seen the result of (the deeds) that they sent on before them." Related by Al-Bukhārî

٦٢٢ وَرَوَى التِّرْمِذِيُّ عَنْ الْمُعَمَّرِ بْنِ رَضِيَ اللَّهُ عَنْهُ بِخَوِّهِ ، لَكِنْ قَالَ «مُتَوَدِّرًا الْأَحْيَاءَ» .

622. At-Tirmidhi related a similar narration on the authority of Al-Mughîrah bin Shu'bah, and he added, "Thus you will be offending the living (i.e. if you curse their dead)."

كِتَابُ الزَّكَاةِ

Book IV: Zakâh

Chapter I

٦٢٣ عَنْ أَنَسٍ عَنِ رَسُولِ اللَّهِ ﷺ - أَنَّ لَيْلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَادَا بْنَ أَبِي الْيَمِّ - فَذَكَرَ الْحَدِيثَ وَهُوَ «أَنَّ اللَّهَ هَدَا فَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ يُؤَخِّدُ مِنْ أَغْنَائِهِمْ ، فَرُدُّ فِي فُقَرَائِهِمْ» مَثَقَوْا عَنْهُ ، وَاسْتَفْظَ لِلنَّحَارِيِّ

623 Ibn 'Aboâs (RAA) narrated that when the Prophet ﷺ sent Mu'adh ibn Jabal to Yemen (as governor) he said to him "You are going to a people who are People of the Scripture. Invite them to testify that none has the right to be worshipped but Allâh and that I am His Messenger. If they obey you in this, then teach them that Allâh, the Glorious One, has enjoined five prayers upon them in every day and night (in twenty-four hours), and if they obey you in this, then tell them that Allâh has made it obligatory for them to pay Zakâh upon their assets and it is to be taken from the wealthy among them and given to the poor among them." Related by Al Bukhârî

٦٢٤ وَعَنْ أَنَسٍ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ - رَضِيَ اللَّهُ عَنْهُ - كَتَبَ لَهُ «هَذِهِ بَرِيصَةٌ لَصَّدَقَةِ النَّبِيِّ فَرَضَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُسْلِمِينَ ، وَأَمَّا مَرَّ اللَّهُ بِهَا رَسُولُهُ ، فِي كُلِّ رُبْعٍ وَعَشْرِينَ مِنْ أَلْفٍ فِي دُونِهَا الْعَمَلُ فِي كُلِّ خُمْسٍ شَهْرٍ ، فَإِذَا بَلَغَتْ خُمُسًا وَعَشْرِينَ إِلَى خُمْسٍ وَثَلَاثِينَ فَمِنْهَا بَنَتْ مُخَاصِرَ الْأَنْبِيَاءِ ، فَإِنْ سَمَّ تَكُنَّ لَبُونٌ دَكْرٌ ، فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خُمْسٍ وَأَرْبَعِينَ فَمِنْهَا بَنَتْ لَبُونٌ نُثْقَى ، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَمِنْهَا حَقَّةٌ طَرُوفَةٌ تَجْعَلُ ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خُمْسٍ وَسِتِّينَ فَمِنْهَا جَدْعَةٌ ، فَإِذَا بَلَغَتْ سِتًّا وَسِتِّينَ إِلَى سِتِّينَ فَمِنْهَا بَنَتْ لَبُونٌ ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ إِلَى عِشْرِينَ وَمِائَةٍ فَمِنْهَا

حِقَاب طَرَوْقَاتِ الْحِمْلِ ، فَإِذَا رَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فِي كُلِّ أَرْبَعِينَ بِنْتُ لَوْنٍ ،
وَفِي كُلِّ خَمْسِينَ حَقَّةٌ ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَمَيْسٌ فِيهَا صَدَقَةٌ إِلَّا
أَنْ يَشَاءَ رَبُّهَا ، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ
سِتَّةٌ سِدَّةٌ ، فَإِذَا رَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ فَمِيعُهَا شَاتَانِ ، فَإِذَا رَادَتْ عَلَى
مِائَتَيْنِ إِلَى ثَلَاثِمِائَةٍ فَمِيعُهَا ثَلَاثُ شِيَاءٍ ، فَإِذَا رَادَتْ عَلَى ثَلَاثِمِائَةٍ فِي كُلِّ مِائَةٍ سِدَّةٌ ،
فَإِذَا كَانَتْ سَائِمُهُ بِرَجُلٍ نَاقِصَةً مِنْ أَرْبَعِينَ شَاءَ شَاءَ وَاحِدُهُ فَمَيْسٌ فِيهَا صَدَقَةٌ ، إِلَّا
أَنْ يَشَاءَ رَبُّهَا ، وَلَا يُجْمَعُ بَيْنَ مُنْعَرَفٍ وَلَا يُعْرَفُ بَيْنَ مُجْمَعٍ خَسْبِيَّةٌ الصَّدَقَةُ وَمَا كَانَ
مِنْ حَلِيطِيٍّ فَإِنَّهُمَا يَتَرَاخَعُ بَيْنَهُمَا دَلَسُوِيَّةٌ ، وَلَا يُخْرَجُ هِيَ الصَّدَقَةُ هَرَمَةٌ ، وَلَا
دَابُّ عَوَارٍ ، وَلَا ثَمَرٌ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ وَفِي الرَّفَةِ فِي مِائَتَيْ دَرَاهِمٍ رُبْعُ
الْعِشْرِ ، فَإِنْ لَمْ تَكُنْ إِلَّا سِتْعِينَ وَمِائَةً فَمَيْسٌ فِيهَا صَدَقَةٌ ، إِلَّا أَنْ يَشَاءَ رَبُّهَا ، وَمَنْ
بَاعَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَدْعَةِ ، وَتَيْسَتْ عِنْدَهُ جَدْعَةٌ وَعِنْدَهُ حَقَّةٌ ، فَإِنَّهَا تُقْبَلُ
مِنْهُ ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ لَمْ اسْتَبْرَأْ لَهُ أَوْ عِشْرِينَ دَرَاهِمًا ، وَمَنْ بَاعَتْ عِنْدَهُ
صَدَقَةُ الْحِمَّةِ ، وَتَيْسَتْ عِنْدَهُ الْحَقَّةُ ، وَعِنْدَهُ الْجَدْعَةُ ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَدْعَةُ ،
وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دَرَاهِمًا أَوْ شَاتَيْنِ» . رَوَاهُ الشَّخَارِيُّ

624 Anas (RAA) narrated that Abū Bakr As-Siddiq (RAA) wrote him this letter, "This is the obligatory *Zakāh* which the Messenger of Allāh ﷺ made obligatory for every Muslim, and which Allān, the Almighty had commanded him to observe 'For each twenty four camels, or less, their *Zakāh* is to be paid as sheep, for every five camels, their *Zakāh* is one sheep. When the amount of camels is between twenty five to thirty-five, the due *Zakāh* is one she-camel '*bunt makhād*' (a camel which is one year old and just starting the second year) or a male camel '*ibn labūn*' (a young male camel which is two years old and already starting the third year. However, when the amount of camels reaches thirty-six, the due *Zakāh* is a young she-camel '*bunt labūn*' (a young female camel which is two years old and already starting the third year) When they reach forty six to sixty camels, their due *Zakāh* is a she camel '*huqqah*' (which is three years old and starting the fourth) When they reach sixty-one to seventy-five, one

'*Jaz'ah*' (a four year old camel already starting its fifth year. When their number is between seventy-six to ninety camels, their due *Zakâh* is two young she camels '*bint labûn*'. When they are in the range between ninety-one to one hundred and twenty camels, the *Zakâh* is two young she camels '*hıqqah*'. If they are over a hundred and twenty camels, on every forty camels, one '*bint labûn*' is due. And for every fifty camels (over one hundred and twenty) a young she-camel '*hıqqah*' is due. And anyone, who has got only four camels, does not have to pay *Zakâh* unless he (the owner of the camels) wants to give something voluntarily.

Regarding the *Zakâh* of grazing sheep, if they are between forty and one hundred and twenty, one sheep is due as *Zakâh*. If they are between 120 and 200, two sheep are due. If they are between 200 and 300, three sheep are due. If they exceed three hundred sheep, then one sheep is due for every extra hundred grazing heads. If the grazing sheep are less than forty, (even if they are 39) then no *Zakâh* is due on them, unless he (the owner of the camels) wants to give something voluntarily.

One should not combine (i.e. gather young animals together) or separate them for fear of paying *Zakâh*.¹⁸⁸ When there is a mixture of cattle shared between two partners, and *Zakâh* is paid jointly between them, then they have to calculate it equally among them (depending on the share of each). Neither an old or a defective animal nor a male goat (a ram used for breeding) may be taken as *Zakâh*, unless the *Zakâh* collector wishes¹⁸⁹ to do so.

Concerning silver, the *Zakâh* paid is a quarter of a tenth for each 200 Dirhams. If the amount of silver is less than two hundred

188. One way of doing this is when three people, each of them has forty sheep (i.e. one sheep is due on each). So, when the *Zakâh* collector comes, they put them together, which comes to 120 sheep, and then the due *Zakâh* is only one sheep. Or if two partners have 201 sheep, which means that 3 sheep are due, then they divide them between them, for each to give only one sheep.

189. The *Zakâh* collector should not take this last type, (the breeding ram) as this will harm the owner, but he may take any of these three if he has no other choice, as the old and the defective animals are not to be taken as *Zakâh* anyway. The same Arabic word used in the *Hadith* could be read as '*al Mugsaddiq*', which is the owner or the one who pays *Zakâh*. In this case the meaning would be 'the male-goat' may not be taken unless the owner permits it to be taken as *Zakâh*, as it is from his best animals.

Dirhams (even if it is 190) then no *Zakâh* is to be paid for it, unless the owner wishes to do so.

If the number of camels reaches the number on which a *jaz ah* (a four year old camel already starting its fifth year) is due as *Zakâh*, but he only has a *hıqqah* (a she camel which is three years old and starting the fourth) it should be accepted from him along with two sheep if they were available (to compensate for the difference) or twenty Dirhams. If on the other hand he has to offer a *hıqqah* as *Zakâh*, but he only has a *jaz ah*, it is accepted from him, and the *Zakâh* collector will then pay him the difference, which is twenty Dirhams or two female sheep.' Related by Al Bukhârî

٦٢٥ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ إِلَى الْيَمَنِ، فَأَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلَاثِينَ بَقَرَةً تِسْعًا أَوْ تِسْعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مِئْسَةً، وَمِنْ كُلِّ خَالِمٍ دِينَارًا أَوْ عِدْلَهُ مُعَاوَرِيًّا» رَوَاهُ الْخَمْسَةُ، وَالْبَيْهَقِيُّ لِأَحْمَدَ، وَحَسَنُ التِّرْمِذِيُّ، وَأَسْرَأَ إِلَى اخْتِلَافٍ فِي وَصْلِهِ، وَصَحَّحَهُ ابْنُ حَبَّانَ، وَالْعَوَاكِمُ

625 Mu'âdh bin Jabal (RAA) narrated, 'When the Messenger of Allâh ﷺ sent him to Yemen, he commanded him to take a *tabî*' (young bull or *'tabî'ah* young cow, which is one year old) as *Zakâh* for every 30 cows. And for every forty cows, a *musinnah* (two year old cow) is due. Every non-Muslim who attained the age of puberty should pay one Dinâr or the equivalent from the *Mu'âfirî* clothes (made in a town in Yemen called *Ma'âfir*).¹⁹⁰ Related by the Five Imâms and the wording is from Ahmad

٦٢٦ — وَعَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تُؤْخَذُ صَدَقَاتُ الْمُسْلِمِينَ عَلَى مِثْلِهِمْ» رَوَاهُ أَحْمَدُ، وَابْنُ دَاوُدَ أَيْضًا «لَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ».

626 'Amro bin Shu'âib narrated on the authority of his father, who reported on the authority of his grand father (RAA) that the Messenger of Allâh ﷺ said, "The *Zakâh* of the Muslims should be collected by their water trough." Related by Ah-

190- This is paid by the people of the Scripture (Christians and Jews) as *Jizyah* or tax, as they are under the protection of a Muslim government.

mad Abū Dawūd also has the narration, "Their *Zakāh* should only be collected in their dwellings."¹⁹¹

٦٢٧ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «نَيْسَ عَلَى الْمُتَنَبِّهِ فِي عَدِيهِ ، وَلَا فَرَسِهِ صَدَقَةً» رَوَاهُ الْخُضَرِيُّ ، وَلِلمُسْلِمِ «نَيْسَ فِي الْعَدِيِّ صَدَقَةً إِلَّا صَدَقَةُ الْعَطْرِ»

627 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "No *Zakāh* is to be paid on one's horse (that he rides or one's slave." Related by A-Bukhārī Muslim also has the narration, "There is no *Zakāh* to be paid on one's slave, except for *Zakāt-ul-Fitr* (which is paid at the end of *Ramadan*, and a Muslim must pay it on behalf of all of those he is responsible for)"

٦٢٨ — وَعَنْ بَهْرِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «هِيَ كُرٌّ سَائِمَةٌ يَلِي فِي أَيْعِينَ نِسْتُ كَبُوبٍ ، لَا تَفَرِّقُ إِسْرُ غَسَنٍ حَسَابِهَا ، مَنْ أَعْطَاهَا مُؤْتَجِرًا بِهَا فَهِيَ أَجْرُهَا ، وَمَنْ مَتَّعَهَا فَإِنَّا عَدُوُّهَا وَشَطَرٌ مَا بِهِ ، عَرْمَتٌ مِنْ عَرَمَاتِ رَبَّنَا ، لَا يَحِلُّ لَأَنَّ مُحَمَّدٍ مِنْهَا شَيْءٌ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ ، وَعَنْقُ الشَّافِعِيِّ الْعَوْلَى بِهِ عَلَى سُؤْتِهِ

628 Bahz bin Hakām narrated on the authority of his father, who reported on the authority of his grandfather (RAA, that the Messenger of Allāh ﷺ said, "For every forty camels, one '*bint labān*' (a young female camel which is two years old and already starting the third year), is due as *Zakāh*. No camel is to be separated from the rest of the camels (i.e. the jointly owned live stock as mentioned above) Whoever gives it willingly, seeking his reward from Allāh, will be rewarded. (However) if someone refrains from paying it, it will be taken from him

191 The point here is that the *Zakāh* collector goes to the payer in his dwelling to make it easier for him, or as some scholars said, that this is not to make the people bring their animals a long way from their water troughs or dwellings.

by force) along with part of his property (as punishment), for it is a right of Allāh. None of it is lawful for the family of Muhammad ﷺ." Related by Ahmad, An Nasā'i, Abū Dawūd and Al-Hākim rendered it *Sahih*.

٦٢٩ - وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ - وَخَالَ عَلَيْهَا الْحَوَاشُ - فَمِئَتُهَا خَمْسَةُ دِرْهَمٍ ، وَلَيْسَ عَلَيْكَ شَيْءٌ حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا ، وَخَالَ عَلَيْهَا الْحَوَاشُ ، فَمِئَتُهَا مِائَةُ دِينَارٍ ، فَمَا زَادَ فَحَسَابُ ذَلِكَ ، وَلَيْسَ فِي مَالٍ رَكْعَةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوَاشُ » رَوَاهُ أَبُو دَاوُدَ ، وَهُوَ حَسَنٌ ، وَقَدْ اِخْتَلَفَ فِي رَفْعِهِ

629 'Alī (RAA) narrated that the Messenger of Allāh ﷺ said, "When you possess two hundred Dirhams at the end of the year (if you still have al. of them), five Dirhams are levied on them as *Zakāh*. There is nothing upon you (to be paid) in gold, until it reaches (the value of) twenty Dinārs. When you possess twenty Dinārs, at the end of the year, then there is half a Dinār levied on it (as *Zakāh*). Any additional amount will be calculated in the same manner. No *Zakāh* is to be paid on monetary holdings, until they have been owned for one year. Related by Abū Dawūd, who rendered it *Hasan*

٦٣٠ - وَلَيْسَ تَرْمِذِيٌّ عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا « مَنِ اسْتَفَادَ مَالًا ، فَلَا رَكْعَاهُ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوَاشُ » وَالرَّاجِحُ وَفْقُهُ

630 Ibn 'Umar (RAA) narrated, 'Whoever earns any money, he is not liable to pay *Zakāh*, until the period of a year has passed (while still possessing the same amount of money).' Related by At-Tirmidhī

٦٣١ - وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ « لَيْسَ فِي الْبَقَرِ الْغَوَاسِ ضِدْقَةٌ » رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَالرَّاجِحُ وَفْقُهُ أَيْضًا .

631 'Alī (RAA) narrated that, 'There is no *Zakāh* to be paid on working cattle' Related by Abū Dawūd and Ad-Dāraquṭnī

٦٣٢ — وَعَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عُمَرَو رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ وَلِيَ يَتِيمًا لَهُ مَالٌ ، فَلْيَسْجِرْ لَهُ وَلَا يَبْرِكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ». رَوَاهُ التِّرْمِذِيُّ ، وَالدَّارَقُطْنِيُّ ، وَاسَّادُهُ صَعِيفٌ ، وَكَهْ شَاهِدٌ مُرْسَلٌ عِنْدَ الشَّافِعِيِّ

632 'Amro bin Shu'aib narrated on the authority of his father who reported on the authority of his grand father, on the authority of 'Abdulāh bin 'Amro (RAA) that the Messenger of Allāh ﷺ said, **"One who becomes the guardian of an orphan, who owns property, must trade on his behalf and not leave it (saved and unused) until it is all eaten up by Zakāh (which is paid yearly)"** Related by At-Tirmidhī and Ad-Dāraqutnī with a weak chain of narrators

٦٣٣ — وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ «اللَّهُمَّ صَلِّ عَلَيْهِمْ». مُتَّفَقٌ عَلَيْهِ

633 Abdalāh bin Abi Aufā (RAA) narrated, 'Whenever a person came to the Messenger of Allāh ﷺ with their Zakāh, he would say, **"O Allāh! Send your blessings upon them."** Agreed upon

٦٣٤ — وَعَنْ عُبَيْ رَضِيَ اللَّهُ عَنْهُ «أَنَّ الْعُتَايَةَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَةِ قَبْلِ أَنْ نَحِلَّ ، فَرُخِّصَ لَهُ فِي ذَلِكَ» رَوَاهُ التِّرْمِذِيُّ ، وَالتَّحَاكُمُ

634 Alī (RAA) narrated that al- Abbās (RAA) asked the Messenger of Allāh ﷺ to allow him to pay his Zakāh before its due date, and he gave him permission to do so ' Related by At-Tirmidhī and Al-Hākim.

٦٣٥ — وَعَنْ جَاهِ غَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَيْسَ فِيمَا دُونَ خُمْسٍ أَوْ كَرِ مِنَ الْوَرَقِ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خُمْسٍ دُونَ مِنَ الْإِبِلِ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خُمْسِهِ أَوْ سَقِي مِنَ الشَّعْرِ صَدَقَةٌ». رَوَاهُ مُسْلِمٌ

635 Jābir (RAA) narrated that the Messenger of Allāh ﷺ

said, "There is no *Zakâh* to be paid on less than five ounces of silver, less than five camels or less than five *Awsuq*¹⁹² of dates." Related by Muslim

٦٣٦ — وَكَهْ مِنْ حَدِيثِ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ - «لَيْسَ فِيهَا دُونَ خُمْسَةِ أَوْسُقٍ مِنْ تَمْرٍ وَلَا خَبِّ صَنْعَةٍ» وَأَصْلُ حَدِيثِ أَبِي سَعِيدٍ ، مُتَّفَقٌ عَلَيْهِ

636. Abû Sa'îd Al-Khudrî (RAA) narrated that the Messenger of Allâh ﷺ said, "There is no *Zakâh* to be paid on any amount of dates or grain less than five *Awsuq*." Agreed upon

٦٣٧ — وَغَرِ سَالِمٌ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - عَنْ أَبِي هُرَيْرَةَ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَوْ كَانَ عَشْرًا أَوْ عَشْرًا مِائَةً ، وَفِيمَا مِائَةً بِالنَّصْحِ بَيْنَ الْعَشْرِ» . رَوَاهُ الْبُخَارِيُّ ، وَلِأَبِي كُرْدٍ : «إِذَا كَانَ بَيْنَهُمَا الْعَشْرُ ، وَفِيمَا مِائَةً بِالنَّصْحِ أَوْ النَّصْحِ بَيْنَ الْعَشْرِ»

637 Sâam bin 'Abdullâh narrated on the authority of his father (RAA) that the Messenger of Allâh ﷺ said, "A tithe is due as *Zakâh*, on every plant watered by heaven (rain water), springs, or underground water (i.e. watered without effort) While half a tithe is paid on what is watered by irrigation (i.e. machines are used)." Related by Al-Bukhârî Abû Dawûd added in his narration, "When it is watered by underground water (close to the surface and keeping the land wet), a tithe is paid, but half a tithe is paid when the land is watered by wheels or animals."

٦٣٨ — وَغَرِ أَبِي مُوسَى الْأَشْعَرِيُّ وَمَعَادٌ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمَا : «لَا تَأْخُذَا فِي الصَّعَةِ إِلَّا مِنْ هَذِهِ الْأَصْنَافِ الْأَرْبَعَةِ : الشَّعِيرِ ، وَالْحِطَّةِ ، وَالرَّيْبِ ، وَالشَّعْرِ» . رَوَاهُ الطَّبْرَانِيُّ ، وَالْحَاكِمُ

638 Abû Mûsâ Al-Ash'arî and Mu'âdh (RAA) narrated that

192- A *wasuq* is equivalent to sixty *sâ as* (a cubic measure of varying magnitude) Five *Awsuq* is equivalent to 50 Egyptian *kaylah* (one *Kaylah* is a dry measure for grain. 50 *Kaylah* is equivalent to 653 gm of wheat.

the Messenger of Allāh ﷺ said to them, "Do not take any *Zakāh* except on these four crops: barley, wheat, raisins and dates." Related by At-Tabarānī and Al-Hākim.

٦٣٩ — وَلِلْبَايَعِيِّ، عَنْ مُعَاذٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «فَأَمَّا الْعِنَاءُ، وَالطَّبِيخُ وَالرُّمْدُ وَالْمَصْبُ، فَمِنْ عَمَّا عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» وَسَازِدُهُ صَعْفٌ

639 Imām Ad Dāraquṭnī related on the authority of Mu ādh (RAA, 'As for cucumbers, watermelons, pomegranates, and sugar-cane, the Messenger of Allāh ﷺ has exempted them from *Zakāh*.' It is transmitted with a weak chain of narrators.

٦٤٠ — وَعَنْ سَهْلِ بْنِ أَبِي حَنْظَلَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «مَرَرْنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ، فَإِنْ لَمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرَّابِعَ» رَوَاهُ الْحُمْسِيُّ إِلَّا أَنَّ مَاجَةَ، وَصَحَّحَهُ ابْنُ حِبَّانَ، وَالْحَاكِمُ

640 Sahl bin Abī Hathmah (RAA narrated, 'We were commanded by the Messenger of Allāh, 'Whenever you assess the amount of something, estimate the [*Zakāh*] and ignore one-third. If you do not, then leave(at least) one fourth.' Related by the five Imāms, except for Ibn Mājah

٦٤١ — وَعَنْ عَبْدِ بْنِ أُسَيْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخْرَصَ الْعَبُّ كَمَا يُخْرَصُ الْخَلُّ، وَتُؤْخَذَ رِكَائُهُ زَبِيًّا» رَوَاهُ الْحُمْسِيُّ، وَفِيهِ انْقِطَاعٌ

641 Attāb bin Usaid (RAA narrated that the Messenger of Allāh ﷺ commanded us, "Grapevines are to be estimated exactly as palm trees, and its *Zakāh* is taken in raisins."¹⁹³ Related by the five Imāms.

193. The point in ignoring a third or a fourth of the produce is a reprieve for property owners since they, their guests, and their neighbors need to eat from it. Also, the produce is exposed to birds feeding, passers-by taking some, and being blown away by the wind. An estimation of the total

٦٤٢ وَعَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَمَعَهَا ابْنَةٌ لَهَا ، وَفِي يَدَيْهِمَا مَسْكَنَانِ مِنَ ذَهَبٍ ، فَقَالَ لَهَا «أَتُعْطِينَ زَكَاةَ هَذِهِ؟» قَالَتْ لَا ، قَالَ «يَسُورُكَ اللَّهُ بِهِمَا يَوْمَ عِيْمَةِ سِوَرَيْنِ مِنْ نَارٍ» عَالَمُهُمْ رَوَاهُ الثَّلَاثَةُ وَإِسْنَادُهُ قَوِيٌّ ، وَصَحِّحَهُ الْحَاكِمُ مِنْ حَدِيثِ عَائِشَةَ

642 'Amro bin Shu'ayb narrated on the authority of his father, who reported on the authority of his grand father (RAA), that a woman came to the Messenger of Allāh ﷺ accompanied by her daughter, who wore two heavy gold bangles. He said to her, "Do you pay **Zakāh** on them?" She said, 'No'. He then said, "Are you pleased that Allāh may put two bangles of fire on your wrist on the Day of Judgment?" She then threw them away. Related by the three Imāms with a strong chain of narrators.

٦٤٣ وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَلْبَسُ أَوْصَاعًا مِنْ ذَهَبٍ فَقَالَتْ يَا رَسُولَ اللَّهِ ، أَكْثَرُ هُوَ ؟ قَالَ : «إِذَا أَذْنَتْ زَكَاةً فَلَيْسَ بِكَثْرٍ» رَوَاهُ أَبُو دَاوُدَ ، وَابُدَارِقُطِيُّ ، وَصَحِّحَهُ الْحَاكِمُ

643 Umm Salamah (RAA) narrated that she was wearing golden ornaments and asked the Messenger of Allāh ﷺ, 'Is it considered as a treasure?' He said, "If you pay the due **Zakāh**, then it is not considered as a treasure." Related by Abū Dawūd and Ad Dāraqutnī

٦٤٤ وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعُدُّهُ لِلنَّبِيِّ» رَوَاهُ أَبُو دَاوُدَ ، وَإِسْنَادُهُ لَيْسَ

644 Samurah bin Jundub (RAA) narrated that the Messenger of Allāh ﷺ, used to command us to pay **Zakāh** from (the goods) we had prepared for sale. Related by Abū Dawūd with a weak chain of narrators

amount of **Zakāh** on all the produce without excluding a third or a fourth of it, would affect the interests of the owners

٦٤٥ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «وَفِي الرِّكَابِ الْخُمْسُ». مُتَّفَقٌ عَلَيْهِ

645 Abû Hurairah (RAA), narrated that the Messenger of Allâh ﷺ said, **"One fifth is compulsory to be paid (as Zakâh, on buried treasure."** Agreed upon

٦٤٦ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «فِي كَثِيرٍ وَجَدْتُهُ رَجُلٌ فِي حَرِيرَةٍ «رَزْ وَجَدْتُهُ فِي قَرْيَةٍ مَسْكُونَةٍ فَعَرَفْتُهُ ، وَإِنْ وَجَدْتُهُ فِي قَرْيَةٍ غَيْرِ مَسْكُونَةٍ فَفِيهِ وَفِي الرِّكَابِ الْخُمْسُ» أَخْرَجَهُ ابْنُ مَاجَةَ بِإِسْنَادٍ حَسَنٍ

646 Amro bin Shu'ayb narrated on the authority of his father, who reported on the authority of his grand father (RAA) that the Messenger of Allâh ﷺ was asked about a treasure that was found by a man in some ruined land, and he said to him, **"If you found it in an inhabited village, then you must advertise its having been found. However, if he found it in an uninhabited village, then on it and the rest of the discovered treasure one fifth is payable as Zakâh "**Related by Ibn Mâjah with a reliable chain of narrators

٦٤٧ — وَعَنْ بِلَالِ بْنِ الْحَارِثِ - رَضِيَ اللَّهُ عَنْهُ : «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ مِنَ الْمَعْدُونِ ثَعْلَبَةَ الصَّدَقَةِ». رَوَاهُ أَبُو دَاوُدَ .

647 Bilâl bin Al Hârith (RAA), narrated that the Messenger of Allah ﷺ took Zakâh from the mines of Qabâliyah .⁹⁴

194- Qabât is a location on the shores of the Red Sea, five days traveling from Madînah.

بَابُ صَدَقَةِ الْفِطْرِ

Chapter II: Sadaqatul Fitr (Zakâh paid at the end of Ramadân)

٦٤٨ — عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكْرِ، وَالْأُنْثَى، وَالصَّغِيرِ، وَالْكَبِيرِ، مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ». مُتَّفَقٌ عَلَيْهِ

648 Ibn 'Umar (RAA) narrated, "The Messenger of Allâh ﷺ enjoined the payment of one *sâ'*¹⁹⁵ of dates or one *sâ'* of barley as *Zakât ul fitr* on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Id prayer' Agreed upon.

٦٤٩ — وَابْنُ عَدِيٍّ، وَالدَّارِقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ «أَعْوَهُمْ عَنِ الطَّوَافِ فِي هَذَا الْيَوْمِ»

649. Ibn Adî and Ad-Dâraqutnî also related on the authority of Ibn 'Umar but with a weak chain of narrators, "Save them the poor wondering around (in the markets and the streets asking for food) on that day "

٦٥٠ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ «كَأَنَّهُ يُعْطِيهِمْ فِي رَمَضَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ» مُتَّفَقٌ عَلَيْهِ. وَفِي رَوَايَةٍ «أَوْ صَاعًا مِنْ أَفْطٍ» قَالَ أَبُو سَعِيدٍ: «أَمَّا أَنَا فَلَا أَرَأِي أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ فِي رَمَضَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ». وَلَا بِي دَوْدَ . «لَا أُخْرِجُ أَبًا إِلَّا صَاعًا»

650 Abû Sa'îd Al-Khudrî (RAA) narrated, "We used to offer it (*Zakât-ul-fitri*) during the Lifetime of the Prophet ﷺ as one *sâ'* of

195- One *Sâ* = approximately 3 kilograms

food or one *sâ* of dates, or one *sâ* of barley or one *sâ* of raisins." Agreed upon.

In another narration, "or one *sâ* of dried cottage cheese" Abū Sa'īd then added, "As for myself, I would continue to give it as I used to give during the time of the Prophet ﷺ" 196

Abū Dawūd also transmitted on the authority of Abū Sa'īd, "I would never give but a *sâ*."

٦٥١ وعن ابن عباس رضي الله عنهما قال «فرص رسول الله صلى الله عليه وسلم ركاة لفطر، طهرة بصلائم من البعوض، والركعتين، وطعمة للمساكين، فمن أذفا قبل الصلاة فهي ركاة مقبولة، ومن أذفا بعد الصلاة فهي صدقة من الصدقات» رواه أبو داود، وابن ماجه، وصححه الحاكم.

651 Ibn 'Abbās (RAA) narrated "The Messenger of Allāh ﷺ enjoined *Zakāt al-fitr* on the one who fasts (i.e. fasted during the month of *Ramadhān*) to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as *Zakāh* for the person who pays it before the *Īd* prayer and it is *Sadaqah* i.e. voluntary charity, for the person who pays it after the *Īd* prayer." Related by Abū Dawūd and Ibn Mājah and Al-Hākim graded it as *Sahih*.

بَابُ صَدَقَةِ التَّطَوُّعِ

Chapter III: Sadaqat at-Tatawu or Voluntary Charity

٦٥٢ — عن أبي هريرة - رضي الله عنه - عن النبي صلى الله عليه وسلم قال «سبعة يُعطِيهم الله في طله يوم لا حساب لأصله» - وذكر الحديث - وفيه

196. The rest of this narration goes, "continued to do so until Mu'āwiyah came to us to perform pilgrimage *hajj* or *umrah*. He then addressed the people from the pulpit and said to them "I see that two *mudds* of wheat from Syria equals one *sâ* of dates. The people accepted that." Abū Sa'īd then contended, "As for myself..." Two *mudds* are equivalent to half a *sâ*, that is why Abū Sa'īd insisted on giving one full *sâ* as he used to do during the lifetime of the Prophet ﷺ

«وَرَجُلٌ تَصَدَّقَ صَدَقَتَهُ فَأَخْفَاهَا حَتَّى لَا نَعْلَمَ شِمَاهُ نَ تَقُولُ يَمِينُهُ» مُتَّفَقٌ عَلَيْهِ

652 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Seven people will be shaded by Allâh under His shade on the day when there will be no shade except His...." He mentioned the rest of the hadîth which says, "and a man who gives charity so secretly that his left hand does not know what his right hand has given." (i.e. nobody knows how much he has given in charity) Agreed upon.

٦٥٢ - وَعَنْ عُقْبَةَ بْنِ عَامِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «كُلُّ أَمْرِيءٍ فِي طَرَفِ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ»
رَوَاهُ ابْنُ حَبَّانَ، وَالْحَاكِمُ

653 Uqbah Ibn 'Âmur (RAA) narrated, 'I heard the Messenger of Allâh ﷺ say, "Everybody will be shaded by his Sadaqah (on the Day of Judgment) until it has been judged between the people." Related by Ibn Hibbân and Al-Hâkim

٦٥٤ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَبْعَثُ مُسْلِمًا كَمَا مُسْلِمًا نَوْتًا عَلَى عُرِّي كِسَاءُ اللَّهِ مِنْ خُصْرِ الْجَنَّةِ ، وَأَيُّهَا مُسْلِمٌ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ ، وَأَيُّهَا مُسْلِمٌ سَمَّى مُسْلِمًا عَلَى طَعْمٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيْقِ الْمَخْشُومِ» رَوَاهُ أَبُو دَاوُدَ ، وَفِي إِسْنَادِهِ بَيِّنٌ

654 Abû Sa'îd Al-Khudri (RAA) narrated that the Prophet ﷺ said, "Any Muslim who clothes another Muslim who is naked, Allâh will clothe him from the green garments of Paradise. Any Muslim who feeds a Muslim who is hungry, Allâh will feed him from the fruit of Paradise, and any Muslim who gives drink to a Muslim who is thirsty, Allâh will give him a drink from the Sealed Nectar."¹⁹⁷ Related by Abû Dawûd with a weak chain of narrators

197- This is the pure and clear white wine, which the believers will drink in Paradise, but it will not make them intoxicated as the wine of this worldly life. It is kept in sealed containers that will only be undone by their owners

٦٥٥ — وعن حكيم بن حريم - رضي الله عنه - عن النبي صلى الله عليه وسلم قال: «اليد العليا خير من اليد السفلى، وأبدأ بمن تقول، وخير الصدقة ما كان عن ظهر غنى، ومن يستعفف يعفه الله، ومن يستغن يغفه الله» متفق عليه، واسمط للبخاري

655 Hakim bin Hizâm (RAA) narrated that the Messenger of Allâh ﷺ said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than he who takes it) One should begin by giving to his dependents. And the best *Sadaqah* (charity) is that, which is given by a wealthy person (from the money which is left over after his expenses). And whoever abstains from asking others for some financial help, Allâh will provide for him and save him from asking others; Allâh will make him self-sufficient." Agreed upon and this version is of al-Bukhârî.

٦٥٦ — وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله، أي الصدقة أفضل؟ قال: «جهْدُ الْمَعْلُ، وَأَبْدَأُ بِمَنْ تُعُولُ» أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ وَصَحَّحَهُ ابْنُ خُرَيْمَةَ، وَابْنُ حَبَّانَ، وَالتَّحَاكُمُ

656 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ was asked, 'Which kind of *Sadaqah* is better? He replied, "That which is given by one who does not have much property. And begin by giving to your dependents." Related by Ahmad, and Abû Dawûd. Ibn Khuzaman, Ibn Habbân and Al-Hâkim graded it as *Sahih*.

٦٥٧ — وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَصَدَّقُوا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ؟ قَالَ: «تَصَدَّقْ بِهِ عَنِّي نَفْسِكَ»، قَالَ عِنْدِي آخَرُ. قَالَ: «تَصَدَّقْ بِهِ عَنِّي وَلَدِكَ»، قَالَ عِنْدِي آخَرُ. قَالَ: «تَصَدَّقْ بِهِ عَلَيَّ رَأْسُ حَتِّكَ» قَالَ عِنْدِي آخَرُ. قَالَ: «تَصَدَّقْ بِهِ عَنِّي خَادِمَكَ»، قَالَ: عِنْدِي آخَرُ. قَالَ: «أَنْتَ أَبْصَرُ بِهِ». رَوَاهُ أَبُو دَاوُدَ، وَالتَّحَاكُمُ وَصَحَّحَهُ ابْنُ حَبَّانَ، وَالتَّحَاكُمُ

657 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Give Sadaqah." A man then said, 'Allāh's Messenger, I have a Dīnār' He then said to him, "Give it to yourself as Sadaqah." The man again said, 'I have another one' The Messenger of Allāh ﷺ said, "Give it to your children as Sadaqah." He said, 'I have another one.' He said, "Give it to your wife as Sadaqah." The man again said, 'I have another one' The Messenger of Allāh ﷺ said, "Give it to your servant as Sadaqah." He said, 'I have another one' The Messenger of Allāh ﷺ said, "You know better to whom you should give it." Related by Abū Dawūd and An-Nasā'ī Ibn Hibbān and Al-Hākim regarded it as Sahih

٦٥٨ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا تَقَفَّتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كَدَّ نَهَا أَجْرُهَا بِمَا أَنْمَتْ وَلَمْ يَرْجِعْهُ أَحَدٌ مِنْ أَكْسَبٍ، وَتَخَارُونَ مِثْلَ ذَلِكَ، لَا يَنْقُصُ مِنْهُمْ مِنْ أَجْرِ بَعْضِ شَيْءٍ» مَعْقُودٌ عَلَيْهِ

658 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, "When a woman gives some of the foodstuff (which she has in her house) in charity without being extravagant (without being wasteful), she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the keeper (if any) will be similarly rewarded. The reward of one will not decrease the reward of the others." Agreed upon

٦٥٩ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ جَاءَتْ رَيْسُ امْرَأَةٍ نَسْرٍ مَسْعُودٍ، فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي حُلِيٌّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، لَرَغَمِ ابْنِ مَسْعُودٍ أَنَّهُ وَادَّاهُ أَحَقُّ مَنْ أَتَصَدَّقُ بِهِ عَلَيْهِمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَدَّقْ ابْنَ مَسْعُودٍ، زَوْجُكِ وَوَسْكَ أَحَقُّ مَنْ تَصَدَّقَتْ بِهِ عَلَيْهِمْ» رَوَاهُ الْبُخَارِيُّ

659 Abū Sa'īd (RAA) narrated, 'Zanab the wife of Ibn Mas'ūd came along and said to the Prophet ﷺ, "O Messenger of Allāh!

You have commanded us today to give *Sadaqah* (charity). I have some jewelry of mine and I wanted to give it as *Sadaqah*, but Ibn Mas'ūd claims that he and his children are the most entitled to my *Sadaqah*. (deserve it more than anyone else.) The Messenger of Al āh ﷺ said, **"Ibn Mas'ūd is right. Your husband and your children are more deserving."** Related by A. Bukhārī.

٦٦٠ وعن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم «لا يرُى الرجلُ يسألُ الناسَ حتى يأتيَ يومَ القيامةِ ، ونسرٌ في وجهه ثمَّ رُغمٌ به» مُتَّفَقٌ عَلَيْهِ

660 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, **"A man who persists in begging people to give him charity, will come on the Day of Judgment and there will not be a piece of flesh on his face."**¹⁹⁸ Agreed upon.

٦٦١ - وعن أبي هريرة - رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «مَنْ يَسْأَلِ النَّاسَ أَقْوَالَهُمْ تَكْرُرًا ، فَإِنَّهُ يَسْأَلُ جَهَنَّمَ ، فَلْيَسْتَقِرْ أَوْ لْيَسْتَكْبِرْ» رَوَاهُ مُسْلِمٌ

661 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it."** Related by Mashm

٦٦٢ وعن الربيع بن العوام - رضي الله عنه - عن النبي صلى الله عليه وسلم قال «لَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَةً ، فَإِنِّي بِحَرَمِهِ مِنْ أَنْ يَحْطَبَ عَلَى طَهْرِهِ ، فَيَبْعَهَا ، فَيَكْفَ بِهَا وَجْهَهُ ، حَرَمٌ مَنْ يَسْأَلُ النَّاسَ أَغْصُوهُ وَنُصُوحُهُ» رَوَاهُ الْبُخَارِيُّ

662 Az-Zubair bin Al Awwām (RAA) narrated that the Mes-

198. This ḥadīth means to show the ugliness of begging where there is no real necessity, which makes the person lose his pride so that he comes on the Day of Judgment without any flesh on his face. The Qur'ān praised those whom one thinks they are rich because of their modesty, as they do not beg people in spite of their need (2:274-275)

senger of Allāh ﷺ said "It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not." Related by Al-Bukhārī.

٦٦٣ — وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمَسْأَلَةُ كَذُّ يَكُذُّ بِهَا الرَّجُلُ وَجَهَهُ ، إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا ، أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ» رَوَاهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ

663 Samurah bin Jundub (RAA) narrated that the Messenger of Allāh ﷺ said, "Begging is like a scratch with which a man scratches his face; unless one is asking the ruler or in the case of dire necessity." Related by at-Tirmidhī, who regarded it as *Sahih*.

بَابُ قَسْمِ الصَّدَقَاتِ

Chapter IV: Division of Zakāh (Zakāh recipients)

٦٦٤ — عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تُحْلُ الصَّدَقَةُ عَنِّي إِلَّا لِخَمْسَةٍ : عَامِلٍ عَنْهَا ، أَوْ رَجُلٍ شَرَّاهَا سَلَامَةً ، أَوْ عَدِيمٍ ، أَوْ حَرٍّ هِيَ سِلُّ اللَّهِ ، أَوْ مُسْكِنٍ تُصَدَّقُ عَلَيْهِ مِنْهَا ، فَأَهْدَى مِنْهَا بَعِيٌّ» ، رَأَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ الْحَاكِمُ ، وَأَعْلَى بِالْإِسْنَادِ

664. Abū Sa'īd Al-Khudrī narrated that the Messenger of Allāh ﷺ said, "Zakāh is not allowed for the well-off person except for one of the following five: an administrator of Zakāh, a man who buys Zakāh holdings with his money, a person who is in debt, a fighter in the cause of Allāh, or a rich person who is given a present by a needy (*miskīn*) person which the latter had been given as Zakāh." Related by Ahmad, Abū Dawūd, Ibn Mājah, and Al-Hākim regarded it as *Sahih*.

٦٦٥ . وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ بْنِ الْحَبَابِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلَيْنِ حَدَّثَاهُ أَنَّهُمَا أَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلَانِهِ مِنَ الصَّدَقَةِ ، فَتَلَبَّ فِيهِمَا الشَّطْرُ ، فَرَأَاهُمَا جُلْدَتَيْنِ ، فَقَالَ : «إِنْ شِئْتُمَا أُعْطِيَكُمَا ، وَلَا حَظَّ فِيهَا لِيَّيَّ ، وَلَا قُوَى مُكْتَسِبَةٍ» رَوَاهُ أَحْمَدُ ، وَفَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ

665 Ubaidullāh bin 'Adī bin Al-Khuyār (RAA) narrated that two men told him that they had gone to the Messenger of Allāh ﷺ asking him to give them something from the *Zakāh* money (as he was distributing it at that time). The Messenger of Allāh ﷺ then looked them up and down and found them to be sturdy and strong. He then said to them, "If you desire, I shall give it to you, but this *Zakāh* is not for one who is rich, neither for the one who is strong and able to earn." Related by Ahmād, Abū Dawūd and An Nasa'ī

٦٦٦ — وَعَنْ قَبِيصَةَ بْنِ مُخَارِقِ الْهَلَالِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً : رَجُلٌ تَحْمَلُ خِمَامَهُ ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَهَا ، ثُمَّ يَمْسُكُ ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَذَبَتْ مَالَهُ ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عِيْسَ ، وَرَجُلٌ أَصَابَتْهُ قَافَةٌ حَتَّى يَقُومَ ثَلَاثَةً مِنْ دَوِي الْحِجْزِ مِنْ قَوْمِهِ . لَقَدْ أَصَابَتْ قَافَةً ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عِيْسَ ، فَمَا يَوَافِرُ مِنَ الْمَسْأَلَةِ قَبِيصَةُ ، سَحَتْ بِأَكْلِهِ صَاحِبَهُ سَحًّا» رَوَاهُ مُسْلِمٌ ، وَأَبُو دَاوُدَ ، وَابْنُ حُرَيْمَةَ ، وَابْنُ حَبَّادٍ

666 Qabīṣah bin Muḥārīq Al-Hulālī (RAA) narrated that the Messenger of Allāh ﷺ said, "Asking for (the money of) *Zakāh*, is justified only for the following three: first, a man who is in debt; it is then permissible for him to receive [*Zakāh*] until his difficulty is resolved; second, a man who was struck by calamity, which destroyed his holdings, which also makes it permissible for him to receive [*Zakāh*] until he is in a position to earn his own living; and third, a man who has been reduced to poverty and three persons of caliber from among his people testify to his desperate circumstances. Such will receive until he finds a means of support for him-

self. Other than these cases, O Qabīṣah, it is considered as taking *suḥṭ* (unlawful or *ḥarām* earnings), and the person receiving it (this *Zakāh*) will be consuming forbidden (unlawful) holdings.” Related by Muslim, Abū Dawūd, Ibn Khuzamah and Ibn Hībān.

٦٦٧ — وعن عبد المطلب بن ربيعة بن الحارث قال قال رسول الله صلى الله عليه وسلم «إن الصلعة لا تسعي لآل محمد، إنما هي أربح الناس» وفي رواية «إنها لا تجزئ لمحمد ولا لآل محمد». رواه مسلم

667 ‘Abdul Muttalib bin Rabi‘ah bin Al-Hārith narrated that the Messenger of Allāh ﷺ said, “Indeed, *Zakāh* ought not to be given to the family of Muḥammad ﷺ, it will be like giving them from the impurities of people.”¹⁹⁰ In another narration, “It is not lawful for Muḥammad or the family of Muḥammad ﷺ.” Related by Muslim

٦٦٨ — وعن جابر بن مطعم رضي الله عنه قال مشيت أنا وعثمان بن عفان إلى النبي صلى الله عليه وسلم فقلنا يا رسول الله، أعطينت بني المطلب من خمس حية ونزكنا، وتخي وهم بمنزلة واحد، فقال رسول الله صلى الله عليه وسلم «إنما هو المطلب، وثبو هاشم مني واحد» رواه البخاري

668. Jubair bin Mu‘am (RAA) narrated, “Uthmān Ibn Affān and I went to the Messenger of Allāh ﷺ and said to him, ‘O Messenger of Allāh! You have given the family of Banū A. Muttalib from the fifth of the war booty of Khaibar and left us out, while we and they are of the same status’ The Messenger of Allāh replied, “Banū Al-Muttalib and Banū Hāshim are one.” Related by al-Bukhārī

199- The Qur’ān described *Zakāh* in *Sūrah at Tawbah* (9:103) by saying, “Take *Zakāh* from their wealth in order to purify them.” *Zakāh* is regarded as the act, which purifies the money of the people, as they give out the part, which if they had kept it, would be *ḥarām* for them to keep since Allāh ordered them to give it

٦٦٩ وعن أبي رافع رضي الله عنه أن النبي صلى الله عليه وسلم بعث رجلاً على الصدقة من بني مخزوم فقال لأبي رافع اصطحبني ، فإنك نصيب منها . قال لا ، حتى آتي النبي صلى الله عليه وسلم فأسأله ، فأبى فأسأله . فقال «مولى المذموم من أنفسهم ، وإنها لا تجزئك الصدقة» رواه أحمد . والثلاثة ، وابن خزيمة ، وابن حبان

669. Abū Rāfi (RAA) narrated that the Messenger of Allāh ﷺ, appointed a man from Banī Makhzûm to collect the *Zakāh*. The man said to Abū Rāfi , 'Accompany me so that you may get a share of it.' Abū Rāfi replied, 'No' Not until I go to the Prophet ﷺ and ask him ' He went to the Messenger of Allāh ﷺ and asked him and the Prophet ﷺ replied, "The client (slave) of a certain tribe are like (the members of the tribe) themselves and *Zakāh* is not lawful for us."²⁰⁰ Related by Ahmad, the three Imāms, Ibn Khuzaimah and Ibn Hibbān

٦٧٠ — وعن سالم بن عبد الله بن عمر عن أبيه رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان يغطي عمر بن الخطاب العطاء ، فيقول : أعطه أقمع مئتي ، فيقول : «خذته فتموت» ، أو تصدق به ، وما جاءك من هذا المال ، وأنت غير مشرب . ولا سائل بعده . وما لا علة تتبعه منك» رواه مسلم

670 Sālim bin Abdullāh bin Umar narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ used to give Umar bin Al Khattāb something (some money), but he would say to him, 'Would you give it to a person, who is more needy than me?' The Messenger of Allāh ﷺ would then say to him, 'Take it. If you are given something from this property, without your having asked for it or being eager to receive it, and if you are not given, do not go and ask for it.' Related by Muslim

200. Abū Rāfi was a slave of A. Abbās the uncle of the Prophet ﷺ, and he freed him at the time of the Caliphate of Ali (RAA).

كِتَابُ الصَّيَامِ

Book V: Fasting

Chapter I

٦٧١ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَقْنَتُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلَيْصُمُهُ» مَعْقُوبٌ عَلَيْهِ

671 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "None of you should fast a day or two before the (beginning of the month of *Ramadhān*, unless it is a day on which one is in the habit of fasting i.e. voluntary fasting that coincides with that day)" Agreed upon

٦٧٢ - وَعَنْ عُمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «مَنْ صَامَ الْيَوْمَ الَّذِي خَشِيَ فِيهِ فَقَدْ عَصَى أَبَا الْعَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» ذَكَرَهُ ابْنُ حَبَّانٍ وَوَصَلَهُ الْخَمْسَةَ ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ ، وَابْنُ حَبَّانٍ .

672 'Ammâr bin Yasîr (RAA) narrated, 'Whoever fasts the day of doubt²⁰¹, he has then disobeyed Abû al-Qâsim (the Prophet ﷺ).' Related by the five Imâms, and Ibn Khuzaimah and Ibn Hibbân graded it as *Sahîh*.

٦٧٣ - وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «إِذَا رَأَيْتُمُوهُ فَصُومُوا ، وَإِذَا رَأَيْتُمُوهُ فَافْطَرُوا ، فَإِنْ عُمَ غَيْبُكُمْ فَاذْكُرُوا لَهُ» مَعْقُوبٌ عَلَيْهِ
وَالْمُسْنِمُ . «فَإِنْ أَعْمَى غَيْبُكُمْ فَاذْكُرُوا لَهُ ثَلَاثِينَ»

201- It is the day that precedes *Ramadhān* and people are not sure if it is the last day of *Sha'bān* or the beginning of *Ramadhān*

وَلْيُخَارِ «فَاكْمُوا الْعِدَّةَ ثَلَاثِينَ»

673 Ibn 'Umar (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "Start fasting after you have seen it (i.e. the new crescent) and end the fast (at the end of the month) when you see it. If it is overcast and cannot be seen, then estimate its sighting (i.e. presume that *Sha'ban* lasted for thirty days)." Agreed upon

Musam narrated, "If it is too overcast to be seen then presume that it (*Sha'ban*) lasted for thirty days."

In another narration by al-Bukhārī, "wait until thirty days of it (*Sha'ban*) have passed."

٦٧٤ رَأَى فِي حَيْبِ أَبِي قُرَيْشٍ - رَضِيَ اللَّهُ عَنْهُ «فَاكْمُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ»

674 Al-Bukhārī reported on the authority of Abū Hurairah, "Complete the days of *Sha'ban* as thirty days."

٦٧٥ رَوَى ابْنُ عُثْمَرَ رَضِيَ اللَّهُ عَنْهُ عَنْ «رَأَى النَّاسُ الْهِلَالَ ، فَأَخْبَرَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَأْيَهُ فَصَامَ ، وَأَمَرَ النَّاسَ بِصِيَامِهِ»
رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ الْحَاكِمُ ، وَابْنُ حِبَّانَ

675 Ibn 'Umar (RAA) narrated, "The people were trying to sight the new moon (of *Ramadhān*) and when I reported to the Messenger of Allāh ﷺ that I had seen it, he fasted and commanded people to fast.' Related by Abū Dawūd, and Al-Hākim and Ibn Hibbān graded it as *Sahih*.

٦٧٦ — وَعَنْ ابْنِ عُثْمَرَ - رَضِيَ اللَّهُ عَنْهُمَا — أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «رَأَيْتُ الْهِلَالَ»، فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: بَعَمَ، قَالَ: «أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟» قَالَ: بَعَمَ، قَالَ: «وَأَدْرُكُ النَّاسَ بِأَبْلَازٍ، أَنْ يَصُومُوا عِدَّةً». رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ، وَابْنُ حِبَّانَ، وَرَوَّجَحَ النَّسَائِيُّ بِرِسَالِهِ

676 Ibn 'Abbās (RAA) narrated, 'A Bedouin came to the Pro-

phet ﷺ and said, 'I have sighted the crescent (of *Ramadhān*). He then said to him, **"Do you testify that there is none worthy of worship but Allāh?"** The Bedoun said, 'Yes' He asked him again, **"Do you testify that Muḥammad is the Messenger of Allāh?"** The man replied, 'Yes' The Messenger of Allāh ﷺ there upon said, **"O Bilāl! Announce to the people to (start) fasting tomorrow."** Related by the five Imāms Ibn Khuzaimah and Ibn Hibbān graded it as *Sahih*. An Nasā'ī said that it is most probably *Mursal* (a *Hadīth* in which the link between the Successor (*Tābi'i*) and the Prophet ﷺ is missing

٦٧٧ — وَعَنْ خُصَّةَ أُمِّ الْمُؤْمِنِينَ أُمِّ الشَّيْ صَوَّى اللَّهُ عَنْهُ وَسَلَّمَ قَالَ «مَنْ لَمْ يَمُتِ الصَّيَّامَ قَبْلَ الْفَجْرِ فَلَا صِيَّامَ لَهُ» رَوَاهُ الْخُفَّصَةُ وَمَا بِلِزْمِ الْإِسْنَانِيِّ وَالْإِسْنَانِيُّ إِلَى تَرْجِيحِ وَقْفِهِ ، وَصَحَّحَهُ مَرْفُوعًا ابْنُ حُرَيْمَةَ ، وَابْنُ حَادٍ وَلِذَا قُصِبِي «لَا صِيَّامَ لِمَنْ لَمْ يَفْرُصَهُ مِنَ اللَّيْلِ»

677 The mother of the believers, *Hafṣah* (RAA) narrated that the Messenger of Allāh ﷺ said, **"Whoever does not form his intention to fast before *Fajr*, his fasting will not be accepted."** Related by the five Imāms, but At-Tirmidhī and An Nasā'ī consider it to be related by *Hafṣah* and not connected to the Prophet ﷺ.

Imām Ad Dāraqutnī transmitted, **"No fasting is accepted for one who does not form the intention (to fast) the night before."** 202

٦٧٨ رَوَى عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَ عِنْدِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَ يَوْمٍ ، فَقَالَ «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْتُ لَا ، قَالَ «فَأَنِّي إِذَا صَائِمٌ ، ثُمَّ أَنَا يَوْمَ آخِرٍ ، فَعِنْدَ أَهْلِي نَاخِيسٌ» فَقَالَ «أَرَيْيهِ ، فَلَمَّا أَصْبَحْتُ صَائِمًا» فَأَكَلَ رَوَاهُ مُسْلِمٌ

678. 'Ā'ishah (RAA) narrated, 'One day the Messenger of Al-

202. Some scholars are of the opinion that one can form his intention once at the beginning of the month to fast for the whole month, instead of making this intention every night

lâh ﷺ entered my house and said, "Is there anything here (to eat)?" I said, 'No.' He said, "I shall then be fasting (today)." Then he came to us another day and we said to him, 'Someone has offered us some *hals*²⁰³ as a gift.' He then said, "Show it to me. I had been fasting since this morning," and he ate from it as it was a voluntary fast and not during the obligatory fasting of *Ram-adân*). Related by Muslim

٦٧٩ — وَعَنْ سَهْلِ بْنِ سَعْدٍ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَرَأُ النَّاسُ خَيْرًا مَا عَجَلُوا الْفِطْرَ» مُتَّفَقٌ عَلَيْهِ

679 Sah. bin Sa'd (RAA) narrated that the Messenger of Allâh ﷺ said, "People will always be fine (on the right path, or following the *Sunnah*, as long as they hasten to break their fast, in *Ramadân*)"²⁰⁴ Agreed upon

٦٨٠ — وَلِإِسْرَمْدِيِّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «فَارِ اللَّهُ - غَرٌّ وَجَلٌّ - أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلَهُمْ فِطْرًا»

680 Abû Hurairah RAA narrated, 'The Messenger of Allâh ﷺ said, "Allâh, the Most Exalted said: "Those among My servants, who hasten to break their fast, are the most beloved (or dearest) to Me." Related by at-Tirmidhî

٦٨١ — وَعَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تَسْحَرُوا فَمَا فِي السَّحْرِ بَرَكَةٌ» مُتَّفَقٌ عَلَيْهِ

681 Anas (RAA) narrated that the Messenger of Allâh ﷺ said "Eat the *suhûr* (pre dawn meal), for there are blessings in this meal." Agreed upon

٦٨٢ — وَعَنْ سُلَيْمَانَ بْنِ عَمْرٍو الصَّمِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا أَفْطَرْتُمْ أَحَدُكُمْ فَلْيَمْطُرْ عَلَى نَمْرٍ ، فَإِنْ لَمْ يَجِدْ فَلْيَمْطُرْ عَلَى مَاءٍ ، فَإِنَّهُ طَهُورٌ»

203. A kind of food made of dates, fat and dried cheese

204. Abû Dawûd added the following in a similar narration, 'because the Jews and the Christians delay doing so, (in breaking their fast,)'

رَوَاهُ الْحُسَيْنُ ، وَصَحَّحَهُ أَبُو حُرَيْرَةَ ، وَابْنُ حِبَّانَ ، وَالْحَاكِمُ .

682 Sulaimân bin Âmir Ad-Dabbî (RAA) narrated that the Messenger of Allâh ﷺ said, **"When one of you is breaking his fast, he should eat some dates. If dates are not available, then break it with some water, for water is purifying."** Related by the five Imâms Ibn Khazamah, Ibn Hibbân and al Hâkim graded it as Sahîh.

١٨٣ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوَصْلِ ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ فَإِنَّكَ تُوَاصِلُ رَسُولَ اللَّهِ ؟ فَقَالَ «وَأَيُّكُمْ مِثْلِي ؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِيُنِي» ، فَلَمَّا أَبَوْا أَنْ يَتَهَوَّوْا عَنِ الْوَصْلِ وَاصْصَلْ بِهِمْ يَوْمًا ، ثُمَّ يَوْمًا ، ثُمَّ رَأَوْا الْهَلَالَ ، فَقَالَ «لَوْ تَأَخَّرَ الْهَلَالُ لَرَدَّتْكُمْ» كَأَنَّمْكَلَ لَهُمْ حِينَ أَبَوْا أَنْ يَتَهَوَّوْا . مُتَّفَقٌ عَلَيْهِ .

683 Abû Hurairah (RAA) narrated, "The Messenger of Allâh ﷺ forbade us from practicing *wisâl* in fasting (i.e. fasting continuously without breaking one's fast in the evening or eating before the following dawn) So a man said to him, 'But you practice *wisâl* O Messenger of Allâh" The Prophet Allâh ﷺ replied, **"Which one of you is like me? I am given food and drink during my sleep by Allâh."** So when people refused to stop *wisâl*, the Prophet ﷺ fasted day and night continuously along with them for a day and then another day and then they saw the crescent (of the new month of *Shaw wâl*). The Prophet ﷺ said to them, **"If the crescent had not appeared, I would have made you fast for a longer period."** That was a punishment for them because they refused to stop (practicing *Wisâl*) Agreed upon

١٨٤ — وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ لَمْ يَدَعْ قَوْلَ الرُّوْرِ وَالْعَمَرَ بِهِ وَالْجَهْنَ ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْخُلَ طَعَامُهُ وَشِرَابُهُ» . رَوَاهُ الْبُخَارِيُّ . وَأَبُو دَاوُدَ ، وَاللَّفْظُ لَهُ .

684 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, **"Whoever does not give up forged speech and**

evil actions and does not abandon foolishness. Allāh is not in need of his leaving food and drink (i.e. Allāh will not accept his fasting)." Related by A.-Bukhārī and Abū Dawūd, and the wording is from the latter

٦٨٥ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُشَاقُّ وَهُوَ صَائِمٌ، وَلَكِنَّهُ كَرِهَ أَنْ يَمْلِكَكُمْ لِإِيمِهِ» مُتَّفَقٌ عَلَيْهِ، وَاللَّعْطُ لِمُسْنِمٍ، وَرَدَّ فِي رَوَايَةٍ «هِيَ رَمَضَانَ»

685 Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ would kiss and embrace (his wives) while fasting, for he had the most control of all of you over his desires 'Agreed upon and the wording is from Muslim, who added in a narration, 'In *Ramadhān*.'

٦٨٦ — وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ مُحْرَّمٌ، وَاحْتَجَمَ وَهُوَ صَائِمٌ» رَوَاهُ الْبُخَارِيُّ

686 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ had himself cupped while he was in a state of *Hijām* and had himself cupped while he was fasting " Related by A.-Bukhārī

٦٨٧ — وَعَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى عَلَى رَجُلٍ يَتَّبِعُ وَهُوَ يَحْتَجِمُ فِي رَمَضَانَ فَقَالَ: «أَقْطَرُ الْحَاجِمِ وَالْمَحْتَجِمِ» رَوَاهُ الْخُشْنُمِيُّ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ أَحْمَدُ، وَابْنُ خُرَيْمَةَ، وَابْنُ حِبَّانَ

687 Shaddād bin Aūs (RAA) narrated that the Messenger of Allāh ﷺ came across a man in Al Baqī (in Madīnah) who was having himself cupped in *Ramadhān*, and said to him, "The one who cups and the one who is being cupped have both broken their fast." Related by the five Imāms except for At-Tirmidhī Aḥmad, Ibn Khuzaimah and Ibn Habbān regarded it as authentic 205

205 The majority of scholars are of the opinion that cupping is allowed while fasting, as proved by the *hadith* of Ibn Abbās that is narrated at a period of time later than that of Shaddād, as Ibn Abbās accompanied the Prophet ﷺ on his farewell pilgrimage. So it was probably prohibited at

٦٨٨ — وعن أنس بن مالك قال . وَلَما كُرِهَتْ الْحَجَامَةُ لِنُصَائِمٍ . أَنَّ جَعْفَرَ بْنَ أَبِي طَالِبٍ احْتَجَمَ وَهُوَ صَائِمٌ . فَمَرَّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ «أَفْطِرْ هَذَا» ثُمَّ رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ فِي الْحَجَامَةِ لِنُصَائِمٍ ، وَكَانَ أَنَسٌ يَحْتَجِمُ وَهُوَ صَائِمٌ رَوَاهُ الدَّارِقُطِيُّ وَقَوَاهُ

688. Anas (RAA) narrated, "The first time cupping was disliked for the one who is fasting was when Ja'far bin Abi Tālib had himself cupped while fasting and the Messenger of Allah ﷺ came across him and said, "Those two have broken their fast (meaning Ja'far and the man who was cupping him)." But later on the Prophet ﷺ allowed cupping for the one who is fasting. Anas used to have himself cupped while he was fasting. Related by Ad-Dāra utnī, who regarded it as a strong ḥadīth

٦٨٩ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَحَلَ فِي رَمَضَانَ ، وَهُوَ صَائِمٌ . رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ ضَعِيفٍ . وَقَالَ التِّرْمِذِيُّ لَا يَصِحُّ فِي هَذَا الْبَابِ شَيْءٌ»

689 A'ishah (RAA) narrated, "The Messenger of Allāh ﷺ applied kohl to his eyes while he was fasting." Related by Ibn Mājah with a weak chain of narrators. According to At-Tirmidhī, nothing authentic has been related from the Prophet ﷺ concerning this issue, i.e. applying kohl, eye drops etc. to the eye while fasting.

٦٩٠ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ نَسِيَ وَهُوَ صَائِمٌ ، فَأَكَلَ أَوْ شَرِبَ ، فَلَيْسَ بِصَوْمَةٍ ، وَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ» . مُتَّفَقٌ عَلَيْهِ .

690 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever forgets that he is fasting, and eats or drinks is to complete his fast, as it was Allāh who fed him and gave him something to drink." Agreed upon

the beginning during fasting, but later it was allowed, and it is only disliked if the person becomes weak due to cupping while fasting

٦٩١ - وَلَنُخَاكُم . «مَنْ أَطْعَرَ فِي رَمَضَانَ مَاءً فَلَا فِصَاءَ عَلَيْهِ وَلَا كُفَّارَةً»
وَهُوَ صَحِيحٌ

691 A-Hākim transmitted on the authority of Abū Hurairah, **"Whoever breaks his fast during *Ramadhān* due to forgetfulness is not to make up for the day later or perform any expiation."** It is a sound ḥadīth

٦٩٢ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . «مَنْ دَرَعَهُ بَقِيءٌ فَلَا فِصَاءَ عَلَيْهِ ، وَمَنْ اسْتَمَاءَ فَعَلَهُ الْفِصَاءُ»
رَوَاهُ الْإِسْمَاعِيلِيُّ ، وَأَعْلَاهُ أَحْمَدُ ، وَقَوَّاهُ الدَّارِقُطِيُّ .

692. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"Whoever is overcome and vomits is not to make up for the day, but whoever vomits intentionally must make up the day."** Related by the five Imāms

٦٩٣ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ ، فِي رَمَضَانَ ، فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْعَمِيمِ ، فَصَامَ النَّاسُ . ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ مَرْفَعَةٍ ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ ، فَشَرِبَ . ثُمَّ قِيلَ لَهُ بَعْدَ ذَلِكَ : إِنْ بَعْضَ النَّاسِ قَدْ صَامَ ، فَقَالَ : «أُولَئِكَ الْفِصَاءُ»
أُرِثَتْ الْفِصَاءُ

693 Jābir (RAA) narrated, 'The Messenger of Allāh ﷺ left for Makkah during the year of the conquest (of Makkah) in *Ramadhān* and he and the people with him fasted until he reached the valley of *Kurā Al Ghamīm*. He then called for a cup of water, which he elevated so that the people could see it, and then he drank. Afterwards, he was told that some people had continued to fast, and he then said, **"Those are the disobedient ones! Those are the disobedient ones!"**

٦٩٤ - وَفِي لَفْظٍ قِيلَ لَهُ : «إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ ، وَإِنَّمَا يَتَطَهَّرُونَ فِيمَا بَعَثْتَ ، فَلَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ» فَشَرِبَ . رَوَاهُ مُسْلِمٌ

694 In another narration, He was told that people are finding

it difficult to fast (during the journey) and they are waiting to see what the Prophet ﷺ will do. So he called for a cup of water after the 'Aṣr (afternoon) prayer and drank it ' Related by Muslim

٦٩٥ — وعن حمزة بن عمرو الأسلمي رضي الله عنه أنه قال يا رسول الله ، إني أجد في قوة على الصيام في السفر ، فهل علي جناح ؟ قال رسول الله صلى الله عليه وسلم «هي رخصة من الله ، فمن أخذ بها فحسن ، ومن أخذ أن يصوم فلا جناح عليه» رواه مسلم ، وأصله في الترمذي عنه من حديث عائشة أن حمزة بن عمرو سأل

695 Hamzah bin 'Amro Al Aslami (RAA) narrated, 'I said to the Messenger of Allāh ﷺ, 'O Messenger of ALāh' I find within me the strength to fast while traveling. Would there be any blame upon me if I were to do so?' The Messenger of Allāh ﷺ said to him, **"It is a concession from Allāh. Whoever takes it has done well. Whoever likes to fast, there is no blame upon him."** Related by Muslim.

٦٩٦ — وعن ابن عباس رضي الله تعالى عنهما - قال «رخص شيخ الكبر أن يفطر ويطعم عن كل يوم مسكاً ، ولا فضاء عليه» رواه الدارقطني ، وإحكامه ، وصحاحه

696 Ibn 'Abbās (RAA) narrated, 'An elderly man is permitted to break his fast, but he must feed a poor person daily, and he does not have to make up for it ' Related by Ad-Dāraqutnī and Al-Hākim, who rendered it to be Sahih

٦٩٧ — وعن أبي هريرة - رضي الله تعالى عنه - قال جاء رجل إلى النبي صلى الله عليه وسلم فقال هلك يا رسول الله ، قال «وما أهلك ؟» قال وقع على امرأتي في رمضان فقال «هل تجد ما تعق رقة ؟» قال لا ، قال «فهل تستطيع أن تصوم شهرين متتابعين ؟» قال لا ، قال «فهل تجد ما تطعم سبع مسكيات ؟» قال لا ، ثم جلس ، فأتى النبي صلى الله عليه وسلم بعرق فيه

ثُمَّ قَالَ «تَصَدَّقْ بِهَذَا» فَقَالَ : أَغْنَى أَفْرَمًا ؟ مَا مِنْ لَأَتِيَهَا أَهْلُ بَيْتِ أَخَوَحُ إِلَيْهِ مَاءً . فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَثْيَابُهُ ثُمَّ قَالَ «ذَهَبَ فَاطْعَمَهُ أَهْلُكَ» رَوَاهُ السَّيْتَعُ . وَابْقَظُ لِعُسَمَى

697 Abū Hurairah (RAA) narrated that a man came to the Messenger of Allāh ﷺ and said "I am ruined O Messenger of Allāh" The Messenger of Allāh ﷺ asked him, "What has ruined you?" The man replied, 'I had intercourse with my wife during the day in *Ramādān*, while fasting " The Prophet ﷺ said to him "Are you able to free a slave?" The man said, 'No' The Prophet ﷺ said "Can you fast for two consecutive months?" He said, 'No.' The Prophet then asked him "Can you provide food for sixty poor people?" He said, 'No' Then the man sat down A basket of dates was brought to the Prophet ﷺ and he said to the man, "Give this as *Sadaqah* (voluntary charity) " The man said, 'To someone who is poorer than us? There is no one in this city (Al Madinah) who is in need of these dates more than us' The Prophet ﷺ laughed until his molar teeth could be seen and said to the man, "Go and feed your family with these dates." Related by the seven Imāms and the wording is from Muslim

٦٩٨ وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصْنَعُ حَتَّى مِنْ جَمَاعٍ ، ثُمَّ يَغْتَسِلُ وَيَصُومُ» مُتَّفَقٌ عَلَيْهِ . وَرَأَى مُسْلِمٌ فِي حَدِيثِ أُمِّ سَلَمَةَ «وَلَا يَقْضِي»

698 A'ishah and Umm Salamah (RAA) narrated, 'The Messenger of Allāh ﷺ would rise in the morning (when it is already *Fajr* time) while he was *Junub* , n a state of major ritual impurity due to intercourse) on a day in *Ramādān* He would then perform *Ghusl* and fast.' Agreed upon In the narration of Muslim on the authority of Umm Salamah, 'And he would not make up for it (that day)'

٦٩٩ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ مَاتَ وَعَلَيْهِ صِيَامُ حَتَّى مَاتَ وَهُوَ» مُتَّفَقٌ عَلَيْهِ

699 Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever dies while he still has some fasts to make up (of the days of *Ramādān*), then his heir (any of them) should fast on his behalf." Agreed upon.

بَابُ صَوْمِ الطَّوْعِ، وَقَالَهُ عَنِ صَوْمِهِ

Chapter II- Voluntary Fasting and Forbidden Days to Fast

٧٠٠ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ يَوْمِ غَرَمَةَ ، فَقَالَ «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْقَاتَةَ» ، وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ ، فَقَالَ «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ» ، وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْإِثْنَيْنِ ، فَقَالَ «ذَلِكَ يَوْمٌ وَبَدَأْتُ فِيهِ ، وَبَعَثْتُ فِيهِ وَأُنْزِلَ عَلَيَّ فِيهِ» رَوَاهُ مُسْلِمٌ .

700 Abū Qatādah Al-Anṣārī (RAA) narrated, 'The Messenger of Allāh ﷺ was asked about fasting on the day of 'Arafah (the 9th of the month of *Dhul Ḥijjah*). He replied, "Fasting on the day of 'Arafah is an expiation for the preceding year and the following year." He was also asked about fasting on the day of 'Āshūrā' (the 10th of the month of *Muḥarram*). He replied, "Fasting on the day of 'Āshūrā' is an expiation for the preceding year." The Messenger of Allāh ﷺ was also asked about fasting on Monday, and he replied, "This is the day on which I was born and the day on which I was sent (with the Message of Islām) and the day on which I received revelation." Related by Muslim.

٦٠١ - وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصَامِ الدَّهْرِ» رَوَاهُ مُسْلِمٌ .

701 Abū Ayyūb Al-Anṣārī (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever fasts during the month of *Rama-*

ḡān and then follows it with six days of *Shawwāl* will be rewarded) as if he had fasted the entire year” Related by Muslim

٧٠٢ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ عَنْ وَجْهِهِ النَّارَ سَبْعِينَ حَرِيرًا» مُتَّفَقٌ عَلَيْهِ، وَانْقِطَ لِمُسْلِمٍ

702 Abū Saʿīd Al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said, “No servant (of Allāh) fasts on a day (merely for the sake of Allāh) except that Allāh pushes the Hellfire seventy years further away from his face, due to fasting on this day.” Agreed upon and the wording is from Muslim

٧٠٣ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى يَقُولَ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى يَقُولَ لَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ قطُّ إِلَّا رَمَضًا، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي سَعَادٍ» مُتَّفَقٌ عَلَيْهِ، وَانْقِطَ لِمُسْلِمٍ

703 ʿĀishah (RAA) narrated, “The Messenger of Allāh ﷺ used to fast until one would say he never breaks his fast (i.e. he never stops fasting), and he would abandon fasting (at other times until one would say that he never fasts). And I never saw the Messenger of Allāh ﷺ fast for a complete month except for the month of *Ramadhān*, and I never saw him fast in a month more than he did in the month of *Shābān*.” Agreed upon and the wording is from Muslim

٧٠٤ — وَعَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: «أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ ثَلَاثَ عَشْرَةٍ، وَأَرْبَعَ عَشْرَةٍ، وَخَمْسَ عَشْرَةٍ» رَوَاهُ التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ

704 Abū Dharr (RAA) narrated that the Messenger of Allāh ﷺ commanded us to fast for three days of every month, that is on the days of the full moon, the 13th, 14th, and 15th (of the lunar

month)' Related by An Nasâ'î and At Tirmidhî and rendered authentic by Ibn Hibbân

٧٠٥ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا يَحِلُّ لِمَرْأَةٍ أَنْ تَصُومَ وَرَزَّحُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ» . مُتَّفَقٌ عَلَيْهِ وَالتَّعْطُ الْبُخَارِيُّ ، رَأَى أَبُو دَاوُدَ «غَيْرَ مَعْنَى»

705 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "A woman is not to fast (even) for one day while her husband is present except with his permission." Agreed upon and the wording is from Al-Bukhârî' Abû Dawûd's version states "unless it is during *Ramadhân* (then she does not need his permission as it is obligatory fasting)."

٧٠٦ — وَعَنْ أَبِي سَعْدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْعِطْرِ وَيَوْمِ الْحَجَرِ» . مُتَّفَقٌ عَلَيْهِ

706 Abû Sa'îd Al-Khudrî (RAA) narrated "The Messenger of Allâh ﷺ has prohibited fasting on two days, the day of *Fitr* (breaking the fast of *Ramadhân*) and on the day of sacrifice (*Idul Ad-hâ*)' Agreed upon.

٧٠٧ — وَعَنْ نَيْشَةَ الْهَدَيْيَّةِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَيُّمُ التَّشْرِيقِ أَكْمَلُ وَسُرْبٌ ، وَذَكَرَ اللَّهُ عَزَّ وَجَلَّ - » رَوَاهُ مُسْنَدُ

707 Nubaishah A.-Hudhalî (RAA) narrated that the Messenger of Allâh ﷺ said, "The days of *Tashriq* (the three days following *Idul Ad-hâ*, i.e. 11th, 12th and 13th of *Dhul Hijjah*) are days of eating, drinking and remembering (*dhikr*) of Allâh, the Most Great and Glorious" Related by Mushm

٧٠٨ — وَعَنْ عَائِشَةَ وَابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمْ قَالَ «لَمْ يَرَحْصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصُومَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ» . رَوَاهُ الْبُخَارِيُّ

708 A'ishah and Ibn Umar (RAA) narrated, 'Nobody was

allowed to fast on the days of *Tashreeq* except for those, who could not afford the *Hadi* (sacrifice) ' Related by Al-Bakhârî

٧٠٩ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تَخْصُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ نَيْسٍ أَوْ نَيْسِي، وَلَا تَخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ نَيْسٍ أَوْ نَيْسِي، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ» رَوَاهُ مُسْلِمٌ.

709 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Do not single out Friday night (i.e. the night preceding Friday) among all the other nights for performing the night prayer. Also, do not single out Friday among other days for fasting, unless it coincides with the days one regularly fasts." Related by Muslim

٧١٠ وَعَنْهُ أَيْضًا رَضِيَ اللَّهُ عَنْهُ - قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَصُومُ أَحَدُكُمْ يَوْمَ جُمُعَةٍ، إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ، أَوْ يَوْمًا بَعْدَهُ» مُتَّفَقٌ عَلَيْهِ .

710 Abû Hurairah, narrated that the Messenger of Allâh ﷺ said, "None of you should fast on Friday, unless he fasts together with the day before or the day after." Agreed upon.

٧١١ — وَعَنْهُ أَيْضًا . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا انْتَصَفَ شَعْرَانُ فَلَا تَصُومُوا» رَوَاهُ الْخُسْنَةُ، وَاسْتَكْرَهُ أَحْمَدُ

711 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "When it is the middle of *Sha'ban* do not fast until it is *Ramadhân*," Related by the five Imâms, but Imâm Ahmad declared it to be a weak narration

٧١٢ — وَعَنِ الصَّمَاءِ بِنْتِ بَشِيرٍ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تَصُومُوا يَوْمَ النَّبِ، إِلَّا بَيْنَا أَهْرَصَ عَلَيْكُمْ، فَإِنْ لَمْ يَجِدْ خَدَّكُمْ إِلَّا لِحَاءً عَبَّ، أَوْ عُودَ شَجَرَةٍ فَنَبَّضْهَا» رَوَاهُ الْخُسْنَةُ، وَرِجَالُهُ نَفِثُوا، إِلَّا أَنَّهُ مُضْطَرَبٌ، وَقَدْ أَنْكَرَهُ مَالِكٌ، وَقَالَ أَبُو دَاوُدَ: هُوَ مَشْهُوحٌ

712. As-Sammâ' bint Busr (RAA) narrated that the Messen-

ger of Allāh ﷺ said, **"Do not fast on Saturday unless it is an obligatory fast. (Do not fast) even if you do not find anything (to eat) except for some grape peelings or the branch of a tree, in that case he should chew on it."** Related by the five Imāms and its narrators are reliable Imām Mālik disapproved this narration, and Abū Dawūd said that this narration is abrogated ²⁰⁶

٧١٣ . . وَعَنْ أُمِّ سَنَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَكْثَرَ مَا يَصُومُ مِنْ أَيَّامِ يَوْمِ السَّبْتِ ، وَيَوْمِ الْأَحَدِ ، وَكَانَ يَقُولُ «إِنَّهُمَا يَوْمَا عِدٍ لِلْمُشْرِكِينَ ، وَأَنَا أُرِيدُ أَنْ أَجْعَلَهُمَا» . أَخْرَجَهُ التَّيَمِيُّ ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ ، وَقَدْ لَعَنَهُ .

713 Umm Salamah (RAA) narrated, 'The Messenger of Allah ﷺ used to fast more often on Saturdays and Sundays than on the other days. He would say, **"They are the 'ids of the polytheists, and I love to act contrary to what they do."** Related by An-Nasā'ī and was rendered authentic by Ibn Khuzaimah, and the wording is his

٧١٤ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُهِسَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ» رَوَاهُ الْخُسَيْمَةُ عَنِ التِّرْمِذِيِّ ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ ، وَالْحَاكِمُ ، وَتَشْكُرُهُ النُّعْمَانِيُّ

714. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ forbade fasting on the day of 'Arafah for the one who is actually at 'Arafah (i.e. performing Hajj) Related by the five Im

206- Imām As-San'ānī in 'Subul As-Salām,' says that probably Abū Dawūd says that it is abrogated, because he is referring to the following narration of Umm Salamah, who narrated that the Messenger of Allāh ﷺ used to often fast on Saturdays and Sundays. Imām At-Tirmidhī said that what is disliked here is for a person to exclusively choose Saturday as a day of fasting, as it is the day that the Jews honor. Anyway most scholars said that it is disliked to fast on Saturday by itself due to the above mentioned Ahādith, except for Imām Mālik, who said that it is permissible to fast on Saturday by itself, but the hadith of As-San'mā' is evidence against his opinion

âms except for At-Tirmidhî Ibn Khuzaimah and al-Hâkim graded it as *Sahih*.

٧١٥ — وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا - قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا صَامَ مِنْ صَامِ الْأَيَّةِ» مُتَّفَقٌ عَلَيْهِ .

715 ‘Abdullâh Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “May he, who perpetually fasts (without a break) never fast.”²⁰⁷ Agreed upon

٧١٦ — وَلَمْ يُسَمِّ مِنْ حَدِيثِ أَبِي قَتَادَةَ بَلَعَطٍ «لَا صَامَ وَلَا أَطَرَ» .

716. Muslim narrated on the authority of Abû Qatâdah, “May he not fast or break his fast.”

بَابُ الْإِغْتِكَافِ وَقِيَامِ رَمَضَانَ

Chapter III : *I'tikâf*²⁰⁸ and Night prayer (*Tahajjud*) in *Ramadhân*

٧١٧ — عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَحَسَبًا عُمَرَ لَهُ مَا يُقَدِّمُ مِنْ دَرَجَةٍ» مُتَّفَقٌ عَلَيْهِ

717 Abû Hurairah narrated that the Messenger of Allâh said, “Whoever prays during the night in *Ramadhân* out of

207. The Prophet ﷺ is probably rebuking the one who fasts continuously by making this *du‘â* (supplication) against him, meaning to stop him from doing so. Or it could probably mean that this person will not be rewarded for this fast, as he is acting contrary to the *Sunnah* of the Prophet ﷺ who prohibited fasting on *Id* days and the other days mentioned above.

208. *I'tikâf* in this context means remaining in a mosque (preferably a congregational mosque) for a certain period of time with the intention of remaining in seclusion from worldly matters, and keeping oneself busy with acts of worship such as praying, fasting, reciting Qur’ân, *dhikr* etc. In other words one devotes himself purely to the worship of Allâh for that period of time, with the intention of getting closer to Allâh the Almighty. It could be performed in *Ramadhân* (which is recommended during the last ten days of the month) or at other times.

sincere faith and seeking its reward from Allāh, will have all of his previous sins forgiven." Agreed upon

٧١٨ - وعن عَدَسِه - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ - أَيِ الْعَشْرِ الْآخِرَةِ مِنْ رَمَضَانَ - شَدَّ مَتْرِيَهُ ، وَخَالَتَهُ ، وَأَبْقَطَ أَهْنَهُ» مُتَّفَقٌ عَلَيْهِ

718 'Ā'ishah (RAA) narrated, 'With the start of the last ten days of *Ramadhān*, the Messenger of Allāh ﷺ used to tighten his waist belt, i.e. keep away from his wives and used to stay up praying all night, and he would also wake his wives (to pray and recite Qur'ān etc.).' Agreed upon.

٧١٩ - عَنْهَا رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَكَّفُ الْعَشْرَ الْآخِرَ مِنْ رَمَضَانَ ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ . ثُمَّ يَتَعَكَّفُ أَرْوَاجَهُ مِنْ بَنَدِهِ» مُتَّفَقٌ عَلَيْهِ

719 'Ā'ishah (RAA) narrated, 'The Messenger of Allāh ﷺ used to perform *I tikāf* during the last ten days of *Ramadhān* until he died. Then his wives used to perform *I tikāf* after his death.' Agreed upon.

٧٢٠ - وَعَنْهَا - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَتَعَكَّفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكِفَهُ» مُتَّفَقٌ عَلَيْهِ .

720 'Ā'ishah (RAA) narrated, "Whenever the Messenger of Allāh ﷺ intended to make *I tikāf*, he would pray the morning prayer and then he would enter the place of his *I tikāf* (i.e. the place, which he had prepared for his *I tikāf* inside the mosque)." Agreed upon

٧٢١ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : «إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْدَحَرُ عَلَيْهِ نُسَهُ وَهُوَ فِي الْمَسْجِدِ وَرَجُلُهُ ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا بِحَاجَةٍ ، إِذَا كَانَ مُعْتَكِفًا» مُتَّفَقٌ عَلَيْهِ ، وَتَلَفُظُ لِلْبَحَارِيِّ

721 'Ā'ishah (RAA) narrated, 'The Messenger of Allāh ﷺ used

to put his head into (the window of my house while he was in the mosque (performing *I'tikâf*) and I would comb his hair. When he was in *I'tikâf* he would not enter the house except for some need." Agreed upon and the wording is from Al-Bukhârî²⁰⁹

٧٢٢ وَعَمَّا مَالَتْ «الْمُتَّكِفُ عَلَى الْمُتَكَبِّ أَنْ لَا يَحُودَ مَرِيضًا ، وَلَا يَشْهَدَ حَنَازَةً ، وَلَا يَمَسُّ مَرْأَةً ، وَلَا يَتَشَرَّكَهَا ، وَلَا يَخْرُجَ بِحَاجَةٍ إِلَّا لِمَا لَا تُدْنِيهِ مِنْهُ وَلَا غُكُوفٍ إِلَّا بِصَوْمٍ ، وَلَا اغْتِكَافٍ إِلَّا فِي مَسْجِدٍ خَامِعٍ» رَوَاهُ أَبُو دَاوُدَ ، وَلَا بِأَسَرِّ بِرَجَالِهِ إِلَّا أَنْ الرَّاجِحُ وَقَفَ آخِرُهُ

722 'Ā'ishah (RAA) narrated, 'It is *Sunnah* for the one performing *I'tikâf* not to visit the sick, attend a funeral, or touch his wife (with sexual desire), nor have sexual intercourse with her. He should also not go out (of the mosque) except for an extreme necessity, and no *I'tikâf* is accepted without fasting,²⁰⁹ or without being in a congregational mosque (where Friday prayer is performed). Related by Abû Dawûd with an acceptable chain of narrators, but scholars say that the last part (starting: 'no *I'tikâf* is accepted...') is most probably the saying of 'Ā'ishah (RAA, i.e. *Hadith Mauqûf* (i.e. that which the companion does not connect to the Prophet ﷺ) and it is not the saying of the Prophet ﷺ himself.

٧٢٣ — وَعَسَى أَنْ يَكُونَ عِيَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَيْسَ عَلَى الْمُتَكَبِّ صِيَامٌ إِلَّا أَنْ يَحُفَّهُ عَلَى نَفْسِهِ» رَوَاهُ الدَّارَقُطْنِيُّ ، وَالْحَدِيثُ ، وَالرَّاجِحُ وَقَفَهُ أَنْبَاءُ

723 Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, "The one who is performing *I'tikâf* does not have to fast unless he obliges himself to do so." Related by ad-Dâraqutnî and a. Hâkim, and most probably it is also the saying of Ibn 'Abbâs, i.e. *Mauqûf* and not of the sayings of the Prophet ﷺ.

209- According to most scholars it is preferable for one to fast while performing *I'tikâf* but he is not obliged to do so.

٧٢٤ وعن ثمر غمر رضى الله عنهما - ، أن رجلاً من أصحاب النبي صلى الله عليه وسلم أروا ليلة القدر هي المسم ، في السبع الأواخر ، فقال رسول الله صلى الله عليه وسلم . «أرى رؤياكم قد تواطأت في السبع الأواخر ، فمن كان متحريها فليتحريها في السبع الأواخر» . متفق عليه .

724 Ibn Umar (RAA) narrated, 'Some of the companions of the Prophet ﷺ were shown in their dreams that the night of Qadr²¹⁰ was in the last seven nights of *Ramādān*. The Messenger of Allāh ﷺ said to them, "It seems that all of your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to seek that night should do so in the last seven nights (of *Ramādān*)."
Agreed upon

٧٢٥ وعن معاوية بن أبي سفيان - رضى الله عنه - ، عن النبي صلى الله عليه وسلم قال في ليلة القدر «ليلة سبع وعشرين» . رواه أبو داود ، والراجح وثقه ، وقد اشبه في نفسه على أربعين يوماً أوردتها في فتح الباري

725 Mu'āwiyah bin Abī Sufiān (RAA) narrated, The Messenger of Allāh said regarding the night of *al-Qadr* "It is the 27th night²¹¹ (of *Ramādān* ." Related by Abū Dawūd But it is most probably the saying of Mu'āwiyah and not the Prophet ﷺ

210. The night of *Qadr* is the most virtuous night of the year as Allāh says in the Qur'ān "Verily! We have sent it in the night of al-Qadr And what will make you know what the night of al-Qadr is? The night of Al-Qadr is better than a thousand months " (Sûrah 97) Any action done on that night for example, reciting the Qur'ān, making dhikr of Allāh, and so on, is better than acting for one thousand months, which do not contain the night of Qadr. It is to be expected in the last ten days of *Ramādān*.

211. Scholars hold different opinions as to when the night of *al-Qadr* occurs. Some are of the opinion that it is the 21st, some say the 23rd, others say the 25th and yet others say that it is the 29th. Some are of the opinion that it varies from year to year but most scholars believe that it is most probably the 27th of *Ramādān* due to the *hadīth* related by Ahmad on the authority of Ibn Umar, that the Messenger of Allāh ﷺ said, "He who likes to seek that night should do so on the 27th."

كِتَابُ الْحَجِّ

Book VI: Pilgrimage

بَابُ فَضْلِهِ وَبَيَانِ مَنْ فُرِصَ عَلَيْهِ

Chapter I: Its virtues and those upon whom *Hajj* (Pilgrimage) is obligatory

٧٢٨ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَعَمَلَةٍ لِمَا بَيْنَهُمَا ، وَالْحَجُّ الْمَرْغُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» مُتَّفَقٌ عَلَيْهِ

728. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "The performance of *Umrah* is an expiation for all the sins committed (between this *Umrah* and the previous one), and the reward for *Hajj Mabrûr* ²¹³, the one accepted by Allâh or the one which was performed without doing any wrong) is nothing save Paradise." Agreed upon

٧٢٩ وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، عَلَى النِّسَاءِ جِهَادٌ ؟ قَالَ : «نَعَمْ ، عَلَيْهِنَّ جِهَادٌ لَا قِتَالُ فِيهِ الْحَجُّ ، وَالْعُمْرَةُ» رَوَاهُ أَحْمَدُ ، وَابْنُ مَاجَةَ ، وَالنَّعْطُ لَهُ ، وَإِسْنَادُهُ صَحِيحٌ ، وَأَصْنَعُهُ فِي الصَّحِيحِ

729 'Ā'ishah (RAA) narrated, 'I once asked the Messenger of Allâh ﷺ, 'O Messenger of Allâh! Is Jihâd incumbent upon women? He replied, "Yes. They have to take part in Jihâd in which no fighting takes place, which is: *Hajj and Umrah*." Related by Ahmad and Ibn Mâjah and the wording is his. It is reported with a sound chain of narrators.

213 It is the *Hajj* accepted by Allâh or the one, which is performed pure of any sins or evil actions.

٧٣٠ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ صِيَ اللَّهُ عَنْهُمَا قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْرَابِيٌّ، فَقَالَ يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْعُمْرَةِ، أَوْ حَجَّةٍ هِيَ؟ فَقَالَ «لَا، وَأَنْ تَعْتَمِرَ حَتَّى تَلْتَ» رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَابْنُ أَبِي حَتْمٍ وَفَعْلُهُ وَأَخْرَجَهُ ابْنُ عَدِيٍّ مِنْ وَجْهِ إِبْرَاهِيمَ صَعِيفٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ - مَرْفُوعًا - «الْحَجُّ وَالْعُمْرَةُ فَرِيضَتَانِ»

730 Jābir bin ‘Abdullāh (RAA) narrated, ‘A Bedouin came to the Prophet ﷺ and said, ‘O Messenger of Allāh! Tell me about *Umrah*! Is it compulsory? He replied ﷺ, “No (it is not compulsory), **but it is better for you to perform it.**” Related by Ahmad and at-Tirmidhī. Scholars are of the opinion that it is *Mawqūf*. Ibn Adī narrated with a weak chain of narrators on the authority of Jābir (RAA) in a *Hadith Marfū‘* (connected to the Prophet ﷺ), “***Hajj and ‘Umrah* are compulsory.**”²¹⁴

٧٣١ — وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ: «سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَبِيلُ؟» رَوَاهُ ابْنُ أَبِي حَتْمٍ، وَصَحَّحَهُ الْحَاكِمُ، وَابْنُ أَبِي حَتْمٍ رَوَاهُ

731 Anas (RAA) narrated that the Messenger of Allāh ﷺ was asked, ‘What is *as Sabīl*?’²¹⁵ The Messenger of Allāh ﷺ replied, “**Provision of food and means to make the journey.**” Related by Ad Dāraqutnī and rendered authentic by A. Hākim

٧٣٢ — وَأَخْرَجَهُ التِّرْمِذِيُّ مِنْ حَدِيثِ ابْنِ عُمَرَ، وَفِي إِسْنَادِهِ صَعْفٌ

732 At-Tirmidhī reported the same *hadith* on the authority of Ibn ‘Umar but with a weak chain of narrators

214 Most scholars hold the opinion that *Umrah* is *Sunnah* and not a compulsory duty

215- The man is asking about what is meant by being able to perform *Hajj* as mentioned in the verse, “***And Hajj is a duty that mankind owes to Allāh, those who can afford the journey.***” (3:97)

٧٢٣ - وَعَبَّ ابْنُ عَبَّاسٍ ابْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ رَكْبًا بِالرُّوحَاءِ فَقَالَ «مَنْ الْقَوْمُ؟» فَقَالُوا مِنْ أَتَيْتَ؟ فَقَالَ «رُسُلُ اللَّهِ» فَرَفَعَتْ يَدَهُ امْرَأَةٌ صَبِيًّا، فَقَالَتْ أَبْهَرُ حُجَّ؟ قَالَ «نَعَمْ» وَلَكِنَّ أُخْرَى. رَوَاهُ مُسْلِمٌ.

733 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ came across some riders at *ar-Rauhā*' (a place near Madīnah). He asked them, "Who are you?" They replied, 'Who are you?' He replied, "I am the Messenger of Allāh." A woman then lifted up a boy, and asked the Prophet, 'Will this boy be rewarded for *Hajj*?' The Messenger of Allāh ﷺ replied, "Yes, and you too will be rewarded." ²¹⁶ Related by Muslim

٧٢٤ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ الْمَصْلُ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَتْ امْرَأَةٌ مِنْ حُجَّعٍ، وَجَعَلَ الْمَصْلُ يُطَرُّ إِلَيْهَا وَيَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَهُ الْمَعْصُولَ إِلَى الشَّيْءِ الْآخَرِ، فَقَالَتْ يَا رَسُولَ اللَّهِ إِنْ فَرَضَ اللَّهُ عَلَيَّ عَادَةَ هِيَ أَنْحَحَ أَذْرُكَ أَبِي شَتَعَ كَثِيرٌ، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَنْحَحُ عَنْهُ؟ قَالَ «نَعَمْ» وَدَثَّ فِي حُجَّتِهِ الْوَدَّاعَ مُثَقِّلًا عَلَيْهِ، وَاسْتَفْطَى لِلْخَارِيَّ

734 Ibn 'Abbās (RAA) narrated that 'Al-Fadl Ibn 'Abbās was riding behind the Messenger of Allāh ﷺ when a woman from the tribe of *Khath'am* came along, and al Fadl started looking at her and she also started looking at him. The Messenger of Allāh ﷺ kept on turning al Fadl's face to the other side. She said, 'O Messenger of Allāh! Allāh has prescribed *Hajj* for His servants, and it has become due on my father who is an old man, who cannot sit stable on his mount. Shall I perform *Hajj* on his behalf?' The Prophet ﷺ replied, "Yes, you may." This incident took place during

216: The boy will be rewarded for his obedience, while the mother will be rewarded for carrying and instructing him to perform *Hajj*. This *hadith* is evidence that performing *Hajj* by someone before attaining puberty is correct and acceptable. At once he attains the age of puberty, he is to perform *Hajj* once again, as *Hajj* is compulsory on adults only.

the Farewell Pilgrimage of the Prophet ﷺ Agreed Upon, and the wording is from Al-Bukhârî

٧٣٥ وَعَنْ رَضِيَ اللَّهُ عَنْهُ - أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُمِّي نَذَرَتْ أَنْ يَحُجَّ ، هُمْ نَحُجُّ حَتَّى مَاتَ ، أَفَأَحُجُّ عَنْهَا ؟ قَالَ : « نَعَمْ ، حُجِّي عَنْهَا ، أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ ، أَكُنْتَ قَاصِيَةً ؟ أَفَصُورَا اللَّهُ ، فَالْتَهُ أَخُو بِالْوَفَاءِ » . رَوَاهُ الْبُخَارِيُّ

735 Ibn Abbâs (RAA) narrated, 'A woman from the tribe of *Juhainah* came to the Prophet ﷺ and said, 'My mother had vowed to perform *Hajj*, but she died before fulfilling her vow. Should I perform *Hajj* on her behalf?' The Prophet ﷺ said, "Yes perform *Hajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay off her debt to Allâh, for He is most deserving of settlement of His debt." Related by Al-Bukhârî

٧٣٦ وَعَنْ رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « أَيُّ صَبِيٍّ حَجَّ ، ثُمَّ بَلَغَ الْحُتَّ ، فَعَلَهُ أَنْ يَحُجَّ حَجَّهُ أُخْرَى ، وَأَيُّ عَبْدٍ حَجَّ ، ثُمَّ أُعْتِيَ ، فَعَلَهُ أَنْ يَحُجَّ حَجَّهُ أُخْرَى » رَوَاهُ ابْنُ أَبِي شَيْبَةَ ، وَالتَّيْمِيُّ ، وَرِجَالُهُ ثِقَاتٌ ، إِلَّا أَنَّهُ اخْتَلَفَ فِي رَفْعِهِ ، وَالْمَحْفُوظُ أَنَّهُ مُوَقُوفٌ .

736 Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, "Any minor (child) who performs *Hajj* must perform it again after coming of age; any slave who performs *Hajj* and is then freed, must perform his *Hajj* again." Reported by Ibn Shaibah and Al-Baihaqî Its narrators are authoritative but scholars say that it is *Matwûf*

٧٣٧ — وَعَنْ - رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَقُولُ : « لَا يَحْتَبِرُ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا دُوٌّ مُحَرَّمٌ ، وَلَا تُسَمِّرُ امْرَأَةٌ إِلَّا مَعَ دِيٍّ مُحَرَّمٍ » فَقَامَ رَجُلٌ ، فَقَالَ يَا رَسُولَ اللَّهِ ، إِنَّ امْرَأَتِي حَرَجَتْ حَجَّهَ ،

وَأَيُّ الْكُفْتُ فِي عَرْوِهِ كَذَا وَكَذَا ، فَعَالَ «الْفُطُ . فَجُتَّ مَعَ مُرَاتِ» مَتَّقُ عَلَيْهِ
الْفُطُ لَفُتْمِ

737 Ibn Abbās (RAA) narrated, 'I heard the Messenger of Allāh ﷺ saying, "A man must never be alone with a woman unless there is a *Mahram* ²¹⁷ with her. A woman also may not travel with anyone except with a *Mahram* relative." A man stood up and asked, 'O Messenger of Allāh' My wife has gone for *Hajj* while I am enlisted for such and such a battle, what should I do?' The Messenger of Allāh ﷺ replied, "Go and join your wife in *Hajj*." Agreed upon, and the wording is from Muslim

٧٣٨ — وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ : لَيْسَتْ عَنْ شَرْمَةٍ ،
قَالَ «مَنْ شَرْمَةٍ؟» قَالَ نَحْ لِي ، وَقَرِيبٌ لِي ، فَعَالَ «حَجَّجْتَ عَنْ
نَفْسِكَ؟» قَالَ لَا ، قَالَ «حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شَرْمَةٍ» رَوَاهُ أَبُو دَاوُدَ ،
وَابْنُ مَاجَةَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَابْنُ رَاجِحٍ عِنْدَ أَحْمَدَ وَفَقَّهُ

738 Ibn Abbās (RAA) narrated "The Messenger of Allāh ﷺ heard a man saying, 'O Allāh! Here I am in response to Your call (saying *Labbayk* on behalf) on behalf of Shubrumah.' The Messenger of Allāh ﷺ asked him "Have you performed your own *Hajj*?" He replied, 'No,' whereupon the Prophet ﷺ told him, "You must perform *Hajj* on your own behalf first, and then perform it on behalf of Shubrumah." Related by Abū Dawūd and Ibn Mājah Ibn Hibbān graded it as *Sahih*

٧٣٩ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَعَالَ «إِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ الْحَجَّ» فَقَامَ الْأَمْرُ نَحْ حَابِسٍ فَقَالَ أَهْيَ كُلُّ غَامٍ يَ
رَسُولَ اللَّهِ؟ قَالَ «لَوْ قُلْتُهَا لَوَجَّيْتُ ، الْحَجُّ مَرَّةً ، وَمَا رَدَّ فَهُوَ تَصَوُّعٌ»
رَوَاهُ الْحَسَنُ بْنُ عَلِيٍّ التِّرْمِذِيُّ

739 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ once addressed us and said, "O People! *Hajj* has been presc-

217- A man from among her relatives to whom she is not permitted to marry

ribed for you." Al-Aqra bin Hâbis stood up and asked, 'O Prophet of Allâh! Are we to perform *Hajj* every year?' The Messenger of Allâh ﷺ said, "Had I said 'yes', it would have become a (yearly) obligation. *Hajj* is obligatory only once in one's lifetime. Whatever one does over and above this is supererogatory (a voluntary act) for him." Related by the five Imâms except for at-Tirmidhî

٧٤٠ — رَأَىٰهُ فِي مُسْلِمٍ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ .

740 A similar narration was also related by Muslim on the authority of Abû Hurairah

بَابُ الْمَوَاقِيتِ

Chapter II: Mawâqit: Fixed Times and Places For *Ihrâm*

٧٤١ — عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا . «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ لِأَهْلِ الْمَدِينَةِ . ذَا الْحُلَيْمَةِ . وَلِأَهْلِ الشَّامِ الْجُحْفَةَ ، وَلِأَهْلِ بَجْدِ قَرْنِ سَكْرٍ ، وَلِأَهْلِ الْيَمَنِ يَلَامْلَامَ ، هُنَّ لِهَؤُلَاءِ رِمَسٌ تُجْبَىٰ عَنْتَهُنَّ مِنْ عِيَرِهِمْ مِنْ أَرَادَ الْحَجَّ أَوْ الْعُمْرَةَ ، وَمَنْ كَانَ ذُو ذَلِكَ فَمِنْ حَيْثُ أَتَىٰ ، حَتَّىٰ أَهْلُ مَكَّةَ مِنْ مَكَّةَ» .
مُتَّفَقٌ عَلَيْهِ

741 Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ specified for the people of Madînah, *DhulHulayfah* (a place 540 km to the north of Makkah) as *muqât* ²¹⁸ For those coming from ash-Shâm (including Syria, Jordan and Palestine), he specified *al Juhfah* (a place 187 km to the north-west of Makkah and close to *Râbigh*, where they now perform their *Ihrâm*). For those coming from *Najd*, he specified *Qran al Manâzul*, (a mountain, 94 km to the east of Makkah, overlooking *Arafah* For those coming from Yemen, he specified *Yalamlam* (a mountain 54 km to the south of Makkah. These places are for the people (coming from the above

218. A place from where they must declare their intention for *Hajj* and enter the state of *Ihrâm*

specified countries) as well as for others, who pass by them on their way to perform *Hajj* or *Umrah*. Those living within those boundaries can assume *Ihrām* from where they set out (for the journey), and even the residents of Makkah, their *Miqât* would be the place where they are staying in Makkah. 'Agreed upon

٧٤٢ — وَعَنْ عَدْنَةَ رَضِيَ اللَّهُ عَنْهَا - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ لِأَهْلِ الْعِرَاقِ دَابَّ عِرَاقٍ» رَوَاهُ أَبُو دَاوُدَ ، وَالنَّسَائِيُّ

742 'Ā'ishah (RAA) narrated, 'The Messenger of Allāh ﷺ specified for those coming from Iraq, *Dhât 'Irq* (a place 94 km to the north-east of Makkah) as their *Miqât*.' Related by Abū Dawūd and An-Nasā'ī

٧٤٣ — وَأَصْلُهُ عِنْدَ مُسْلِمٍ مِنْ حَدِيثِ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ ، إِلَّا أَنَّ رَاوِيَهُ شَكَّ فِي رَفْعِهِ

743 Muslim related a similar narration on the authority of Jābir, but it is most probably *Mawqûf*

٧٤٤ — وَفِي صَحِيحِ الْخَارِجِيِّ : «أَنَّ عُمرَ هُوَ الَّذِي وَقَفَتْ دَابَّ عِرَاقٍ».

744. Al Bukhārī reported that it was Umar, who specified *Dhât 'Irq* as the *miqât* (of those coming from Iraq).²¹⁹

٧٤٥ — وَعِنْدَ أَحْمَدَ ، وَأَبِي دَاوُدَ ، وَالتِّرْمِذِيِّ عَنْ أَبِي عُبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ لِأَهْلِ الْمَشْرِقِ الْعَمِيقِ»

745 Ibn 'Abbās narrated that the Messenger of Allāh ﷺ specified *al-'Aqīq* (a part of *Dhât 'Irq*) for those coming from the east.' Related by Ahmad, Abū Dawūd and An Nasā'ī

219- After al-Basrah and al-Kūfah were conquered.

بَابُ وَجْهِ الْإِحْرَامِ وَصِفَتِهِ

Chapter III : Kinds of *Ihrām*

٧٤٦ — عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حُجَّةِ الْوَدَاعِ ، فَمِنَّا مَنْ أَهْلُ بَعْمَرَةٍ ، وَمِنَّا مَنْ أَهْلُ بَحَجٍّ ، وَمِنَّا مَنْ أَهْلُ بَحَجٍّ ، وَأَهْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاتِحَجٍّ فَأَمَّا مَنْ أَهْلُ بَعْمَرَةٍ فَحَلَّ عِنْدَ قُدُومِهِ ، وَأَمَّا مَنْ أَهْلُ بَحَجٍّ ، فَوُجِّعَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ عِنَّمَا يَحْتَرُونَ حَتَّى كُنَا يَوْمَ النَّحْرِ» مُتَّفَقٌ عَلَيْهِ

746. 'Ā'ishah (RAA) narrated, "We left Madīnah with the Messenger of Allāh ﷺ to perform the Farewell *Hajj*. Some of us declared *Ihrām* to perform *Umrah*, while others declared their intentions to perform both *Hajj* and *Umrah*. Yet others declared their *Ihrām* to perform *Hajj* only. The Prophet ﷺ declared *Ihrām* for *Hajj* only. Those who intended *Umrah* terminated their *Ihrām* as soon as they finished the rituals of *Umrah*. Those who intended to perform *Hajj* only or to combine *Hajj* with *Umrah*, did not terminate their *Ihrām* until the Day of Slaughtering (i.e. the day of sacrifice or 'Idul Ad-hā)' Agreed upon

بَابُ الْإِحْرَامِ وَمَا يَتَعَلَّقُ بِهِ

Chapter IV : The Etiquettes of *Ihrām*

٧٤٧ — عَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «مَا أَهْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ» مُتَّفَقٌ عَلَيْهِ

747. Ibn 'Umar (RAA) narrated, "The Messenger of Allāh ﷺ used to start saying the *Talbiyah* (after entering the state of *Ihrām*) from the mosque of *Dhul Hulaifah* (i.e. from the *Miqāt* of Madīnah)' Agreed upon

٧٤٨ — وَعَنْ خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَتَانِي جَبْرِيلُ ، فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي أَنْ يَرْتَفِعُوا

أَصَوْتُهُمْ بِالْإِفْلَالِ» وَرَأَى أَحْمَسَهُ ، وَضَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حَبَّانَ

748. Khallâd bin as-Sâib narrated on the authority of his father 'The Messenger of Allâh ﷺ said, "**Jibrîl (peace be upon him) came to me and told me: 'Command your Companions to raise their voices when saying *Talbiyah*.'**" Related by the five Imâms and rendered authentic by At-Tirmidhî and Ibn H. b. bân

٧٤٩ - وَعَنْ رَيْدِ بْنِ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِإِفْلَالِهِ وَاعْتَمَسَ. رَوَاهُ التِّرْمِذِيُّ ، وَحَمَّسَهُ

749 Zaid bin Thâbit (RAA) narrated, 'When the Messenger of Allâh ﷺ intended to make *Ihrâm* for *Hajj*, he would wash, and take off his ordinary clothes and put on his white *Ihrâm*.' Related by At-Tirmidhî who declared it to be *Hadith Hasan*.

٧٥٠ - وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَا يَبْسُ الْمُحْرِمُ مِنَ الثِّيَابِ ؟ قَالَ «لَا يَبْسُ الْقَمِيصَ ، وَلَا الْقَمِيصَ ، وَلَا الشَّرَاوِيلَ ، وَلَا التَّرَاسِ ، وَلَا لَحَافًا ، إِلَّا أَحَدًا لَا يَجِدُ تَغْيِيرَ فَلْيَنْسُ الْحَمِيصَ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَتَيْنِ ، وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مِثْلَ الرُّعْفَرَانِ وَلَا الْوَرَسِ» مُتَّفَقٌ عَلَيْهِ ، وَالْفَقُّ الْمُسْلِمُ

750 Ibn Umar (RAA) narrated, 'The Messenger of Allâh ﷺ was asked about what the person who is in a state of *Ihrâm* (*Muhram*) should wear. He answered, "**A person in the state of *Ihrâm* is not allowed to wear a sewn shirt, a turban, trousers, a hooded robe, shoes or sewn slippers (*Kluuff*²²⁰), unless one is unable to find unsown slippers, then he may wear his *Kluuff* or shoes provided one cuts them below the ankles, and you must not wear clothing that has been dyed with sweet smelling fragrance (such as saffron).**" Agreed upon, and the wording is from Muslim

220- Leather foot-wear which covers the ankles

٧٥١ - وَعَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَدَجَلَهُ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ» مَتَّفِقٌ عَلَيْهِ

751 'Ā'ishah (RAA) narrated, 'I used to apply perfume to the Prophet ﷺ when he intended to enter the state of *Ihrām*, before he put on his *Ihrām* (garments) And again when he ended his state of *Ihrām*, but before he had made *Tawāf* around the *Ka bah*'
221 Agreed upon

٧٥٢ - وَعَنْ عُثْمَانَ بْنِ عَمْرٍاءَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَتَكَحَّحُ الْمُحْرِمُ، وَلَا يُتَكَحَّحُ، وَلَا يَخْطُبُ» رَوَاهُ مُسْلِمٌ

752 Uthmān bin Affān (RAA) narrated that the Messenger of Allāh ﷺ said, "A *Muḥrim* (one in the state of *Ihrām*) must not contract marriage, nor help others contract marriage, nor get engaged to marry." Related by Muslim.

٧٥٣ - وَعَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - فِي وَصِيَّةٍ صَيَّدهُ الْحَمِيرَ الْوَحْشِيَّ، وَهُوَ عَيْرٌ مُحْرِمٌ قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ وَكَانُوا مُحْرِمِينَ: «هَلْ مِنْكُمْ أَحَدٌ أَمَرَهُ أَوْ شَارَ إِلَيْهِ بِشَيْءٍ؟» هَلُوا لَا، قَالَ: «فَكُنُوا مَا بَقِيَ مِنْ لَحْمِهِ» مَتَّفِقٌ عَلَيْهِ

753 Abū Qatādah Al-Anṣārī (RAA) narrated concerning his hunting a zebra while he is not in a state of *Ihrām*,²²² that 'Allāh's

221 Perfume may be used on the body as well as on the *Ḥajj* garments, but only before making the intention to enter the state of *Ihrām*.

222. Abū Qatādah reported that Allāh's Messenger ﷺ went out to perform *Ḥajj*, and they accompanied him. The Prophet ﷺ dispatched a group, including Abū Qatādah, and told them to follow the seashore until they meet him again. All of them except for Abū Qatādah were in the state of *Ihrām*. On the way they saw a herd of zebras. Abū Qatādah caught a female zebra and they all ate from its meat, but they wondered if it was permissible for them to eat of it as they were in the state of *Ihrām* (because it is not permissible for the one in the state of *Ihrām* to engage in hunting or eating land game). Then they carried the rest of the meat to the Prophet ﷺ, and told him the whole story. The Prophet ﷺ asked them, "Did any of you ask Abū Qatādah to attack the herd, .."

Messenger ﷺ said to Abū Qatādah's companions who were in a state of *Ihrām*, "Did any one of you ask Abū Qatādah to attack the herd, or point it out to him?" They said, 'No'. The Prophet ﷺ then said, "Then, you may eat what is left of the quarry." Agreed upon

٧٥٤ وَعَنِ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ - ، أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِمَارًا وَحَنِيئًا ، وَهُوَ بِالْإِبْرَاءِ ، أَوْ بِوَدَّانَ ، فَرَدَّهُ عَلَيْهِ ، وَقَالَ «إِنَّا لَمْ نَرُدَّهُ عَنْكَ إِلَّا أَنَا حُرْمٌ» مُتَّفَقٌ عَلَيْهِ

754. As Sa'b bin Jath-thāman al Laithi RAA, narrated, 'He presented to the Prophet ﷺ the meat of a zebra while he was in the area known as al-Abwā' or Waddān. The Prophet ﷺ declined it, and said to him, "We declined your present only because we are in the state of *Ihrām*." 223 Agreed upon

٧٥٥ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «خَمْسٌ مِنَ أَسْوَابٍ كُنَّ قَوَاسِقُ ، يُفْتَنُ فِي الْحِلِّ وَالْحَرَمِ الْعَقْرَبُ ، وَالْحِدَادُ ، وَالْمُرَّابُ ، وَالْعَارَةُ ، وَالْكَلْبُ الْعَقُورُ» مُتَّفَقٌ عَلَيْهِ

755 'Ā'ishah (RAA) narrated, "The Messenger of Allāh ﷺ said, "Five kinds of animals are vicious and harmful, and they may be killed outside or inside the sacred area of *Haram* (Sanctuary). These are: the scorpion, the kite, the crow, the mouse, and the rabid dog." Agreed upon

(as in the hadith) Scholars deduced from this story that it is permissible for the *Muhrim* to eat land game as long as he did not ask for it to be hunted, pointed it out to the person who hunted it or helped in the hunt

223. The Prophet ﷺ declined the present because the man caught it especially for the Prophet ﷺ while he was in the state of *Ihrām*. What is allowed for the *muhrim* is to eat what was given as a present from land game that was not caught for the *muhrim* but for the one who is not in the state of *Ihrām*, who caught it for himself and then decided to give some of it to the *muhrim* as a present.

٧٥٦ — وعن ابن عباس رضى الله تعالى عنهما . «أن النبي صلى الله عليه وسلم احتجم وهو مُحَرَّمٌ» مُتَّفَقٌ عَلَيْهِ

756. Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ had himself cupped while he was in the state of *Ihrām*.' Agreed upon

٧٥٧ — وعن كعب بن عجرة رضى الله عنه — قال حَمَلْتُ نَبِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَمَّلْتُ يَدَهُ عَلَى وَجْهِهِ ، فَدَرَسْتُ كُنْتُ أَرَى الْوُجْعَ بِلَحْيَتِهِ . أَرَى . أَتَحْذَرُهُ ؟ قُلْتُ لَا . قَالَ «فَصُمْ ثَلَاثَةَ أَيَّامٍ ، أَوْ أَطْعَمْ سِتَّةً مَسْكِينِينَ ، لَكُنَّ مَسْكِينِينَ يَصِفُ صَاعٌ» . مُتَّفَقٌ عَلَيْهِ

757 Ka'b bin 'Ujrah (RAA) narrated, 'I was carried to the Prophet ﷺ and the lice were falling over my face. He said, "I did not know that your disease is hurting you as much as what I see. Can you sacrifice a sheep?" I said, 'No' He then said, "Fast for three days or feed six poor people, half a *Sā'* each." 224 Agreed upon

٧٥٨ — وعن أبي هريرة رضى الله عنه — قال نِمَّ فَتَحَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ . دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ ، وَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ، ثُمَّ قَالَ «يَا أَيُّهَا النَّاسُ حَسْبُكُمْ مَكَّةَ أَفْعَلُ ، وَسَلِّطُوا عَلَيْهَا رُسُلَكُمْ وَأَمْرُكُمْ مِنْ ، وَإِنَّهَا لَمْ تَحِلْ لِأَحَدٍ كَانَ فِتْنِي ، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ يَوْمٍ . وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي . وَلَا يُفَرِّقُ بَيْنَهَا ، وَلَا يُحْتَسِي شَوْكُهَا ، وَلَا تَحِلُّ سَاقُطُهَا إِلَّا بِمَشِيدٍ ، وَمَنْ قُلَّ لَهُ قَبِيلٌ فَهُوَ خَيْرُ النَّاصِرِينَ» . فَقَالَ نُبَعَّاسُ «إِلَّا الْإِدْحَرُ» . مُتَّفَقٌ عَلَيْهِ .

758. Abū Hurairah (RAA) narrated, 'When Allāh, the Most High granted H.s Messenger ﷺ victory on the conquest of Makkah, the Prophet ﷺ addressed the people, so he glorified Allāh and praised Him, and said, "Allāh withheld the elephant from

224 In another narration of dates

Makkah²²⁵ and empowered His Messenger and the believers over it. It has not been made lawful (i.e. fighting in it for anyone before me, but it has been lawful for me only for a few hours on that day (of the conquest), and it will not be made lawful to anyone after me (to enter it fighting). Its wild game must not be frightened, its thorns are not to be cut. No one is allowed to pick up lost articles (*Luqatah*) unless he announces it (what he has found) publicly in order to return it to the owner) If anyone has someone murdered inside its boundaries, then he has the choice of the best of two options (i.e. either to accept compensation, i.e. blood money or to retaliate) Al 'Abbās then said 'Except for the *Idhkhār* a kind of nice smelling grass, which is used by goldsmiths and burnt in households', ²²⁶

٧٥٩ وَعَنْ عَبْدِ اللَّهِ بْنِ رَيْدٍ بْنِ غَاصِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَذُخَا لِأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمَ مَكَّةَ، وَإِنِّي دَعَوْتُ هِيَ صَاحِبَهَا وَمُدَّهَا بِمَنْطَلٍ مَا دَعَا بِهِ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ» مَثْنُو عَيْنِهِ

759 Abdullāh bin Zaid bin Āsim (RAA) narrated that the Messenger of Allāh ﷺ said, "Ibrāhīm declared Makkah as a Haram (Sanctuary) and made supplication for its people, and I declare Madīnah to be a Haram just as Ibrāhīm declared Makkah as a Haram, and I made supplication for its *Mudd* and *Sā'* refer to hadīth no. 660), just as Ibrāhīm made supplication for the people of Makkah." Agreed upon

٧٦٠ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ غَيْرِ إِلَى نَوْرِ». رَوَاهُ مُسْنَمٌ.

225- Referring to the Abyssinian expedition against Makkah, meaning to destroy the *Ka bah*, but Allāh, protected His Sacred House, and they went back defeated after Allāh sent flocks of birds on them (*Sūrah 105*).

226- In another narration the Prophet ﷺ said to Al 'Abbās, "Except for the *Idhkhār*." Which means that it is excluded from the prohibition of cutting wild plants for the reasons that Al 'Abbās mentioned.

760 Ali bin Abi Tālib (RAA) narrated that the Messenger of Allāh ﷺ said, “**Madīnah is a Haram (Sanctuary) and its Sacred Precincts extend from Air to Thawr** (the names of two mountains).” Related by Muslim

بَابُ صِفَةِ الْحَجِّ وَدُخُولِ مَكَّةَ

Chapter V : Description of Hajj Rituals and Entering Makkah

٧٦١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّ فَخَرَجًا مَعَهُ ، حَتَّى إِذَا أَتَيْتَا دَا الْخُفَيْفَةَ ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ فَقَالَ «عَتِسْلِي وَاسْتِمْيِرِي ثَوْبَ» ، وَأَخْرَمَنِي ، رَضِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ، ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ عَنَى الْبُنْدَاءِ أَهْلُ بِالْتَّوْحِيدِ «لَيْتَكَ التَّهَمُ لَيْتَكَ ، لَيْتَكَ لَا شَرِيكَ لَيْتَ لَيْتَكَ ، إِنَّ الْحَمْدَ وَالنَّعْمَ لَكَ وَاسْمُكَ ، لَا شَرِيكَ لَكَ» حَتَّى إِذَا أَتَيْتَا النَّبَّ اسْتَلِمَ الرُّكْنَ ، فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ، ثُمَّ أَتَى مَقَامَ إِبْرَاهِيمَ فَصَلَّى ، ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ، ثُمَّ خَرَجَ مِنْ نَسَبٍ إِلَى الصُّفَا ، فَبَدَأَ دَا مِنَ الصُّفَا قَرَأَ { إِنَّ الصُّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ [الأنعام . ١٥٨] «أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ» فَمَقَى الصُّفَا ، حَتَّى رَأَى النَّبَّ ، فَاسْتَمَلَّ أَنْفُسَهُ ، فَوَجَدَ النَّبَّ وَكَبَّرَهُ ، وَقَالَ «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، لَا شَرِيكَ لَهُ ، نَهْ أَمْلَكَ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، أُنَجِّرُ وَحْدَهُ ، وَنُصْرَ عِبْدَهُ ، وَهَرَمَ الْأَحْرَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذَلِكَ قَالِ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ ، حَتَّى إِذَا انْصَبَّ عِنْدَهَا فِي بَطْنِ الْوَادِي سَغَى ، حَتَّى إِذَا صَبَعْدَتَا مَشَى حَتَّى أَتَى الْمَرْوَةَ ، فَعَمَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصُّفَا وَذَكَرَ الْحَدِيثَ - وَفِيهِ قِمَمًا كَأَنَّ يَوْمَ الْكُرْوَةِ يُوَجَّهُونَ إِلَى مَنَى ، وَرَكِبَ الشَّيْءَ مَسَى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَصَلَّى بِهَا الطُّهْرَ ، وَالْعَصْرَ ، وَالْمَغْرِبَ ، وَالْعِشَاءَ ، وَالْمَجْرَ ، ثُمَّ مَكَثَ قَبْلًا حَتَّى طَلَعَ الشَّمْسُ ، فَأَجَارَ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ النَّبَّ

فَدَ صُرِبَتْ لَهُ بِنَمْرَةَ فَرَلَّ بِهَا ، حَتَّى إِذَا رَاعَى الشَّمْسُ أَمْرَ الْفَضْوَاءِ ، هَرُحَتْ لَهُ ،
وَأَتَى بَطْنُ الْوَادِي ، فَحَظَبَ النَّاسُ ، ثُمَّ أَدْرَأَ ثُمَّ أَقَامَ ، فَصَلَّى الظُّهْرَ ، ثُمَّ أَقَامَ فَصَلَّى
الْعَصْرَ ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ، ثُمَّ رَكِبَ حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنُ بَاقِيَةِ
الْفَضْوَاءِ إِلَى الصَّخْرَةِ ، وَجَعَلَ حَيْلُ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقَبَّةَ ، فَلَمْ يَرَلْ
وَأَقَامَ حَتَّى عَرَبَتِ الشَّمْسُ ، وَذَهَبَ الصُّرَّةُ قَلِيلًا ، حَتَّى عَابَ الْمَرْصُ ، وَدَفَعَ ،
وَقَدْ شَقِيَ لِلْفَضْوَاءِ الرِّمَامَ حَتَّى إِذَا رَأَسُهَا لَيْصِبُ مَوْرَلَةٍ رَحَى ، وَيَقُولُ بِيَدِهِ الْيَمْنَى .
« يَا أَيُّهَا النَّاسُ ، السَّكِينَةُ ، السَّكِينَةُ » ، وَكُنَّا أَتَى حَيْلًا مِنَ الْحِجَالِ أَرْحَى لَهَا قَلِيلًا
حَتَّى تَصْعَدَ ، حَتَّى أَتَى الْمَرْدَلَةَ ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ ، بَدَأَ وَاحِدًا
وَأَقَامَ ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ، ثُمَّ اصْطَحَجَ حَتَّى طَفَعَ الْفَجْرُ ، وَصَلَّى الْفَجْرَ ،
حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَدَاوٍ وَإِقَامَةٍ ، ثُمَّ رَكِبَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ ، فَاسْتَقْبَلَ
الْقَبَّةَ ، فَدَعَا ، وَكَبَّرَ ، وَهَلَّلَ ، فَلَمْ يَرَلْ وَأَقَامَ حَتَّى أَسْفَرَ جَدًّا ، فَدَفَعَ فَرَلَّ أَنْ
تُطْلَعَ الشَّمْسُ ، حَتَّى أَتَى بَطْنُ مُحَسَّرٍ فَحَرَّكَ قَلِيلًا ، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي
تُحْسَرُ عَلَى الْحِمْرَةِ الْكُبْرَى ، حَتَّى أَتَى الْحِمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ ، فَرَمَاهَا بِسَبْعِ
حَصِيَّاتٍ ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا ، كُلُّ حَصَاةٍ مِثْلُ حَصَاةٍ الْخَذَفِ ، رَمَى مِنْ
بَطْنِ الْوَادِي ، ثُمَّ انْصَرَفَ إِلَى الْمُنْعَرِ فَتَحَرَ ، ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، فَأَفَاصَ إِلَى النَّبِ ، صَلَّى بِمَكَّةَ الظُّهْرَ . رَوَاهُ مُسْلِمٌ مُطَوَّلًا

761 Jābir bin ‘Abdullāh (RAA) narrated, “The Messenger of Allāh ﷺ performed *Hajj* (on the 10th year of *Hijrah*), and we set out with him (to perform *Hajj*) When we reached *Dhul-Hulaifah*, *Asmā’ bint ‘Umais* gave birth to *Muhammad Ibn Abi Bakr* She sent a message to the Prophet ﷺ (asking him what she should do) He said, “Take a bath, bandage your private parts and make the intention for *Ihrām*.” The Prophet ﷺ then prayed in the mosque and then mounted *al-Qaswā’* (his she-camel) and it stood erect with him on its back at *al-Baidā’* (the place where he started his *Ihrām*) He then started pronouncing the *Talbiyah*, saying: “*Labbaika Allāhumma labbaik labbaika la sharika laka labbaik, innal ḥamda wan-ni’mata laka wal mulk, la sha-*

rika lah (O Allāh! I hasten to You. You have no partner. I hasten to You. All praise and grace is Yours and all Sovereignty too, You have no partner). When we came with him to the House (of Allāh), he placed his hands on the Black Stone (*Hajar al Aswad*) and kissed it. He then started to make seven circuits (round the *Ka bah*), doing *ramal* (trotting) in three of them and walking (at his normal pace) four other circuits. Then going to the place of Ibrāhīm (*Maqām Ibrāhīm*), there he prayed two *ruk'at*. He then returned to the Black Stone (*Hajar al Aswad*) placed his hands on it and kissed it. Then he went out of the gate to Safa, and as he approached it, he recited "**Verily as-Safa and Marwah are among the signs appointed by Allāh,**" (2:158), adding, "I begin with what Allāh began." He first mounted *as-Safa* until he saw the House, and facing the Qiblah he declared the Oneness of Allāh and glorified Him and said *La ilaha illa-illāh waḥdahū la sharika lahū, lahū mulk wa lahū ḥamd, wa huwa 'ala kulli shay'in qadīr, la ilaha illa-illāh waḥdahū anjaza wa'dahū, wa nasara 'abdahū, wa hazamal aḥzāb waḥdahū* (There is no God but Allāh, He is One, and has no partner. His is the dominion, and His is the praise and He has Power over all things. There is no God but Allāh alone, Who fulfilled His promise, helped His servant and defeated the confederates alone). He said these words three times making supplications in between. He then descended and walked towards *Marwah*, and when his feet touched the bottom of the valley, he ran, and when he began to ascend, he walked (at his normal pace) until he reached *Marwah*. There he did as he had done at *Safa*.

When it was the day of *Tarwīyah* (8th of *Dhul-Hijjah*) they went to *Mudā* and put on the *Ihrām* for *Hajj* and the Messenger of Allāh ﷺ rode his mount, and there he led the *Dhuhr* (noon), *Aqr* (afternoon), *Maghrib* (sunset), *Ishā* and *Fajr* (dawn) prayers. He then waited a little until the sun had risen, and commanded that a tent be pitched at *Namirah* (close to *Arafāt*). The Messenger of Allāh ﷺ continued on until he came to *Arafah* and he found that the tent had been pitched for him at *Namirah*. There he got down until the sun had passed its meridian, he commanded that *al Qaswā'* be brought and saddled for him then he came to the bottom of the valley, and addressed the people with the well-known sermon *Khuṭbat al Wada'* (the Farewell Sermon). Then the *Adhān* was pronounced and later on the *Iqāmah* and the Prophet ﷺ led the

Dhuhr (noon) prayer. Then another *Iqamah* was pronounced and the Prophet ﷺ led the *Agr* (afternoon) prayer and he observed no other prayer in between the two.

The Messenger of Allah ﷺ then mounted his camel and came to the place where he was to stay. He made his she-camel, *al-Qaswá'*, turn towards the rocky side, with the pedestrian path lying in front of him. He faced the *Qiblah*, and stood there until the sun set, and the yellow light diminished somewhat, and the disc of the sun totally disappeared. He pulled the nose string of *al-Qaswá'* so forcefully that its head touched the saddle (in order to keep her under perfect control), and pointing with his right hand, advised the people to be moderate in speed, saying "O people! Calmness! Calmness!" Whenever he passed over an elevated tract of land, he slightly loosened the nose-string of his camel until she climbed up. This is how he reached *al-Muzdalifah*. There he led the *Maghrib* (sunset) and *Ishá* prayers with one *Adhán* and two *Iqamas*, and did not pray any optional prayers in between them.

The Messenger of Allah ﷺ then lay down until dawn and then offered the *Fajr* (dawn) prayer with an *Adhán* and an *Iqamah* when the morning light was clear. He again mounted *al-Qaswá'*, and when he came to *Al Mash ar Al Haram* (The Sanctuary Landmark, which is a small mountain at *al-Muzdalifah*) he faced the *Qiblah*, and supplicated to Allah, Glorified Him, and pronounced His Uniqueness and Oneness, and kept standing until the daylight was very clear. Then he set off quickly before the sun rose, until he came to the bottom of the valley of *Muhassir* where he urged her (*al-Qaswá'*) a little. He followed the middle road, which comes out at the greatest *Jamarah* (one of the three stoning sites called *Jamrat ul Aqabah*), he came to *Jamarah* which is near the tree. At this he threw seven small pebbles, saying, *Alláhu Akbar* while throwing each of them in a manner in which small pebbles are thrown (holding them with his fingers) and this he did while at the bottom of the valley.

He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. He brought 100 camels with him and he asked 'All to sacrifice the rest. The Messenger of Allah ﷺ again rode and came to the House (of Allah), where he performed *Tawáf Al Ifadah* and offered the *Dhuhr* prayer at Makkah. Muslim transmitted this *hadith* through a very long narration describing the full details of the *Hajj* of the Prophet ﷺ.

٧٦٢ — وَعَنْ حُرَيْمَةَ بْنِ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا فَرَغَ مِنْ ثَلَاثِهِ فِي حَجٍّ أَوْ عُمْرَةٍ سَأَلَ اللَّهَ بِرِضْوَانِهِ وَالْحِجَّةِ وَاسْتَعْدَّ بِرَحْمَتِهِ مِنَ الْبَارِئِ» رَوَاهُ الشَّافِعِيُّ بِإِسْنَادٍ ضَعِيفٍ

762 Khuzaimah bin Thābit (RAA) narrated, 'When the Messenger of Allāh ﷺ finished his *Talbīyah* whether in *Hajj* or *Umrah*, he would ask Allāh for His good pleasure and acceptance and ask Him for Paradise, and would seek refuge in Him from Hell' Related by Ash Shāfi'ī with a weak chain of narrators

٧٦٣ — وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «بَحَرْتُ هَاهُنَا، وَمَتَيْ كُلُّهَا مَشَرًا، فَأَنْحَرُوا فِي رَحَابِكُمْ، وَوَقِفْتُ هَاهُنَا وَاعْرِفُوا كُنْهَ مَوْقِفِي، وَوَقِفْتُ هَاهُنَا وَجَمَعْتُ كُلُّهَا مَوْقِفًا» رَوَاهُ مُسْلِمٌ

763 Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "I have offered my sacrifice here (at *Minā*) and all of *Minā* is a place for slaughtering, so sacrifice where you are staying (at *Minā*) And I have stopped here ²²⁷ (at *'Arafāt*) and all of *'Arafāt* is a stopping place (for the Day of *Arafah* on the 9th of *Dhul Hijjah*) And I have stood here, and all of *Jam'* (meaning *al-Muzdalifah*) is a place for standing." Related by Muslim

٧٦٤ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ إِلَى مَكَّةَ دَخَلَهَا مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ أَسْفَلِهَا» مَقْفُوعٌ عَلَيْهِ

764 'Ā'ishah (RAA) narrated, 'When the Messenger of Allāh ﷺ came to Makkah, he entered from its higher side (a place now called *al-Mu allā gate* and went out from its lower side (now called *Kudā*)' Agreed upon

227 The pilgrim is not literally asked to stand at *Arafah* on that day, but just to be physically and mentally present there, whether he is asleep, awake, riding, lying down etc

٧٦٥ . وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا «أَنَّهُ كَانَ لَا يَقْدُمُ مَكَّةَ إِلَّا بِ
بِدْيِ طَوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ ، وَيَذْكُرُ ذَلِكَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»
مُتَّفَقٌ عَلَيْهِ

765 Whenever Ibn 'Umar (RAA) came to Makkah he would spend the night at *Dhī Tawā* valley (near Makkah) and in the morning he would bathe 'Ibn 'Umar used to say that this is what the Messenger of Allāh ﷺ, used to do.' Agreed upon

٧٦٦ . وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا «أَنَّهُ كَانَ يُقْسِلُ الْحَجَرَ الْأَسْوَدَ
وَيَسْجُدُ عَلَيْهِ» رَوَاهُ ابْنُ حَكْمٍ مَرْفُوعًا ، وَالتَّيْهَمِيُّ مُوَفَّقًا

766 Ibn 'Abbās (RAA) narrated that he used to kiss the Black Stone and prostrate himself on it. Related by Al-Hākim and Al-Baihaqī ²²⁸

٧٦٧ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ «أَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يَرْمَلُوا ثَلَاثَةَ أَشْوَاطٍ ، وَيَمْشُوا أَرْبَعًا ، مَا بَيْنَ الرُّكْنَيْنِ» مُتَّفَقٌ عَلَيْهِ

767 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ, commanded them to trot for three circuits and walk (with a normal pace) for four circuits, between the two corners (The Black Stone and the Yemeni corner). Agreed upon

٧٦٨ . وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا «أَنَّهُ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوْفَ
الْأَوَّلَ حَبَّ ثَلَاثًا ، وَمَشَى أَرْبَعًا» .

وَهِيَ رَوِيَّةٌ «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ
أَوَّلَ مَا يَقْدُمُ عَلَيْهِ ثَلَاثَةَ أَطْوَافٍ بِالْبَيْتِ وَيَمْشِي أَرْبَعَةً» مُتَّفَقٌ عَلَيْهِ

768 Ibn 'Umar (RAA) narrated that whenever he made *Tawāf* round the *Ka bah*, he would trot during the first three circuits

228. This ḥadīth is reported to be weak as it is reported with a weak chain of narrators. It has only been confirmed that the Messenger of Allāh ﷺ placed his hands on the Black Stone and kissed it, not that he prostrated on it. The ḥadīth of 'Umar (no. 770) proves this.

and walk the remaining four

In another version, 'I saw the Messenger of Allāh ﷺ, when he made *Tawāf*, whether on *Hajj* or *Umrah* that he would trot for the first three circuits (of *Tawāf*) and walk for the remaining four ' Agreed upon

٧٦٩ — وَعَنْهُ ... رَضِيَ اللَّهُ عَنْهُ قَالَ : «لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ النَّبْتِ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيِّينِ» رَوَاهُ مُسْنَدُ

769 Ibn Umar (RAA) narrated 'I never saw the Prophet ﷺ touch (place his hands on) any other part of the *Ka'bah* except the two corners. The Black Stone and the Yemeni corner ' Related by Muslim

٧٧٠ وَعَنْ عُمَرَ أَنَّهُ قَبَّلَ نَحْوَهُ وَقَالَ : «أَبَى أَعْلَمُ أَنَّكَ حَجَرٌ لَا نَصْرَ، وَلَا تَنْفَعُ وَبَوْلَا أَبِي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُ مَا قَبَّلْتُكَ» مَعْنَى عَلَيْهِ

770 Umar (RAA) narrated that he kissed the Black Stone and said, 'I know that you are a stone and can neither benefit any one nor harm anyone. Had I not seen Allāh's Messenger ﷺ kissing you, I would not have kissed you ' Agreed upon

٧٧١ — وَعَنْ أَبِي الطُّغَيْلِ قَالَ : «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ بِالنَّبْتِ، وَيَسْتَلِمُ الرُّكْنَ بِمَخْجَرٍ مَعَهُ، وَيُقَلِّبُ الْمَخْجَرَ» رَوَاهُ مُسْنَدُ

771 Abū At-Tufail (RAA) narrated, 'I saw Allāh's Messenger ﷺ making *Tawāf* round the *Ka'bah*, and he was touching the corner (of the Black Stone) with a stick that he had with him and then kissing the stick ' Related by Muslim

٧٧٢ — وَعَنْ يَحْيَى بْنِ أُمَيَّةَ قَالَ : «صَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُصْطَجِعًا بَرْدَ أَخْصَرٍ» رَوَاهُ لِحْمَسَةُ إِلَّا السَّائِيَّ، وَصَحَّحَهُ التِّرْمِذِيُّ

772 Ya li bin Umayyah (RAA) narrated, 'The Messenger of Allāh ﷺ made the *Tawāf* while wearing a green Yemeni mantle, bringing it up from under his right armpit while covering the left shoulder ' Related by the five Imāms except for An Nasā'ī At-Tirmidhī graded it as *Sahih*

٧٧٣ - وعن أنس رضي الله عنه «كان يُهرُ ما المهرُ فلا يُكْرُ
عنه ، ويُكْرُ ما المَكْرُ فلا يُكْرُ عليه» مُتَّفَقٌ عَلَيْهِ

773. Anas (RAA) narrated, When we assumed *Ihram* for *Hajj* or *Umrah* some of us raised their voices with *Talbīyah* and nobody objected to that, and others raised their voices with *Takbīr* and no one objected to that (which means that saying *Allāhu Akbar* 'Allāh is the Greatest' or reciting the *Talbīyah* are both acceptable during *Ihram*) 'Agreed upon.

٧٧٤ - وعن ابن عباس - رضي الله عنهما - قال «بعثني النبي صلى الله عليه وسلم في الثعل ، أو في نصعة من جمع طيل» مُتَّفَقٌ عَلَيْهِ

774 Ibn Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ sent me at night from *al Muzdalifah* (to *Minā*, with the weak members of his family women and children '229 Agreed upon

٧٧٥ - وعن عائشة رضي الله عنها قالت «سأدت سودة رسول الله صلى الله عليه وسلم ليلة القعدة إذ يدفع قننه ، وكأب تبضة - يعني ثيابه قادن بها» مُتَّفَقٌ عَلَيْهِ

775 'Ā'ishah (RAA) narrated, 'Saudah (the wife of the Prophet ﷺ) asked his permission, on the night of *al-Muzdalifah*, to leave earlier (to *Minā*) as she was a heavy and slow woman. The Prophet ﷺ gave her permission' Agreed upon

٧٧٦ - وعن ابن عباس - رضي الله عنهما - قال : قال لنا رسول الله صلى الله عليه وسلم «لا ترموا الجمره حتى تطلع الشمس» رواه الخمسة إلا السائي ، وفيه انقطاع

776 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ said to us, "Do not throw the pebbles at *Jamrah al-'Aqabah*

229- It is *Sunnah* to spend the night at *Muzdalifah* and start going to *Minā* after *Fajr*. This narration however indicates that it is permissible for the women and children (the weak members on the journey) to leave to *Minā* at night

until sunrise.” Related by the five Imāms except An Nasāʾī, but with a disconnected chain of narrators

٧٧٧ — وَعَنْ عَيْشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ «أُرْسِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَمٍّ سَلَمَةَ بِنَةَ الْخُخَرِ ، فَرَمَى الْحَجَرَةَ قَبْلَ الْمَجَرِ ، ثُمَّ مَضَتْ فَأَقْبَصَتْ رَأْيَهُ أَبُو دَاوُدَ ، وَاسْتَدَّهَ عَنَى شَرْطِ مُسْلِمٍ

777 'Ā'ishah (RAA) narrated, 'The Prophet ﷺ sent Umm Salamah on the night of the 10th (before the day of the Sacrifice) and she threw her pebbles before dawn after which she returned to Makkah to perform *Tawāf*' Related by Abū Dawūd

٧٧٨ — وَعَنْ عُرْوَةَ بْنِ مَعْصُومٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ شَهِدَ صَلَاتَكَ هَذِهِ يَقْبَلُ بِأَلْمُزْدَلِفَةِ - فَوْقَ مَعَا حَتَّى يَذْفَعَ ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ نَيْلًا أَوْ نَهَارًا ، لَمْ تَمْ حُجَّةٌ ، وَقَصَى نَعْمَةً» . رَوَاهُ الْخُمْسَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حُرَيْمَةَ

778. 'Urwah bin Muḍarras (RAA) narrated that the Messenger of Allāh ﷺ said, "Anyone who offered this prayer -at *al-Muzdalifah* along with us, and waited with us until we returned to *Minā*, and he stayed at *'Arāfāt* (on the 9th) before that by night or day, he would have completed the prescribed duties of *Hajj*." Related by the five Imāms. At-Tirmidhi and Ibn Khuzaimah graded it as *Sahih*.

٧٧٩ — وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ - قَالَ : «إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُعِصُونَ حَتَّى تَطْلُعَ الشَّمْسُ ، وَيَعْمُرُونَ أَشْرُقَ نَبِيرٍ ، وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَافَهُمْ ، فَأَقْبَصَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ» . رَوَاهُ الْبُخَارِيُّ

779. Umar (RAA) narrated, "The pagans did not use to depart from *Muzdalifah* until the sun had risen and they would say, 'Let the sun shine on *Thabir* (the highest mountain in Makkah). The Messenger of Allāh ﷺ contradicted them and departed from *Muzdalifah* before sunrise' Related by Al-Bukhārī

٧٨٠ — وَعَنْ أَنَسِ بْنِ عُبَيْدٍ وَأَسَامَةَ بْنِ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «لَمْ يَزَلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْقِي حَتَّى رَمَى حُمْرَةَ الْعَقْبَةِ» رَوَاهُ الْبُخَارِيُّ

780 Ibn 'Abbās and Usamah bin Zaid (RAA) narrated, 'The Messenger of Allāh ﷺ kept on reciting *Talbiyah* until he threw the pebbles at *Jamrat ul 'Aqabah*. ' Related by Al Bukhārī.

٧٨١ — وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّهُ جَعَلَ الْيَمِينُ عَنْ يَسَارِهِ ، وَبَنَى عَنْ يَمِينِهِ ، وَزَمَى الْحُمْرَةَ بِسَبْعِ حَصَيَّاتٍ ، وَقَالَ هَذَا مَقَامُ ابْنِي أَنْزَلْتُ عَلَيْهِ سُورَةَ الْبَقَرَةِ «مَقَرُّ عَيْنٍ»

781 'Abdullāh bin Mas'ūd (RAA) narrated that he kept the *Ka'bah* on his left and *Minā* on his right and threw the seven pebbles of *Jamrat ul 'Aqabah*. He then said, 'This is the location where the one on whom *sūrah al-Baqarah* (*sūrah* no. 2) was revealed²³⁰ (i.e. the Messenger of Allāh ﷺ) ' Agreed upon.

٧٨٢ — وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُمْرَةَ يَوْمَ النَّحْرِ صُحْبِي ، وَأَنَا بَعْدَ ذَلِكَ إِذَا رَأَيْتَ الشَّمْسَ». رَوَاهُ مُسْلِمٌ

782 Jābir bin 'Abdullāh (RAA) narrated, 'The Messenger of Allāh ﷺ threw *Jamrat ul 'Aqabah* on the Day of Sacrifice (the 9th of *Dhul Hijjah*) in the forenoon. On the following days he threw them when the sun had passed its meridian.' Related by Muslim.

٧٨٣ — وَعَنْ أَنَسِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا . «أَنَّهُ كَانَ يَرْمِي الْحُمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَّاتٍ ، يُكَبِّرُ عَلَى أَوَّلِ كُلِّ حَصَاةٍ ، ثُمَّ يَتَقَدَّمُ ، ثُمَّ يُسْهَوُ ، فَيَقُومُ فَيَسْتَمِلُ الْقِبْلَةَ ، ثُمَّ يَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلًا ، ثُمَّ الْوُسْطَى ، ثُمَّ يَأْخُذُ دَاتِ الشَّمَالِ فَيُسْهَوُ ، وَيَقُومُ مُسْتَمِلًا الْقِبْلَةَ ، ثُمَّ يَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلًا ، ثُمَّ يَرْمِي حُمْرَةَ دَاتِ الْعَقْبَةِ مِنْ بَطْنِ الْوَادِي وَلَا يَهْفُ عِنْدَهُ ، ثُمَّ يَتَصَرَّفُ ، فَيَقُولُ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ» رَوَاهُ الْبُخَارِيُّ

230. He is referring to the place where the Messenger of Allāh ﷺ stood to throw the pebbles

783 Ibn 'Umar (RAA) narrated that he used to throw the pebbles of *al Jamrat ud Dunyâ* (the *Jamrah* near to the *Khaif* mosque) with seven smal. pebbles, and would recite *Takbîr* when throwing each pebble. Then he would go ahead until he reached the bottom of the valley, where he would stand for quite a long time facing the direction of the *Qiblah*, and raising his hands, while supplicating Allâh. Then he went and threw seven pebbles at the second *Jamrah al Jamarah al-Wustâ*) while saying *Allâhu Akbar* with each throw. He would then turn to the left of the bottom of the valley, stand there facing the *Qiblah* and supplicating to Allâh with his hands raised. Then he went to *Jamrat ul Aqabah*, threw seven pebbles at it, uttering the *Takbîr* with each throw. After that he left and did not pause. He would then say, 'I saw the Propnet ﷺ doing like this.' Related by Al-Bukhârî

٧٨٤ وعنه - رضى الله عنه أ، رسول الله صلى الله عليه وسلم قال
«اللَّهُمَّ ارْحِمِ الْمُحْلَمِينَ» قالوا: وَنُحْضِرِينَ يَا رَسُولَ اللَّهِ، قال في الثالثة
«وَالْمُحْضِرِينَ» مُعَقِّ غَنِيَّة

784 Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "May Allâh bless those who shaved." The Companions asked him, 'O Allâh's Messenger, what about those who cut their hair short?' They repeated their question twice (and each time he repeated his saying, 'May Allâh bless those who shaved.'²³¹) On the third time, the Messenger of Allâh ﷺ then said, "And (may Allâh bless) those who cut their hair short." Agreed upon

٧٨٥ — وعن عبد الله بن عمرو بن العاص - رضى الله عنهما أ، رسول الله صلى الله عليه وسلم وقف في حجة الوداع، فحجَّوا يسألونه، فقال رجل: لم أشعر، فحلفت قبل أن أدبج، قال: «ادبج ولا حرج»، وجاء آخر، فقد لم

231 In one version of this hadith the Messenger of Allâh ﷺ made a supplication for those who shaved three times, and in the fourth he supplicated Allâh for those who cut their hair short. In another version he supplicated for those who shaved twice, and the third time he supplicated Allâh for those who cut their hair short.

أَشْعُرُ ، فَخَرْتُ قَبْلَ أَنْ أُرْمِيَ ، قَالَ «لَرَّمٍ وَلَا خَرَجَ» ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قَدَّمَ وَلَا أَخَّرَ إِلَّا قَالَ «أَفْعَلُ وَلَا خَرَجَ» . مُتَّفَقٌ عَلَيْهِ

785 'Abdullāh Ibn 'Amro bin al-Āg (RAA) narrated that the Messenger of Allāh ﷺ stood in *Minā* during the Farewell *Hajj*, while the people asked him questions and he answered them. A man asked, 'O Prophet of Allāh' I was not alert and I shaved my head before slaughtering my animal? The Prophet ﷺ said, "**There is no harm, go and slaughter your animal.**" Another man asked, 'I slaughtered the animal before I threw the pebbles?' Prophet ﷺ said, "**There is no harm, go and throw your pebbles.**" The narrator said, "Whoever asked the Prophet ﷺ about anything done before or after the other he told him **"No harm done. Go and do (whatever you missed).**" Agreed upon

٧٨٦ — وَعَنْ الْمُسَوَّرِ بْنِ مَحْرَمَةَ - رَضِيَ اللَّهُ عَنْهُ - : «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحَرَ قَبْلَ أَنْ يَخْلُقَ ، وَأَمَرَ أَصْحَابَهُ بِذَلِكَ» رَوَاهُ الْحَارِثِيُّ

786 Al-Maisûr bin Makhramah (RAA) narrated, "The Messenger of Allāh ﷺ sacrificed his animal before he shaved and commanded his companions to do so." Related by Al-Bukhārî.

٧٨٧ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا رَمَيْتُمْ وَخَفَيْتُمْ فَعَدَّ حَلَّ لَكُمْ الطَّيْبُ ، وَكُلُّ شَيْءٍ إِلَّا النِّسَاءَ» . رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَفِي إِسْنَادِهِ صَعْفٌ

787 'Ā'ishah (RAA) narrated, "The Messenger of Allāh ﷺ said, "When one of you threw the pebbles and shaved his hair, everything including perfume becomes lawful for him except women (i.e. sexual intercourse)." Related by Ahmad and Abū Dawūd with a weak chain of narrators.

٧٨٨ — وَعَنْ أَبِي عَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَيْسَ عَلَى النِّسَاءِ خُلُقٌ ، وَإِنَّمَا يُفَصِّرُونَ» . رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ

788 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh

ﷺ said, "Women (pilgrims) so not have to shave their heads), they may only shorten their hair." Related by Abū Dawūd with a good chain of narrators

٧٨٩ - وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - «أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ اسْتَأْذَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيتَ بِمَكَّةَ لَيْلِي مَيْي، مِنْ أَجْلِ سَقَاتِهِ، فَأُذِنَ لَهُ» مُتَّفَقٌ عَلَيْهِ .

789 Ibn 'Umar (RAA) narrated that Al-'Abbās bin Abdul Muttalib asked permission from the Prophet ﷺ to stay at Makkah during the nights of *Minā* in order to provide drinking water (from *Zamzam*) to the pilgrims, and the Prophet ﷺ allowed him 'Agreed upon

٧٩٠ - وَعَنْ عَاصِمِ بْنِ عَدِيٍّ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ لِرِعَاءِ إِبْرَاهِيمَ فِي الْيَبُوتَةِ يَوْمَ النَّحْرِ، ثُمَّ يَوْمَ الْبَدَنِ وَمِنْ بَعْدِ الْبَدَنِ يَوْمَيْنِ، ثُمَّ يَوْمَ الْبَدَنِ يَوْمَ الْبَدَنِ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَابْنُ حِبَّانَ

790. 'Āsim bin Adī (RAA) narrated that the Messenger of Allāh ﷺ excused the herdsmen of camels from sleeping at *Minā* and asked them to throw pebbles on the day of sacrifice (i.e. throw *Jamrat ul Aqabah* and they do not have to spend the night at *Minā*), and then to throw the pebbles of the next day and the day after (i.e. of the 11th and the 12th) combined (on the 12th), and then throw pebbles again on the 13th. Related by the five Imāms. At-Tirmidhī and Ibn Hibbān graded it as *Ṣaḥīḥ*.

٧٩١ - وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ : «خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ» الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ

791. Abū Bakrah (RAA) narrated that the Messenger of Allāh ﷺ delivered a sermon to us on the Day of *Nahr* (sacrifice) (and the narrator mentioned the sermon.) 'Agreed upon.

٧٩٢ — وَعَنْ سَرَّاءَ بِنْتِ نَبْهَانَ رَضِيَ اللَّهُ عَنْهَا — قَالَتْ حَطَّطَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الرُّؤْسِ فَمَالَ : «أَلَيْسَ هَذَا أَوْسَطَ أَيَّامِ التَّشْرِيقِ؟»
الْحَدِيثَ رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ

792 Sarrâ' bint Nabhân²³² (RAA) narrated, "The Messenger of Allâh ﷺ delivered a sermon to us on the second day of sacrifice, 'Yaum ar-Ru'ûs' (11th of *Dhul Hijjah*) and said, "Is this not the middle of the days of *Tashriq*?"²³³ Related by Abû Dawûd

٧٩٣ — وَعَنْ عَائِشَةَ — رَضِيَ اللَّهُ عَنْهَا — أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا : «طَوَّافُكَ يَأْتِيكَ وَسَعْيُكَ بَيْنَ الصُّغَا وَالْعُزَا يُكْفِيكَ لِحَجَّكَ وَعُمْرَتِكَ» رَوَاهُ مُسْلِمٌ

793 A'ishah (RAA) narrated, "The Messenger of Allâh ﷺ said to her, "Your *Tawâf* by the *Ka'bah* and your *Sa'i* between *Safâ* and *Marwah* is sufficient for both your *Hajj* and *Umrah* (i.e. one *Tawâf* and one *Sa'i* are sufficient as she combined *Hajj* and *Umrah*)." Related by Muslim.

٧٩٤ — وَعَنْ أَبِي عَاسِمٍ رَضِيَ اللَّهُ عَنْهُمَا — «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمُلْ فِي السَّعْيِ أَقْصَى بِهِ» رَوَاهُ أَحْمَدُ فِي التِّرْمِذِيِّ ، وَصَحَّحَهُ الْحَاكِمُ

794 Ibn Abbâs (RAA) narrated that the Messenger of Allâh ﷺ did not trot during the seven circuits made in the final *Tawâf* when he returned to Makkah. Related by the five Imâms except at Tirmidhî. Al Hâkim graded it as *Sahîh*.

٧٩٥ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ — «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ ، ثُمَّ رَفَعَ فَنَدَا بِالْمَحْصَبِ ، ثُمَّ كَبَّ إِلَى الْيَمِينِ فَطَافَ بِهِ» رَوَاهُ الْبُخَارِيُّ

232. She was mistress of a temple in pre-Islamic days.

233- The days of *Tashriq* are 11th, 12th, and 13th of *Dhul Hijjah*, but probably the Prophet ﷺ means that it is the best of its days or maybe the middle counting the day of sacrifice with them, as *Yaum ar-Ru'ûs* is by consensus the 11th.

795 Anas (RAA), narrated, "The Messenger of Allāh ﷺ rested for a while at *al Muhassab* (a valley opening at *al Abtah* between Makkah and *Minā*) prayed *Dhuhr Asr, Maghrib* and *'Ishā'* prayers after which he rode to the *Ka'bah* and made *Tawāf*' Related by A.-Bukhārī

٧٩٦ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - «أَنَّهَا بِمِ تَكُنْ تَفْعَلُ ذَلِكَ - أَيِ التَّوَلَّى بِالْإِبْطَحِ وَتَقْضِي إِنْ تَرَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكُنْ مِنْهُ لَا تَفْخَحْ لَخُرُوجِهِ» رَوَاهُ مُسْلِمٌ

796. A'ishah (RAA) narrated that she did not use to do that - i.e. rest at *al Muhassab*- and said, "The Messenger of Allāh ﷺ rested at *al-Muhassab*, because it was easier to stop there and depart from (i.e. it is not a *Sunnah* to rest there)". Related by Muslim

٧٩٧ - وَعَنْ أَبِي عَاسِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «أَمَرَ النَّاسُ أَنْ يَكُونُوا خَيْرَ عَهْدِهِمْ بِالنِّبْتِ ، لِأَنََّّهُ خَفَّفَ عَنْ الْحَبِصِ» مُعْتَمِدٌ عَلَيْهِ

797 Ibn 'Abbās (RAA) narrated, 'People were commanded to make the *Tawāf* round the *Ka'bah* their last rite, (Farewell *Tawāf*) but the menstruating women were excused from it.' Agreed upon.

٧٩٨ - وَعَنْ أَبِي الرَّبِيعِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِي سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ صَلَاةٍ فِي مَسْجِدِي هَذَا بِمِائَةِ صَلَاةٍ» رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ أَبُو حَاتِمٍ

798 Ibn Az-Zubair (RAA) narrated that the Messenger of Allāh ﷺ said, "Offering prayer in my mosque (in Madīnah) is better than one thousand prayers elsewhere, save for those offered prayer in *al-Masjid al-Harām* (in Makkah) And prayer offered in *al-Masjid al-Harām* is better than prayer offered in my mosque by one hundred prayers." Related by Ahmad and Ibn Hibbān graded it as *Ṣaḥīḥ*

بَابُ لَفَوْتِ وَإِخْصَارِ

Chapter VI : Missing the Pilgrimage or being detained (*Ih-g̃ār*)

٧٩٩ عن ابن عباس رضي الله عنهما : قال «أُخْصِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَصَّ رَأْسَهُ ، وَجَامَعَ نِسَاءَهُ ، وَتَخَرَّ هَدْيُهُ ، حَتَّى اعْتَمَرَ عَامَهُ ذَهِلًا»
رواهُ لُبْحَارِيُّ

799. Ibn 'Abbās (RAA) narrated, 'When the Prophet ﷺ was prevented from performing *Umrah* (by Quraish) he shaved his head, had intercourse with his wives and slaughtered his animal. The next year he performed *Umrah* to make up for the year that he had missed ' Related by Al-Bukhārī.

٨٠٠ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَاعَةَ بِنْتِ الرَّبِيعِ بْنِ عَبْدِ الْمُطَّيِّبِ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي أُرِيدُ الْحَجَّ ، وَأَنْ مَكْنَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «حُجِّي وَأَشْرُجِي أَنْ مَحَنِي خَيْبٌ حَيْسَنِي» مُتَّفَقٌ عَلَيْهِ

800. 'Āishah (RAA) narrated, 'The Messenger of Allāh ﷺ went to visit Dubā'ah bint Az Zubair bin 'Abdul Muṭṭalib. She said to him, 'O Messenger of Allāh I have made the intention to perform *Hajj* but I am suffering from an illness.' He said to her, 'Perform *Hajj* but set a condition that you shall be relieved of the *Ihrām* whenever you are prevented (due to illness, etc.).'²³⁴ Agreed upon.

٨٠١ وعن عكرمة بن عكرمة عن أنس بن مالك - رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «من كسر ، أو عرج ، فمذحج وعينه الحرج

234. This indicates that a *muhrim* can preset a condition that if he is prevented from performing *Hajj* or *Umrah* then he is relieved from his *Ihrām* whenever he is prevented

مسئ قابل» قان عكرمة : فسألت ابن عباس وأبا هريرة عن ذلك ، فقالا : صدق
رواه الخمسة ، وخسته الترمذي

801 Tkrimah narrated on the authority of Al-Hajjāj bin ‘Amro al-Anṣārī (RAA), that the Messenger of Allāh ﷺ said, “**If anyone breaks (a leg) or becomes lame (while he was performing Hajj or ‘Umrah) he is released from him Ihram and must perform Hajj the next year.**” Tkrimah said, ‘I asked Ibn Abbās and Abū Hurairah about this statement of Al-Hajjāj, and they said that he had spoken the truth. Related by the five Imāms. At-Tirmudhī graded it as *Hasan*

كِتَابُ الْيُسُوعِ

Book VII: Business Transactions

بَابُ شُرُوطِهِ، وَمَا تُهَيَّ عَنْهُ

Chapter I: Conditions of Business Transactions and Those which are Forbidden

٨٠٢ - عَنْ رِفَاعَةَ بْنِ رَافِعٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
سُئِلَ أَيُّ الْكُتُبِ أَطْيَبُ ؟ قَالَ : «عَمَلُ الرَّحْمَنِ يَدِهِ ، وَكُلُّ شَيْءٍ مُتَرَدٍّ»
رَوَاهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ .

802 Rifa'ah bin Rāfi' (RAA) narrated that the Messenger of Allāh ﷺ was asked, 'Which type of earning is the best?' He said, 'A man's earning through working with his own hands, and every business transaction which is approved (which is *Halāl* and free of cheating etc.).' Related by Al Bazzār and al-Hākim graded it as *Sahih*.

٨٠٣ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَمَ الْفَتَحِ ، وَهُوَ بِمَكَّةَ : «إِنَّ اللَّهَ حَرَّمَ جَمْعَ الْخَمْرِ ، وَالْمَيْتَةِ ، وَتَخْشِيرَ ، وَالْإِصْطَامِ» فَقِيلَ يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ ، فَإِنَّهَا تُطْبَخُ بِهَا السُّفُنُ ، وَتُدْنَسُ بِهَا الْجُلُودُ ، وَيَسْتَصْبَحُ بِهَا النَّاسُ ؟ فَقَالَ «لَا ، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ «فَاتَّسَّ اللَّهُ الْيَهُودَ ، إِنَّ اللَّهَ تَعَالَى لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمْلُوهَا ، ثُمَّ بَاعُوهَا فَكَلُوا ثَمَرَهُ» مُتَّفَقٌ عَلَيْهِ .

803. Jābir bin Abdullāh (RAA) narrated, 'He heard the Messenger of Allāh ﷺ say in the year of the Conquest (of Makkah) while he was in Makkah, "Allāh has prohibited the sale of alcohol, dead animals, pigs, and idols." People asked, 'O Messenger of Allāh! What about the fat of dead animals, it is used for

greasing boats and skins and people use it for making oil for lamps' He said, 'No, it is **Harâm**' The Messenger of Allâh ﷺ then added, "May Allâh curse the Jews, for Allâh made the fat (of animals) **Harâm** (unlawful) for them, yet they melted the fat, sold it and ate its price." Agreed upon

٨٠٤ — وعن أبي مسعود - رضي الله تعالى عنه قال سمعتُ رسولَ الله صلى الله عليه وسلم يقول : «إِذَا خْتَلَفَ الْمُسَايِعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ ، فَاذْكُورُوا مَا يَقُولُ رَبُّ السِّلْعَةِ أَوْ يَتَارَكَ» رَوَاهُ الْخَمْسَةُ وَصَحَّحَهُ الْحَاكِمُ

804 Ibn Mas'ūd (RAA) narrated, 'I heard the Messenger of Allâh ﷺ say, "When two business dealers dispute (over a business dealing) and none of them has evidence to prove his case, the final word is left to the seller or they may both abandon the deal." Related by the five Imâms and al-Hâkim graded it as Sahîh

٨٠٥ — وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ : «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نَمْرِ الْكَلْبِ ، وَمَهْرِ الْعَمَى ، وَخُتُونِ الْكَاهِنِ» مُتَّفَقٌ عَلَيْهِ .

805 Abû Mas'ūd al-Anṣārî (RAA) narrated, 'The Messenger of Allâh ﷺ prohibited taking the price of a dog, the earnings of a prostitute and the fees taken by a soothsayer' Agreed upon.

٨٠٦ — وعن جابر بن عبد الله أنه كان على جمل له قد أعتى ، فأراد أن يُسَيِّهَ ، قال فحَقَّقَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فذَعَا بِي ، وَصَرَّيْهُ ، فَسَارَ سَيْرٌ ثُمَّ يَسَّرَ مِثْلَهُ ، فَمَا «بَعْثُهُ بِأَوْقِيَّةٍ» قُلْتُ لَا ثُمَّ قَالَ «بَعْثُهُ بِأَوْقِيَّةٍ ، وَاشْتَرَطْتُ خُمْلَانَهُ إِلَى أَهْلِي ، فَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ ، فَحَقَّقَنِي نَمْرُهُ ، ثُمَّ رَجَعْتُ فَأَرَسَ فِي أَنْزَرِي ، فَقَسَارَ «أَتَرَبِي تَاكَسَّيْتُ لِأَحَدٍ حَمْدَكَ ؟ خُدْ جَمْعَكَ وَذَرَاهِمَكَ فَهُوَ لَكَ». مُتَّفَقٌ عَلَيْهِ ، وَهَذَا السَّاقُ بِمُسْنَدٍ

806. Jābir bin 'Abdullāh (RAA) narrated, 'That he was once traveling on his camel which had become so slow that he intended to get rid of it. The Prophet ﷺ passed by (after Jābir told him the

story), and poked the camel with his stick, and asked Jābir to ride it again. The camel was much faster than it had ever been before. The Messenger of Allāh ﷺ then said to Jābir, **"Sell it to me for one Uqiyah (ounce) of gold."** Jābir said, 'No'. He again said, **"Sell it to me for one Uqiyah of gold"**. Jābir says, 'I sold it for one Uqiyah and stipulated that I should ride it to my house'. When we reached Madīnah, I took that camel to the Prophet ﷺ and he gave me its price. I returned home but he sent for me (and when I went to him he said, **"Do you think that I asked you to reduce the price to take your camel? Take your camel and your money it is all yours."** Agreed upon and this is Muslim's version.

٨٠٧ — وَعَنْهُ قَالَ : «أَعْتَقَ رَجُلٌ مَّا عِنْدَهُ عَنْ ذَبْرِ ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ ، فَسَمِعَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْتَقَهُ» مُتَّفَقٌ عَلَيْهِ .

807 Jābir (RAA) narrated, 'A man decided that a slave of his would be free after his death, but the man had no other property. The Messenger of Allāh ﷺ took the slave and called (the people) for one to buy him from the Prophet ﷺ, and he sold him'.²³⁵ Agreed upon.

٨٠٨ . وَعَنْ مَعْمُورَةَ رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذْ فَاْرَةً وَقَعَتْ فِي سَمْنٍ ، فَمَاتَتْ فِيهِ ، فَسَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا ، فَقَالَ : «الْقُوْهَا وَمَا حَوْلَهَا وَكُفُّوْهُ» . رَوَاهُ الْبُخَارِيُّ ، وَزَادَ أَحْمَدُ ، وَالنَّسَائِيُّ «فِي سَمْنٍ حَمِيٍّ» .

808. Maimūnah (the wife of the Prophet ﷺ, (RAA) narrated that the Messenger of Allāh ﷺ was asked about a mouse that fell into a pot of clarified butter, and died inside it. He said, **"Take out (the mouse) and what is around it, and throw it away. Then eat (the rest of) your clarified butter."** Related by Al-Bukhārī, Ahmad and an-Nasā'ī added the following, in solid clarified butter.

235. In the narration of Al-Bukhārī Nu'aim bin Abdullah bought him and paid 800 Dirhams. Scholars say that this Hadith is evidence that the ruler can sell the property of a man who is bankrupt and divide the money among his debtors or give it to him to spend, as in this Hadith.

٨٠٩ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا وَقَعَتِ الْفَأْرَةُ فِي السَّمَنِ ، فَإِنْ كَانَ جَدِيدًا فَأَلْقُوهَا ، وَإِنْ كَانَ مَائِعًا ، فَلَا تَقْرُبُوهُ». رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَقَدْ حَكَّمَهُ عَلَيْهِ السَّخَّارِيُّ ، وَأَبُو حَاسِمٍ بِالْوَهْمِ

809 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "If a mouse fell into a pot of clarified butter, and the butter is solid, take it (the mouse) and what is around it out and throw it away. But if the butter was melted i.e. in a liquid state) do not touch it (i.e. throw it all away)." Related by Ahmad and Abû Dawûd Al-Bukhârî and Abû Hâtim ruled it to be weak

٨١٠ — وَعَنْ أَبِي الرَّبِيعِ قَالَ «سَأَلْتُ جَابِرًا - رَضِيَ اللَّهُ عَنْهُ - عَنْ ثَمَسِ السُّورِ وَانْكَلَبَ فَقَالَ رَجُلٌ أَلَسِيَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ» رَوَاهُ مُسْنَدُ ، وَالسَّائِي ، وَرَأَى «إِلَّا كَلْبَ صَيْدٍ»

810 Abû Az-Zubair (RAA) narrated, 'I asked Jâbir about the price of cats and dogs.' He answered me, 'The Messenger of Allâh ﷺ rebuked that.' Related by Muslim. In a version by An Nasâ'i, he added, "Except that of a hunting dog."²³⁶

٨١١ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ حَدَّثَنِي بَرِيرَةُ ، فَقَالَتْ إِنِّي كَانَتْ أَهْلِي عَلَى تِسْعِ أَوْقٍ ، فِي كُلِّ غَدَمٍ أَوْقِيَّةٌ ، فَاعْيَيْسِي ، فَقُلْتُ إِنْ أَحَبَّ أَهْلُكَ أَنْ أُعْطِيَ لَهُمْ وَيَكُونُوا لَكَ بِبِي فَعِنْتُ ، فَهَدَيْتُ بَرِيرَةَ إِلَى أَهْلِهَا ، فَقَالَتْ لَهُمْ ، فَأَبَوْا عَثَهَا بِجَاءَتِ مِنْ عِنْدَهُمْ ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَانِسٌ فَقَالَتْ إِنِّي قَدْ عَرَضْتُ ذَلِكَ عَلَيْهِمْ فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ فَسَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَحْزَنَتْ عَائِشَةَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ «حَدِيثُهَا

236- There is a consensus among the scholars about the price of the dog except the one used for hunting or guarding. They differed over the price of a cat, but they agreed to selling it if it is used for a certain benefit.

واشترطي لهم الولاء ، وإلما الولاء لمن أعتق» ، فمعت عائشة رضي الله عنها - ، ثم قام رسول الله صلى الله عليه وسلم في الناس ، فحمد الله وأثنى عليه ، ثم قال : «أما بعد ، فما بال رجال يشترون شروطاً يبتسون في كتاب الله - تعالى - ؟ ما كان من شرط لمن في كتاب الله فهو تاطل ، وإن كان مائة شرط ، فصاء الله أحق ، وشرط الله أوثق ، وإلما الولاء لمن أعتق» متفق عليه ، والنقط للبخاري .

وعند مسلم قال «اشترىها وأعتقها واشترطي لهم الولاء»

811 Ā'ishah (RAA) narrated 'Barīrah came to me and said, 'I have made an agreement with my masters to pay them nine *Uqiyas* ounces, of gold) (in installments) one *Uqiyah* per year, so please help me (to pay the money).' Ā'ishah replied, 'I am ready to pay the whole amount now provided your masters agree that your *Walā'*²³⁷ will be for me.' Barīrah went back to her masters and told them about that offer but they refused to accept it. She returned, and at that time, the Messenger of Allāh ﷺ was present (at Ā'ishah's house) Barīrah said to Ā'ishah, "I told them about the offer but they did not accept it and insisted on having the *Walā'* for themselves.' The Prophet ﷺ heard that, and Ā'ishah narrated the whole story to him. He then said to her, "**Buy her and stipulate that the *Walā'* should be yours, as *Walā'* is (legally) for the manumitter.**" Ā'ishah (RAA) did so and the Messenger of Allāh ﷺ stood up in front of the people, and after glorifying and praising Allāh, he said, "**What about the people who impose conditions which are not in Allāh's Book (i.e. contradictory to Islamic *Shari'ah*)? "Every condition that is not found in the Book of Allāh is invalid, even if its number is one hundred. Allāh's decisions are the right ones and His conditions are the firmer ones, and the *Walā'* is for the manumitter.**" Agreed upon and the wording is from Al-Bukhārī. In Muslim's version, "Buy her and manumit her, and stipulate that her *Walā'* loyalty is yours."

²³⁷ *Walā'* refers to the right of inheriting the property of a manumitted slave after his death. The one who has the most right to inherit from him is the one who manumitted him.

٨١٢ - وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : «بِهِيَ عُمَرُ عَنْ بَيْعِ أُمَّهَاتِ الْأَوْلَادِ فَقَالَ : لَا تُبَاعُ ، وَلَا تُوهَبُ ، وَلَا تُورَثُ ، يَسْتَمْتَعُ بِهَا مَا بَدَأَ اللَّهُ ، فَإِذَا مَاتَ فَهِيَ حُرَّةٌ» رَوَاهُ مَالِكٌ ، وَالتَّيْمِيُّ ، وَقَالَ : زَعَمَهُ بَعْضُ الرُّوَاةِ ، مَوْهِمٌ

812 Ibn Umar (RAA) narrated, 'Umar (RAA) prohibited selling the mothers of children²³⁸ and said, 'She is not to be sold, given as a gift, or inherited, but her owner is to enjoy her (in sexual intercourse) as long as he lives. When he dies she becomes free' Related by Mālik and Al-Baḥaḥī

٨١٣ - وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : «كَانَ بَيْعُ سَرَارِيْنَا أُمَّهَاتِ الْأَوْلَادِ ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيًّا ، لَا يَرَى بِذَلِكَ بَأْسًا» رَوَاهُ التَّيْمِيُّ ، وَابْنُ مَاجَةَ ، وَالدَّارِقُطَنِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ

813 Jābir (RAA) narrated, 'We used to sell our slave women who are mothers of children, during the lifetime of the Prophet ﷺ, and he did not object to it.'²³⁹ Related by An-Nasā'ī, Ibn Mājan and Dāraqutnī and Ibn Ḥibbān graded it as *Sahih*

٨١٤ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : «بِهِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ فَصْلِ الْمَاءِ» رَوَاهُ مُسْلِمٌ ، وَرَوَاهُ فِي رِوَايَةٍ «وَعَنْ بَيْعِ صِرَاطِ الْجَمَلِ»

814 Jābir (RAA) narrated that the Messenger of Allāh ﷺ prohibited the sale of excess water²⁴⁰ Related by Muslim In ano-

238- The mother of a child is the female slave who gave birth to a child, whose father is her Master. The child is consequently free, and she is not to be sold after that.

239- *Imām as-Sanʿānī in 'Subul as-Satām'* says, that it is only Umar who prohibited her being sold, and it is not a consensus among the companions that she is not to be sold.

240- This narration refers to any water in excess of one's needs whether found in land which is not owned by anybody, or in someone's land, whether in a well or otherwise, as no one should prohibit others from using water which is in excess of his own need, as the Prophet ﷺ said that people are partners in water, grass and fire.

ther narration, 'and hiring a camel to copulate with a she-camel.
i.e. no money should be paid for copulation

٨١٥ — وعن ابن عمر رَضِيَ اللَّهُ عَنْهُمَا قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ» رَوَاهُ الْبُخَارِيُّ

815 Ibn 'Umar narrated, 'The Messenger of Allāh ﷺ prohibited taking fees for the copulation of an animal.' Related by Al Bukhārī.

٨١٦ — وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «نَهَى عَنْ يَمِيعِ حَسَنِ الْحَمْدِ ، وَكَانَ يَمِيعًا يَسَاعُهُ أَهْلُ الْجَاهِلِيَّةِ ، كَانِ الرَّجُلُ يَتَّعُ الْحُرُورَ بِمِثْلِ أَنْ تُسَحَّ النَّافَةُ ثُمَّ تُسَحَّ الَّتِي فِي بَطْنِهَا» مُتَّفَقٌ عَلَيْهِ

816. Ibn 'Umar (RAA) narrated 'The Messenger of Allāh ﷺ prohibited the sale called 'Habal al Habalah,' which was a kind of dealing practice in Pre-Islāmic times (*Jāhiliyyah*). A man would pay the price of a she-camel which was not yet born, but would be born by the immediate offspring of an existing she-camel (i.e. would be the offspring of a she-camel which was still in her mother's womb)' Agreed upon, and the wording is from Al Bukhārī

٨١٧ . وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْوَلَاءِ ، وَعَنْ هَيْتِهِ» . مُتَّفَقٌ عَلَيْهِ

817 Ibn 'Umar (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited selling or donating the *Walā'* of a freed slave' Agreed upon

٨١٨ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِيعِ الْخَصَاءِ ، وَعَنْ يَمِيعِ الْغُرَزِ» رَوَاهُ مُسْلِمٌ

818 Abū Hurairah (RAA) narrated 'The Messenger of Allāh ﷺ prohibited *Bai u al Hasâh*²⁴ (trading of a pebble), and *Bai u*

24. A type of sale practiced in pre-Islāmic periods, by which the seller throws a pebble, and sells the goods or the piece of land etc. on which the pebble falls with a certain price agreed upon previously

al-gharar ²⁴² Related by Muslim.

٨١٩ — رَعْنَهُ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ اشْتَرَى طَعَامًا فَلَا يَبِعُهُ حَتَّى يَكْتَالَهُ». رَوَاهُ مُسْلِمٌ

819. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone buys food (grain or otherwise) he should not resell it, until he receives it (i.e. in his hand)" Related by Muslim.

٨٢٠ — رَعْنَهُ قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَبْعَتَيْنِ فِي بَيْعَةٍ»
رَوَاهُ أَحْمَدُ ، وَالتَّيْمِيُّ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حِبَّانَ

820 Abū Hurairah (RAA) narrated, "The Messenger of Allāh ﷺ prohibited the double sale²⁴³(two transactions combined in one)" Related by Ahmad and An Nasâ'î. At-Tirmidhî and Ibn Hibbân graded it as *Sahih*.

٨٢١ — وَلَآبِي دَاوُدَ «مَنْ بَاعَ يَبْعَتَيْنِ فِي بَيْعَةٍ فَلَهُ أَوْكُسُهُمَا ، أَوْ الرُّبَا».

821 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever sells a double sale in one, will have the worst of them or (it is as if he involved himself in) *Ribā* (usury)." Related by Abū Dawūd

242. Sale involving risk or chance, i.e. the sale of what is not present at the moment

243. Scholars disagreed on what is meant by a double sale in this hadith. Some say that it is selling commodities with two prices, one immediate and another higher, which is deferred to a later time, the second included an increase for the delayed selling of a commodity over its immediate price. But most scholars refuted this opinion claiming that it is a legitimate form of sale that existed in authentic texts (selling by installment). The second form is selling with two prices, one immediate and another higher, deferred and uncertain. The seller tells him, 'It is for such and such amount of cash and for such and such amount of delayed payment and they depart while being uncertain without having determined anything. This form is prohibited. Some scholars say that one of its forms is to make a double deal, one says I sell you my horse on the condition that you sell me your slave

٨٢٢ وعن عمرو بن شعيب عن أبيه عن جده - رضى الله عنهم - قال قال رسول الله صلى الله عليه وسلم ، « لا يجر سلف وتبع ، ولا شرطان في بيع ، ولا ربح ما لم يصغر ، ولا بيع ما ليس عندك » رواه الأئمة ، وصححه الترمذي ، وابن خزيمة ، والحاكم وأخرجه في علوم الحديث من رواية أبي حنيفة عن عمرو بن مكرم بلفظ « نهى عن بيع وشرط » ومن هذه الوجوه أخرجه الطبراني في الأوسط ، وهو عربي

822. Amro bin Shu'aib narrated on his father's authority who reported from his grandfather (RAA) that the Messenger of Allāh ﷺ said, 'It is prohibited to have a loan combined with a sale (in one deal),²⁴⁴ or having two conditions in a sale, or claiming a profit on something which is not in your possession.²⁴⁵ There is no selling what is not in your possession.' Related by the five Imāms At-Tirmidhī, Ibn Khuzaimah and al-Hākim graded it as *Sahih*.

٨٢٣ وعنه - رضى الله عنه - قال : « نهى رسول الله صلى الله عليه وسلم عن بيع العتق ، رواه مالك ، قال « ينعى عن عمرو بن شعيب به »

823 'Amro bin Shu'aib narrated on his father's authority who reported from his grandfather (RAA) that 'The Messenger of Allāh ﷺ prohibited *Bai'ū al-'Urbān* (paying nonrefundable deposits).²⁴⁶ Related by Malik

244. The seller stipulates that the buyer gives him a loan to sell him the goods, or that the buyer borrows the money from the seller as a condition to buy his commodity

245. As long as the goods are still in the possession of the seller, the profit belongs to him until the transaction is complete. So he is the one who gains any profit or bears any loss. The buyer cannot claim any profit until he possesses the goods.

246. It is a form of prohibited sales in which a nonrefundable deposit is paid towards the price of an item. If the buyer decides to keep it, the deposit is part of the price, but if he does not, then the seller keeps the deposit.

٨٢٤ - وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «ابْتِئْتُ رَيْثًا فِي السُّوقِ ، فَلَمَّا اسْتَوْجِثُهُ لِقَبِي رَجُلٌ فَأَعْطَانِي بِهِ رَيْثًا حَسَنًا ، فَأَرَدْتُ أَنْ أَصْرِبَ عَنْ يَدِ الرَّجُلِ ، فَأَخَذَ رَجُلٌ مِنْ خَلْفِي بِدِرَاعِي ، فَأَلْتَمَعْتُ ، فَإِذَا هُوَ رَيْثُ بَنِي ثَابِتٍ ، فَقَالَ : لَا تَبِعْهُ حَيْثُ اشْتَرَيْتَهُ حَتَّى تَخُورَهُ إِلَيَّ رَحَلَتٌ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُبَاعَ سِلْعٌ حَيْثُ تُبَاعُ ، حَتَّى يَخُورَهَا التُّجَّارُ إِلَى رِحَالِهِمْ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَاسْمُ ظُلَّةٍ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَالْحَاكِمُ

824 Ibn Umar (RAA) narrated, 'I bought some oil from the market and when I came to take it. I met a man who offered me a good profit (i.e. wanted to buy it from me) When I was about to accept the deal, a man caught hold of my arm from behind. I turned around to find that the man was Zaid bin Thâbit.' He said to me 'Do not sell it where you have bought it from, (but wait) till it is in your possession, as the Messenger of Allâh ﷺ prohibited that goods are sold until the trader takes possession of them' 247 Related by Ahmad and Abû Dawûd and the wording is his. Ibn Hibbân and al-Hâkim graded it as Sahih.

٨٢٥ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - قَالَ قُبْتُ يَا رَسُولَ اللَّهِ ، إِنِّي أَبِيعُ الْإِبِلَ بِالْبَيْعِ ، فَأَبِيعُ بِدِينَارٍ وَتَأْخُذُ الدِّرْهَمَ ، وَأَبِيعُ بِالدِّرْهَمِ وَتَأْخُذُ الدِّينَارَ ، أَتَأْخُذُ هَذَا مِنْ هَذَا وَأَعْطِي هَذِهِ مِنْ هَذَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَأْسُ أَنْ نَأْخُذَ سَعْرَ يَوْمِهَا مَا سَمَّ تَمْتَرَقَا وَبَيْنَكُمَا شَيْءٌ» رَوَاهُ حَمْدُ ، وَصَحَّحَهُ الْحَاكِمُ

825 Ibn Umar narrated, 'I said to the Messenger of Allâh ﷺ, 'I sell camels at the market of Baqf. So, I would sell for gold (i.e. make the deal with the price set in gold or Dînârs), and take silver (Dirhams) for them, or sell for silver (Dirhams) and take gold for them. I would take these for these and give these for these.' The Prophet ﷺ told me. "There is no objection if the price you use is the current price (the day of making the deal) and as

247 The expression that Zaid used is until the traders take it back to their residence, but what he really means is until they have it in their possession whether it has to be transported or taken in hand etc.

long as you part having settled all the deal." Related by the five Imâms. Al-Hâkim graded it as *Sahih*.

٨٢٦ — وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّجْشِ» مُتَّفَقٌ عَلَيْهِ

826. Ibn 'Umar narrated, 'The Messenger of Allâh ﷺ prohibited *Najsh*²⁴⁸ (Bidding up merchandise) ' Agreed upon

٨٢٧ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ . «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُحَافَسَةِ ، وَالْمُرَابَّةِ ، وَالْمُخَاوَرَةِ ، وَعَنِ الشُّبَا ، إِلَّا أَنْ تُعْلَمَ» رَوَاهُ الْخَمِيسَةُ إِلَّا ابْنَ مَاجَةَ ، وَصَحَّحَهُ التِّرْمِذِيُّ

827. Jâbir bin 'Abdullâh narrated, 'The Messenger of Allâh ﷺ prohibited *Muhâqalah*²⁴⁹, *Muzâbanah*²⁵⁰, *Mukhâbarah*²⁵¹, *Thumâ*²⁵², unless it is explicit.' Related by the five Imâms except for Ibn Mâjah. At-Tirmidhi graded it as *Sahih*.

٨٢٨ — وَعَنْ أَنَسٍ قَالَ . «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُحَافَةِ ، وَالْمُخَاوَرَةِ ، وَالْمُزَابَنَةِ ، وَالْمُرَابَّةِ» رَوَاهُ الْبُخَارِيُّ .

828. Anas (RAA) narrated that the Messenger of Allâh ﷺ

248- It is prohibited to bid up the price of a piece of merchandise that one is not interested in buying but he is only doing so to deceive another bidder, who would believe that it is worth that price.

249- It means selling grain while they are still in their husk. But Jâbir (the narrator, explained it as selling a sown field for a hundred *Furq* 16 pounds or 12 *Mudd* of wheat.

250- There are various forms of this sale such as selling grapes for raisins by measure or selling dates while they are still on the palm trees, for dried dates and so on.

251- Renting land for some of its crops.

252- To sell something while excluding part of it, unless the exception is explicit, such as selling a number of trees and excluding one. If this particular tree is identified, then it is permissible or else it is prohibited.

prohibited *Muhâqalah*, *Mukhâḍarah*²⁵³, *Mulâmasah*²⁵⁴, *Munâbahah*²⁵⁵, and *Muzâbanah* Related by Al-Bukhârî

٨٢٩ — وَعَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَنْعُوا الرُّكْبَانَ، وَلَا يَبِغْ حَاصِرٌ لِإِيَادٍ، قُتِلَ لِابْنِ عَبَّاسٍ مَا قَوْلُهُ «لَا يَبِغْ حَاصِرٌ لِإِيَادٍ» قَالَ لَا يَكُونُ لَهُ سَمْسَرٌ مُنْعَقٌ عَلَيْهِ، وَالنَّقْطُ لِلْبَحَارِيِّ

829 Tâwûs narrated on the authority of Ibn 'Abbâs, that the Messenger of Allâh ﷺ said, **"Do not go out to meet caravans (on the way to make deals with them) and no townsman is permitted to sell things on behalf of a man from the desert."**²⁵⁶

I asked Ibn 'Abbâs, 'What did he mean by saying 'no townsman is permitted to sell on behalf of a Bedouin?' He replied, 'He should not be a broker for him.' Agreed upon and the wording is from Al-Bukhârî

٨٣٠ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَلْعَوْا النَّخَبَ، فَمَنْ تَلَقَّى فَاشْرَى مِنْهُ، فَإِذَا أَتَى سِتْدَهُ السُّوقِ فَهُوَ بِالْخِيَارِ» رَوَاهُ مُسْنَدُ

830 Abû Hurairah narrated that the Messenger of Allâh ﷺ said, **"Do not go out to meet what is being brought (for the market by the riders). If one (of the traders) is met, and some of his goods are sold, then when the owner arrives at the**

253- The sale of fruit or grain before they are ripe and in good condition.

254- A man selling his garment for another's man garment merely by touching it, and none of them looks at the other man's garment.

255- It means that two men cast their garments to the other to buy but without careful examination.

256- According to the majority of scholars the reason for the prohibition is the harm that affects the city dwellers from this practice, as when the Bedouin is left to sell his commodity, people will buy it at a lower price. If the city dweller sells it for him, he can only sell it at the going market rate.

market, he has the choice (whether to cancel the deal or accept it).²⁵⁷ Related by Muslim

٨٣١ — وعنه - رضى الله عنه قال «نهى رسول الله صلى الله عليه وسلم أن يبيع حاصراً لئد ، ولا تاجشوا ، ولا يبيع الرجل على بيع أخيه ، ولا يخطب على خطبه أخيه ، ولا تسأل امرأة طلاق أخيها لئكفأ ما في إناها» متفق عليه . ولمنم «لا يسم المسلم على سؤم المسلم»

831 Abû Hurairah (RAA) narrated, "The Messenger of Allâh ﷺ prohibited that a city dweller sells on behalf of a man from the desert, and ordered not to bid against one another, no man should outbid the selling of his brother (Muslim brother), nor propose to marry a woman whom his brother has proposed to, and no woman should ask for the divorce of her sister (in Islam) to take advantage of what is in her pot(to replace her in her life)."²⁵⁸ Agreed upon. In another version by Muslim "A Muslim should not offer a price above that offered by another Muslim."

٨٣٢ — وعن أبي أيوب الأنصاري رضى الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول «من فرق بين وئدة وولدها فرق الله بينه وبين أخيه يوم القيامة» رواه أحمد ، وصححه الترمذي ، والحاكم ، ولكن في إسناده مقال وله شاهد

832 Abû Aiyûb Al-Anṣārî (RAA) narrated, "I heard the Messenger of Allâh ﷺ say, "If anyone separates a mother and her child, Allâh will separate him from his beloved ones on the Day of Resurrection." Related by Ahmad At-Tirmidhî and al-Hâkim graded it as *Sahîh*, but there is a weakness in its chain of narrators

257. The seller may find that the price he was offered outside the town is less than the real price, then he has the choice to accept or cancel the deal

258. A Muslim woman should not ask a man to divorce his wife, so that she alone would have all the privileges that the other wife had, of having a husband, being provided with all her life expenses etc

٨٣٣ عَنْ أَبِي ثَابِيٍّ طَابَ رَضِيَ اللَّهُ عَنْهُ - قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَبِيعَ عُلَامَيْنِ أَخَوَيْنِ ، فَبِعْتُهُمَا ، فَفَرَّقْتُ بَيْنَهُمَا ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : «أَذَرَكْتُهُمَا فَاذْرُكْهُمَا ، وَلَا تَبْعُهُمَا إِلَّا جَمِيعًا» رَوَاهُ أَحْمَدُ ، وَرِجَالُهُ ثِقَاتٌ ، وَقَدْ صَحَّحَهُ أَبُو حُرَيْرَةَ ، وَأَبُو الْجَارُودِ ، وَأَبُو حَبِيبٍ ، وَابْنُ أَبِي شَيْبَةَ ، وَابْنُ الْقَطَّانِ .

833 'Alī bin Abī Tālib (RAA) narrated, "The Messenger of Allāh ﷺ commanded me to sell two (slaves) young brothers, so I did but I separated them (i.e. sold each to a different person). When I mentioned this to the Prophet ﷺ he said, 'Search for them and bring them back, and do not sel. them except to the same person (do not separate them).'

Related by Ahmad with a reliable chain of narrators Ibn Khuzaimah, Ibn al Gārūd, Ibn Habbān, al Hākim, at Tabarānī and Ibn al-Qattān graded it as *Sahih*.

٨٣٤ - وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : عَلَا السُّعْرُ فِي الْمَدِينَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ النَّاسُ : يَا رَسُولَ اللَّهِ ، عَلَا السُّعْرُ ، فَسَعِّرْ لَنَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ ، الْقَابِضُ ، الْبَاسِطُ ، الرَّارِقُ ، وَإِنِّي لَأَرْجُو أَنْ أَتَمَّى اللَّهُ تَعَالَى - ، وَلَيْسَ أَحَدٌ مِنْكُمْ بِمُطْلَبِي بِمَطْلَبِي فِي دَمٍ وَلَا مَالٍ» رَوَاهُ الْحُمْسِيُّ إِلَّا النَّسَائِيَّ ، وَصَحَّحَهُ أَبُو حَبِيبٍ .

834 Anas bin Mālik (RAA) narrated, "The prices went up in Madīnah during the time of the Prophet ﷺ. People asked him 'O Messenger of Allāh! The prices went up, so please fix the prices for us.' The messenger of Allāh ﷺ replied, "Allāh is The One Who fixes the prices, He is The Restrainer, He is the one Who Gives generously, The Sublime Sustainer, and I wish to meet Allāh, the Almighty with none of you having any claim on me for any injustice regarding blood or property."²⁵⁹

259- This *Hadīth* is evidence that fixing prices by authorities is an act of injustice, unless there is a clear imbalance in the market, in which case authorities should interfere by applying fair measures especially when it is relevant to the essential provisions. Some scholars such as Mālik said

Related by the five Imāms except for An-Nasā'ī Ibn Ḥibbān graded it as *Saḥiḥ*

٨٣٥ وَعَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَحْكُمُ إِلَّا خَاطِيءٌ» رَوَاهُ مُسْلِمٌ

835 Ma mar bin Abdullāh RAA narrated that the Messenger of Allāh ﷺ said, “No one monopolizes²⁶⁰ except that he is a sinner.” Related by Muslim

٨٣٦ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تَصْرُوهَا إِلَّا بِلِ الْإِيبِ وَالْعَمِ فَمَنْ بَاعَهَا بَعْدَ فَهُوَ بِخَيْرِ الْبَضَائِرِ بَعْدَ أَنْ يَحْلِلَهَا ، إِنْ شَاءَ أَمْسَكَهَا ، وَإِنْ شَاءَ رَدَّهَا وَصَاعًا مِنْ تَمْرٍ» مَثَقَوْا عَلَيْهِ وَلِعُتْمًا . «فَهُوَ بِالْأَحَارِ ثَلَاثَةَ أَيَّامٍ» وَفِي رِوَايَةٍ لَهُ عَنْهَا الْبُخَارِيُّ «وَرَدُّهَا مَعَهَا صَاعًا مِنْ صَاعٍ ، لَا سَمَرَ» ، قَالَ الْبُخَارِيُّ . «وَالْتَمَرُ أَكْثَرُ» .

836. Abū Hurairah RAA) narrated that the Messenger of Allāh ﷺ said, “Do not tie up the udders of camels and sheep (and leave them un-milked for a long time). Whoever buys such an animal (unaware of what you did) has the option after milking them, either to keep it or to return it to the owner along with one *Sā'* of dates.” Agreed upon
In Muslim's version, “He has the choice for three days (to keep them or not).”

In another version by Al-Bukhārī, (*Ḥadīth Mu'allag*²⁶¹), “He must return it along with one *Sā'* of any grain but wheat.” Al-

that prices should be fixed for essential provisions, while other scholars said that it is permissible to fix the prices if this is for the welfare of the people and to save them from the greed of merchants.

260. Monopolizing here refers to withholding some goods until its price goes up and then putting it out for sale.

261. That in which the reporter omits the whole isnād and quotes the Prophet ﷺ directly.

Bukhârî commented, 'But the narrations which say "with one Sâ' of dates," are more (than the other one) "

٨٣٧ — وَعَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «مَنْ اشْتَرَى شاةً مُحَمَّلَةً فَرَدَّهَا وَلَمْ يَرُدِّ مَعَهَا صَاعًا» رَوَاهُ الْبُخَارِيُّ، وَرَوَاهُ الْإِسْعَاعِيُّ «مَنْ تَمَرٌ»

837 Ibn Mas'ûd (RAA) narrated, 'Whoever buys a sheep whose udder had been tied up, and he decides to return it, then he should give it back with one Sâ'.' Related by Al-Bukhârî. Al Ismâ'îlî said, 'of dates'

٨٣٨ — وَعَنِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صِرةٍ مِنْ طَعَامٍ ، فَأَدْخَلَ يَدَهُ فِيهَا ، فَانْتَأَصَبَتْ أَصَابِعُهُ بِلَالًا ، فَقَالَ : «يَا هَذَا يَا صَاحِبَ الطَّعَامِ ؟» قَالَ : أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ ، قَالَ : «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَمَا يَرَاهُ النَّاسُ ؟ مِنْ عَشْتٍ فَلَيْسَ بِي» . رَوَاهُ مُسْلِمٌ .

838 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ happened to pass by a pile of food (grain), and when he inserted his hand into that pile, his fingers were moistened. He said (to the seller), "What is this?" The man replied, 'O Messenger of Allâh! These have been drenched by the rain.' The Messenger of Allâh ﷺ said, "Why didn't you place this (the damp part of the pile) at the top of the pile, so that people could see it? He who deceives is not (one) of (my followers)." Related by Muslim.

٨٣٩ — وَعَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ حَبَسَ الْعَبَّ أَيْامَ الْغَطَابِ حَتَّى يَبِيعَهُ مِنْ بَيْنِ يَدَيْهِ خَمْرًا ، فَقَدْ تَقَحَّمَ النَّارَ عَلَى نَصِيرَةٍ» . رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ بِإِسْنَادٍ حَسَنٍ .

839 'Abdullâh bin Buraidah narrated on the authority of his father, that the Messenger of Allâh ﷺ said, "Whoever stores up grapes in their vintage season until he sells them to a wine maker, he would be putting himself into the Hellfire, while knowing the reason for being there (i.e. he knows why he is in the Hellfire)." Related by At-Tabarânî in 'al Awsaṭ' with a good chain of narrators.

٨٤٠ — وعن عائشة قالت قال رسول الله صلى الله عليه وسلم «الخراج بالصِّمْب» رَوَاهُ أَحْمَدُ ، وَصَعْفَةُ الْبُحَارِيُّ ، وَأَبُو دَاوُدَ ، وَصَحَّاحَةُ التِّرْمِذِيُّ ، وَابْنُ عُرَيْمَةَ ، وَابْنُ الْخَرُودِ ، وَابْنُ حِبَّانَ ، وَالْحَاكِمُ ، وَابْنُ الْقَطَّابِ .

840 Ā'ishah (RAA) narrated that Allāh's Messenger ﷺ said, **"al-Kharāj, 'benefit or profit' (profit of the bought item, or benefiting through using it) belongs to the buyer (the one who possesses the sold item and he holds responsibility for it)."**²⁶²

Related by the five Imāms, but Al-Bukhārī and Abū Dawūd graded it as weak. At-Tirmidhī, Ibn Khuzaimah, Ibn al-Gārad, Ibn Hibbān, al-Hākim and Ibn al-Qattān graded it as *Saḥīḥ*.

٨٤١ — وعن عُرْوَةَ الْبَارِقِيِّ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ دِينَارًا لِيَشْتَرِيَ بِهِ أَمْسَحَةً ، أَوْ شاةً ، وَشَرَى بِهِ شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ ، فَأَنَاءَهُ بِشاةٍ وَدِينَارٍ ، فَدَى لَهُ بِأَمْسَحَةٍ فِي بَيْعِهِ ، فَكَانَ نَوَاشِرًا تَرْبِيعَ هَمْسِهِ» رَوَاهُ أَحْمَدُ إِلَّا النَّسَائِيُّ وَقَدْ أَخْرَجَهُ الْبُخَارِيُّ فِي صَغِيرِ حَدِيثٍ ، وَلَمْ يَسْقُ لَفْظُهُ

841 'Urwah al-Bāriqī (RAA) narrated, 'Alāh's Messenger ﷺ gave him a Dīnār to buy a sacrificial animal or a sheep. He bought two sheep, and sold one of them for a Dīnār (When he returned)

262. The story of this ḥadīth is that two men came to the Prophet ﷺ disputing over a matter. One of them had bought a slave boy from the other. The boy stayed with the buyer for sometime, then the buyer found a fault with the slave. He wanted to return him to the original owner who refused to take him back claiming that the buyer had employed the slave and made use of his service. The Prophet ﷺ judged that the boy should be returned to his original owner and said the above ḥadīth **'al-Kharāj bi-d-Damān.'** Meaning that the benefit the buyer got from the slave was in return for the expenses, which the buyer would have to pay if the sold item was damaged after the buyer decides to cancel the deal and before he gives it back to the original owner. then it is the buyer who is responsible for its price as it was in his possession. The ḥadīth then means that the benefit or profit goes to the one who holds the responsibility of the item. a profit and loss goes to the buyer as it is actually in his possession.

the Prophet ﷺ invoked Allāh to bless his dealings of buying and selling. It was such that if he had bought (even) dust, he would have made a profit from it. Related by the five Imāms except for An-Nasā'ī. Al-Bukhārī reported it within another *Hadīth*.

٨٤٢ — وَأُورِدَ التِّرْمِذِيُّ لَهُ شَاهِدًا مِنْ حَدِيثِ حَكِيمِ بْنِ حَرَامٍ

842 At-Tirmidhī related a similar *hadīth* on the authority of *Hakīm bin Hizām*.

٨٤٣ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهَى عَنْ شِرَاءِ مَا هِيَ بَطْنُ الْأَنْعَامِ حَتَّى تَصْعَ ، وَعَنْ يَتِيجَ مَا فِي بَطْنِهَا ، وَعَنْ شِرَاءِ الْعَبْدِ وَهُوَ ابْنٌ ، وَعَنْ شِرَاءِ الْمَغْنَمِ حَتَّى تُقَسَمَ ، وَعَنْ شِرَاءِ الصَّدَقِ حَتَّى تُقَسَمَ ، وَعَنْ صُرَّةِ الْعَائِصِ » رَوَاهُ ابْنُ مَاجَهَ ، وَابْنُ أَبِي شَيْبَةَ ، وَالدَّرَاقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ

843 Abū Sa'īd al Khudrī (RAA) narrated, "The Messenger of Allāh ﷺ prohibited buying what is still in the womb of the cattle until they give birth, or selling what is in their udders (until they are milked). The Prophet ﷺ also prohibited buying a runaway slave as he is not present, and prohibited buying war booty before it is divided, or buying *Zakāt* property before it is received (by their recipients), and prohibited buying the lucky stroke of a diver (without knowing what he will come out with). Related by Ibn Mājah, Al-Bazzār and Ad-Dāraqutnī with a weak chain of narrators.

٨٤٤ — وَعَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا تَشْتَرُوا السَّمَكَ فِي الْمَاءِ ، فَإِنَّهُ عَرٌّ » رَوَاهُ أَحْمَدُ ، وَأَشَارَ إِلَى أَنَّ الصَّوَابَ رَفَعَهُ

844 Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said, "Do not buy fish before they are caught, as it involves *Gharar* (sale involving risk or a chance)." Related by Ahmad, who said that it is most probably *Hadīth Mawqūf*.

٨٤٥ . وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : يَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَبَاعَ تَمْرَةٌ حَتَّى تُطْعَمَ ، وَلَا يَبَاعَ صَوْفٌ عِى ظَهْرِ ، وَلَا لَنْ فِي

صَرَّحَ ، رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ ، وَالْذَاوِقُطِيُّ
وَأَخْرَجَهُ أَبُو دَاوُدَ فِي الْمُرَاسِلِ لِعُكْرَمِهِ ، وَأَخْرَجَهُ أَيْضًا مَوْفُوفٌ عَلَى ابْنِ عَبَّاسٍ
بِإِسْنَادٍ قَوِيٍّ ، وَزَجَّحَهُ النَّيْهَقِيُّ

845 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ prohibited the sale of fruit until it is ripe, or to sell fur (of camels and goats) which have not yet been shorn, or milk which is still in the udder' Related by At-Tabarānī in 'Al Awsaṭ' and by ad-Dāraqutnī.

٨٤٦ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى
عَنْ بَيْعِ الْمَصَامِيرِ وَتَمْلِيقِهَا» رَوَاهُ الثَّرَاءُ ، وَفِي إِسْنَادِهِ ضَعْفٌ

846. Abū Hurairah (RAA) narrated that the Messenger of Al lāh ﷺ prohibited selling the womb of female cattle and the sperm in the backs of male camels' Related by Al Bazzār with a weak chain of narrators

٨٤٧ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ أَقْبَلَ مُسْلِمًا بَعَثَهُ أَقْبَلَ اللَّهُ عَثْرَتَهُ» رَوَاهُ أَبُو دَاوُدَ ،
وَأَبُو مَاجَةَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَالْحَاكِمُ

847 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever helps in the revocation of a contract (between two Muslims to settle their disputes), Allāh, the Almighty will save him from slipping on the Day of Resurrection." Related by Abū Dawūd.

بَابُ الْخِيَارِ

Chapter II: Options (al-Khiyâr) in Business Dealings

٨٤٨ — وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : «إِذَا بَيَعَ الرَّجُلَانِ ، فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَنْعَرَفَا ، وَكَأَمَّا جَمِيعًا ،

أَوْ يُخَيَّرَ أَحَدُهُمَا الْآخَرَ ، فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ فَبَيَّعَ عَلَى ذَلِكَ فَقَدْ وَجِبَ
الْبَيْعُ ، وَإِنْ تَعَرَّفَا بَعْدَ أَنْ تَبَايَعَا ، وَلَمْ يَتْرُكْ وَاحِدٌ مِّنْهُمَا الْبَيْعَ فَقَدْ وَجِبَ الْبَيْعُ
مُنْفَقٌ عَلَيْهِ ، وَاللَّعْنُ لِمُسْنِمٍ .

848. Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "The seller and the buyer have the right to go ahead (with the deal) or cancel it so long as they have not parted - physically- (and are still at the place transaction), or until one of them gives the other the choice (to think over the deal for a few days even if they parted physically, or to go ahead with the deal before they part) If one of them gives the other this option and the deal is made on this condition, then it becomes binding (even before they part, according to the set condition). And if they part after they have made the bargain and none of them decided to abandon it, the agreement is also binding." Agreed upon and the wording is from Muslim.

٨٤٩ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الْبَائِعُ وَالْمُبْتَاعُ بِالْخِيَارِ حَتَّى يَتَرَفَّقا ، بَلَا أَنْ يَكُونَ ضَعْفَةَ خِيَارٍ ، وَلَا يَحِلُّ لَهُ أَنْ يُدْرِفَهُ خَشْيَةً أَنْ يَسْتَقْبِلَهُ» . رَوَاهُ الْخَمِيسَةُ إِلَّا ابْنَ مَرْجَانَ وَرَوَاهُ الذَّارِقُطِيُّ ، وَابْنُ خُرَيْمَةَ ، وَابْنُ الْجَرُّودِ فِي رِوَايَةٍ «حَتَّى يَتَرَفَّقا عَنْ مَكَبِهِمَا»

849. 'Amro bin Shu'aib narrated on his father's authority who reported from his grandfather (RAA), that the Messenger of Allah ﷺ said, "The seller and the buyer have the right to go ahead (with the deal) or cancel it as long as they have not parted - physically- (and are still at the place of transaction), unless it is a deal of choice, whereby one of them gives the choice to the other to go ahead with the deal or to cancel it before they actually part (ie on the spot) And it is not permissible for one of them to part from his companion (before they make the final agreement for he may want to cancel the deal)"²⁶³

263. This means that if he suddenly leaves the place of the deal then this would make the deal final, while his companion might still want to

Related by the five Imāms except for Ibn Mājan Ad-Dāraquṭnī
In another version, "Until they part from their place (of making the deal)"

٨٥٠ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يُخَدِّعُ فِي الْبَيْعِ فَقَالَ «إِذَا بَايَعْتَ فَقُلْ لَا خِلَافَةَ»
مَنْعَقُ عَلَيْهِ

850. Ibn 'Umar (RAA) narrated that, 'A man told the Messenger of Allāh ﷺ that people deceive him in his deals so the Prophet of Allāh ﷺ told him, "When you conduct a deal, say no cheating or deceiving in this deal)" Agreed upon

بَابُ الرِّبَا

Chapter III: Ribā (Usury)

٨٥١ — عَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا ، وَمُؤَكِّلَهُ ، وَكَاتِبَهُ ، وَشَاهِدَيْهِ ، وَقَالَ : «هُمْ سَوَاءٌ» . زَوَاهُ مُسْلِمٌ

851 Jābir (RAA) narrated, "The Messenger of Allāh ﷺ cursed the person who accepts usury, its payer, the one who recorded it, and the two witnesses, and he said, ﷺ, "They are all equal (in sin)," Related by Muslim

٨٥٢ — وَلِلْجَاهِرِيِّ نَحْوُهُ مِنْ حَدِيثِ أَبِي جُحَيْفَةَ .

852 Al Bukhārī reported a similar Hadīth on the authority of Abū Juhāifah

٨٥٣ — وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «الرِّبَا ثَلَاثَةٌ وَسِتُّونَ بَابًا ، أَيْسَرُهَا : مِثْلُ أَنْ يَبْكَحَ الرَّجُلُ أَمَّهُ .

think it over, and may wish to cancel it. So it is disliked to leave the place of the bargain until it is finalized

وَأَنَّ أَرْبَى الرِّبَا عِشْرُونَ الرَّجُلِ الْمُتَنِيمِ» رَوَاهُ ابْنُ مَاجَهٍ مُخْتَصَرًا ، وَالْحَاكِمُ
بِتَمَامِهِ ، وَصَحَّحَهُ

853 'Abdullāh Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said, "There are seventy three types of *Ribā*. The one least in sin, is that equal to the sin of a man who marries his mother, and one of the worst kinds of *Ribā* is to violate the honor of a Muslim." 284 Related by Ibn Mājah in a short form and al-Hākim in a complete one. The latter graded it as *Sahih*.

٨٥٤ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ ، وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ ، وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ ، وَلَا تَبِيعُوا مِنْهَا عَائِلًا بِسَاحِرٍ» مُتَّفَقٌ عَلَيْهِ

854 Abū Sa'īd Al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said, "Do not sell (exchange) gold for gold, unless they are equivalent in amount, and do not sell (exchange) a lesser amount for a greater amount (or vice versa), and do not sell silver for silver unless they are equivalent in amount, and do not sell a lesser amount for a greater amount (or vice versa). Also do not sell silver or gold that is not available at the moment of exchange, for gold or silver that is present at the time." Agreed upon

٨٥٥ — وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الذَّهَبُ بِالذَّهَبِ ، وَالْفِصَّةُ بِالْفِصَّةِ ، وَالنَّارُ بِالنَّارِ ، وَالشَّعِيرُ بِالشَّعِيرِ ، وَالنَّمْرُ بِالنَّمْرِ ، وَالْمِلْحُ بِالْمِلْحِ ، مِثْلًا بِمِثْلٍ ، سَوَاءٌ بِسَوَاءٍ ، يَدًا بِيَدٍ ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ» رَوَاهُ مُسْلِمٌ

855 Ubādah bin As-Sāmīt (RAA) narrated that the Messen-

284- No doubt the first type is worse, but the Prophet ﷺ means to show how evil it is to defame another Muslim

ger of Allāh ﷺ said, "Whenever gold is exchanged for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt unless they are exactly equivalent in amount and quality, and exchanged -delivered- on the spot (i.e. the exchanged goods will be in the respective possession of both the buyer and the seller before they part, each delivering the goods to the other). If these types differ (when making the deal, such as exchanging gold for silver) then sell and buy- as you wish in different amounts) if payment is made on the spot." Related by Muslim

٨٥٦ — وعن أبي هريرة - رضي الله عنه - قال رسول الله صلى الله عليه وسلم «الذهب بالذهب وروءاً بوزن مثلاً بمثل، والفضة بالفضة وروءاً بوزن مثلاً بمثل، فمن راد أو استراد فهو ربا» رواه مسلم

856. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whenever gold is exchanged for gold, it should be equivalent in amount and quality, and whenever silver is exchanged for silver it should be equivalent in amount and quality. Whoever gives more or asks for more, this is considered *Ribā* (usury)." Related by Muslim

٨٥٧ — وعن أبي سعيد الخدري، وأبي هريرة رضي الله عنهما أن رسول الله صلى الله عليه وسلم استعمن رجلاً على حتر، فجاءه بتمر حبيب، فقال رسول الله صلى الله عليه وسلم «أكرت تمر خيبر هكذا؟»، فقال لا والله يا رسول الله. إنا لنأخذ الصاع من هذه بالصاعين، والصاعين بالتلاثة. فقال رسول الله صلى الله عليه وسلم «لا تفعل، بيع الخمق بالشراهم، ثم اتبع بالشراهم حبيباً». وقال في المزاد قبل ذلك ممنوع عليه، ولئسليم «وكذلك الميراث»

857. Abū Sa'īd al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ appointed a man as a governor of *Khaibar*, and the man brought him dates of an excellent quality. The Messenger of Allāh ﷺ asked him, "Are all the dates in *Khaibar* of the same quality?" The man replied, "I swear by Allāh O Messenger of Allāh! that they certainly are not. We take one *Sā'* of these dates

for two or three *Sā's* (of our lesser quality dates).' The Messenger of Allāh ﷺ said thereupon, **"Do not do that (as this would be *Ribā*). Sell the lesser quality dates for Dirhams (money) and then buy the good quality dates with the Dirhams you received."** He also said that the same applies when things are sold by weight. Agreed upon

٨٥٨ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «بُهِى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الصُّبْرَةِ مِنَ الثَّمَرِ الَّتِي لَا يُعْلَمُ مِكْيَلُهَا بِالْكَيْلِ الْمُسَمًّى مِنَ الثَّمَرِ» رَوَاهُ مُسْلِمٌ

858 Jābir bin 'Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ prohibited selling a quantity of dates of unknown measure, for a specific amount of dates (of known weight) Related by Muslim.

٨٥٩ — وَعَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ — رَضِيَ اللَّهُ عَنْهُ — قَالَ «بُهِى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «الطَّعَامُ بِالطَّعَامِ مِثْلًا بِمِثْلٍ»، وَكَانَ طَعَامَنَا يَوْمَئِذٍ الشَّعِيرُ» رَوَاهُ مُسْلِمٌ

859 Ma mar bin 'Abdullāh (RAA) narrated, 'I used to hear the Messenger of Allāh ﷺ say, **"Food is to be exchanged for food in equivalent amounts."** The narrator added, 'Our food at that time was barley' Related by Muslim.

٨٦٠ — وَعَنْ فَصَالَةَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ «اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بِأَشْيٍ عَشْرَ دِينَارًا، فِيهَا ذَهَبٌ وَخُرٌّ، فَفَعَلْتُهَا، فَوُجِدَتْ فِيهَا أَكْثَرُ مِنْ أَشْيٍ عَشْرَ دِينَارًا، فَذَكَرْتُ ذَلِكَ لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَا تُنَاجِ حَتَّى تُفْضَلَ» رَوَاهُ مُسْلِمٌ.

860 Faḍālah bin Ubaid (RAA) narrated, 'I bought a necklace on the day of *Khaibar* for 12 Dīnārs (of gold). It contained gold and gems, but when I distinguished each separately, I found that it contained more than 12 Dīnārs worth (of gold). I mentioned this to the Prophet ﷺ he said, **"Do not sell it until its contents (gold**

and gems) are distinguished (and the weight of each is known) ”
Related by Muslim

٨٦١ — وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً» رَوَاهُ الْخُمْسَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ الْخَارُودِ .

861 Samurah bin Jundub (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited selling animals for animals on delayed payments' Related by the five Imāms At-Tirmidhī and Ibn al-Gārūd graded it as Sahih

٨٦٢ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «إِذَا تَبَايعْتُمْ بِالْبَيْعَةِ ، وَأَحْدُكُمُ أَذْنَابُ الْبَقَرِ ، وَرَضِيتُمْ بِالزَّرْعِ ، وَتَرَكْتُمُ الْجِهَادَ سَطَطَ اللَّهُ عَلَيْكُمْ دَلًّا لَا يَرُوعُهُ حَتَّى تَرْجِعُوا إِلَيَّ دَيْكُكُمْ» رَوَاهُ أَبُو دَاوُدَ مِنْ رِوَايَةِ نَافِعٍ عَنْهُ ، وَفِي إِسْنَادِهِ مَقْلُوبٌ ، وَلَا أَخَذَ بِخَوِّهِ مِنْ رِوَايَةِ غَطَّاءَ ، وَرِجَالُهُ ثِقَاتٌ ، وَصَحَّحَهُ ابْنُ لُغَطَّانٍ

862 Ibn Umar (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "When you practice 'al-inah sale,'²⁶⁵ getting hold of the tails of the cows (i.e. getting busy with plowing and leaving Jihād), feeling content with agriculture and neglecting Jihād, Allāh will bring upon you humiliation and disgrace, which He will not lift until you revert to your religion." Related by Abū Dawūd with a weak chain of narrators Ahmad related a similar narration on the authority of Atā' with a reliable chain of narrators Ibn al-Qattān graded it as Sahih

٨٦٣ وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ شَتَعَ لِأَخِيهِ شِمَاعَةً ، عَاخَذَ بِهِ هَدِيَّةً ، فَقَدْ أَتَى بِأَيِّ عِصْمَةٍ مِنْ أَتَوَابِ الرَّبِّ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَفِي إِسْنَادِهِ مَقْلُوبٌ

863. Abū Umāman (RAA) narrated that the Messenger of

265- The seller sells the goods to the buyer with a delayed payment, and then repurchases it for a lower price This is considered as a prohibited sale by the Hanafi, Māliki and Hanbali schools due to this evidence

Allāh ﷺ said, "If anyone intercedes for his brother (in Islām) and he is given a present (in return for his favor) and he accepts it, he is guilty of practicing a great type of *Ribā*." Related by Ahmad and Abū Dawūd with a weak chain of narrators

٨٦٤ — وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
«لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَشِيَ وَمُرْتَشِي» رَوَاهُ أَبُو دَاوُدَ ،
والتِّرْمِذِيُّ وَصَحَّحَهُ

864. Abdullāh bin Amro bin Al Ās (RAA) narrated that the Messenger of Allāh ﷺ cursed the one who bribes and the one who accepts the bribe ' Related by Abū Dawūd and rendered authentic by At-Tirmidhi

٨٦٥ — وَعَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرِئَ لَهُ أُبُحْهُرٌ جَيْشٌ ، فَمَدَّتِ
الْإِبِلُ ، فَأَمَرَهُ أَنْ يَأْخُذَ عَنَى فَلَاخِصَ الصَّفْقَةِ ، فَإِنْ فَكَّتْ أَخَذَ النَّعِيرَ بِالنَّعِيرِ إِلَى
إِبِلِ الصَّفْقَةِ» رَوَاهُ الْحَاكِمُ ، وَالتَّهْمِيُّ ، وَرَجَحَهُ بَقَاتٌ

865 'Abdullah bin Amro bin Al Ās (RAA) narrated, "The Messenger of Allāh ﷺ commanded him to prepare an army, but the camels he had were insufficient (some people remained without camels to ride) So the Messenger of Allāh ﷺ ordered him to buy camels in exchange for the young camels of *Zakāh* (which they did not have at that time 'Abdullāh says, I used to exchange two of the young camels of *Zakāh* for one older camel When they received the young camels of *Zakāh*²⁶⁶ they gave them to the people who sold them the camels) ' Related by Al-Hākim and Al-Baihaqi with a reliable chain of narrators

٨٦٦ — وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَنِ الْمُرَابَةِ أَنْ يَبِيعَ ثَمَرٌ حَائِطِيهِ إِنْ كَانَ نَحْلًا بِثَمَرٍ كَثِيلًا ، وَإِنْ كَانَ

266- One of the channels for spending *Zakāh* money is in the way of Allāh

كَرِهْتُ أَنْ يَبْعَهُ بِرَيْبٍ كَثِيلًا ، وَإِنْ كَانَ دَرْعًا أَوْ يَبْعُهُ بِكَثِيرٍ طَعَامٍ ، فَهِيَ عَنْ ذَلِكَ كَرِهٌ » مُتَّفَقٌ عَلَيْهِ

866. Ibn Umar (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited *Muzābanah*²⁶⁷, which means that a man sells the fruit of his garden in any of the following forms to sell dates that have not yet been harvested and are still on the palm trees, for fresh (or dried) dates of measured weight, to sell grapes that have not yet been harvested, for measured amounts of raisins, or standing crops for a measured quantity of grain. He prohibited all such bargains 'Agreed upon

٨٦٧ - وَعَنْ سَعْدِ بْنِ أَبِي وَهَابٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْهَى عَنِ اشْتِرَاءِ الرُّطْبِ بِالثَّمَرِ ، فَقَالَ « أَتَقْصِرُ الرُّطْبُ بِرَيْبٍ ؟ » قَالُوا نَعَمْ ، فَهِيَ عَنْ ذَلِكَ رَوَاهُ الْحُمْمَةُ ، وَصَحَّحَهُ ابْنُ الْمَدِينِ ، وَالتِّرْمِذِيُّ ، وَابْنُ حُدَّادٍ ، وَالْحَاكِمُ

867 Sa'd bin Abī Waqqâs RAA narrated, 'I heard the Messenger ﷺ being asked about selling fresh dates for dried dates. He replied, "When fresh dates are dried, do they lose weight?" They replied 'Yes'. So he prohibited such a deal'. Related by the five Imāms. Ibn al-Madīnī, at Tirmidhī, Ibn Hūbbān and al Hākim graded it as *Sahih*.

٨٦٨ - وَعَنْ ابْنِ عُمَرَ - « أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ابْتِيعِ الْكَالِيءِ بِالْكَالِيءِ ، بِتَبِيءِ اللَّيْلِ بِاللَّيْلِ ». رَوَاهُ إِسْحَاقُ ، وَالتِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ

868. Ibn Umar (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited selling postponed credit for another postponed credit (i.e. a debt for a debt)'. Related by Ishāq and Al-Bazzār with a weak chain of narrators

267- Refer to *ḥadīth* no. 827

بَابُ الرُّخْصَةِ فِي الْغَرَائِبِ، وَيَبِيعِ الْأُصُولِ وَالْأَشْرَافِ

Chapter IV: Concession concerning 'Arāya (Lending something for use) and the sale of Trees and fruit

٨٦٩ — عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الْغَرَائِبِ أَنْ يُبَاعَ بِخَرْصِهَا كَيْلًا» مُتَّفَقٌ عَلَيْهِ وَمُسْلِمٌ «رَخَّصَ فِي الْعَرِيَّةِ بِأَحَدِهَا أَهْلُ النَّسَبِ بِخَرْصِهَا تَمْرًا يَكُونُ بِهَا رُطْبًا»

869 Zaid bin Thābit (RAA) narrated 'The Messenger of Allāh ﷺ permitted selling the dates of *Arāya*²⁶⁸ (the palm tree lent for use) if their dates are sold for measured amounts of dried dates' Agreed upon

In the version of Muslim, 'He gave the license regarding the fruit of the *Āriya* for its sale to the original owner

٨٧٠ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي بَيْعِ الْغَرَائِبِ بِخَرْصِهَا مِنَ الشَّعْرِ، فَكَانَ قَوْلُ عُمَرَ أَوْسُقٍ، أَوْ فِي خَمْسَةِ أَوْسُقٍ» مُتَّفَقٌ عَلَيْهِ.

870 Abū Hurairah (RAA) narrated, 'The Messenger of Allāh ﷺ gave permission for the selling of the dates of *Arāya*, by estimating the amount of dates on the palm trees (unharvested) on the condition that their amount is less than five *Awsuq*²⁶⁹ or five *Awsuq* ' Agreed upon

268. During times of droughts, the Arabs had the habit of lending some of their palm trees to those who had none so as to eat the fruit of those trees for a certain period of time. Sometimes the owner of the palm trees would be bothered by the frequent coming into his garden of the one the tree is lent to. So, the Prophet ﷺ gave them the permission (to the lender) to buy the dates while still unharvested even though this is prohibited otherwise) from the man he lent it to, for an amount of weighed dried or fresh dates. So they would estimate the weight of the dates while still on the palm trees and buy them from the needy for dried dates.

269. A *Wasuq* is equivalent to sixty *sûs* — a cubic measure of varying magnitude. Five *Awsuq* is equivalent to 50 Egyptian *kaylah* (one *Kaylah* is a

٨٧١ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَسْرَ التَّمَارِ حَتَّى يَبْدُوَ صَلَاحُهَا ، نَهَى الدَّائِعَ وَالنَّبَاغَ» مَتَّقٍ عَلَيْهِ ، وَفِي رِوَايَةٍ وَكَانَ إِذَا سُئِلَ عَنْ صَلَاحِهَا قَالَ «حَتَّى تَنْهَبَ عَنْهَا»

871 Ibn Umar (RAA) narrated, "The Messenger of Allāh ﷺ prohibited the sale of fruit until it is ripe. He prohibited the seller and the buyer. Agreed upon. In another version, "When he was asked about what is meant by being ripe, he would say **"Till they are safe from being affected by blight."**

٨٧٢ — وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ التَّمَارِ حَتَّى تُرْفَى ، قِيلَ وَمَا رَفُوهَا ؟ قَالَ : «تَحْمَارٌ وَتَصْفَرُ» مَتَّقٍ عَلَيْهِ ، وَاللَّفْظُ لِلْبَحَارِيِّ .

872 Anas bin Mālīk (RAA) narrated, "The Messenger of Allāh ﷺ prohibited selling fruit until they had bloomed. When he was asked about the sign of this he said, **"Till they become red and yellow** (i.e. fit for eating)' Agreed upon and the wording is from Al-Bukhārī

٨٧٣ — وَعَنْهُ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْعُسْبِ حَتَّى يَسْوَدَّ ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ» رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ وَصَحَّحَهُ أَبُو حَبِيبٍ ، وَالْحَاكِمُ

873. Anas bin Mālīk (RAA) narrated, "The Messenger of Allāh ﷺ prohibited selling grapes until they become black, and the sale of grain until they become hard (i.e. till they both ripen)' Related by the five Imāms except for An-Nasā'ī Ibn Habbān and al Hākīm graded it as Sahīh.

٨٧٤ — وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَوْ بَعْتَ مِنْ أَحَبِّ تَمَرٍ فَأَصَابَتْهُ بَخْبُوحَةٌ ، فَلَا يَجِلُّ لَكَ أَرْ تَأْخُذُ مِنْهُ شَيْئًا ، يَمْ تَأْخُذُ مَا لَكَ أَحَبُّ بِغَيْرِ حَقٍّ ؟» رَوَاهُ مُسْلِمٌ .

dry measure for grain, 60 *Kaylah* is equivalent to 653 gm of wheat

رَفِي رَوَايَةٍ لَهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِوَضْعِ الْخَوَاقِعِ»

874. Jābir bin ‘Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, “If you sell your brother dates (or fruit), and they are stricken with *Jā’ihah* (Calamity),²⁷⁰ it is not permissible for you to take any money from him.²⁷¹ Why should you take the wealth of your brother unjustly?” Related by Muslim

In another version, ‘The Messenger of Allāh ﷺ commanded that the price of the fruit stricken with a Calamity, is to be remitted.’

٨٧٥ - وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَثِّرَ قَتْمُوتُهَا لِلْبَيْعِ الَّذِي بَاعَهَا إِلَّا أَنْ يَشْتَرِطَ الْمَتَاعَ». مُتَّفَقٌ عَلَيْهِ

875 ‘Abdullāh Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “If someone buys pollinated date palms, their fruit belong to the seller unless the buyer stipulates that they will be for himself (and the seller agrees).” Agreed upon

270- *Jā’ihah* or Calamity could be any of the diseases or infestations which affect plants and may totally or partially destroy them. It could also be any unfortunate condition which was not caused by man, such as wind, snow, cold, lack of water etc

271- There is a difference of opinion among the scholars over the *Jā’ihah*. *Shāfi’* and *Abū Hanīfah* are of the opinion that if the fruit was sold before being ripe, while it was still on the tree, then the seller is not to take any money as it is prohibited to sell fruit before it is ripe (while on the tree), but if they are sold after becoming ripe, then the seller is not to repay the buyer any of the price. *Ibn Hanbal* is of the opinion that the price of any damaged fruit is not to be claimed by the seller, and the buyer has the right to ask for a reduction in this case. Still many scholars believe that it is recommended as a moral obligation that the seller does not claim the full price, as compensation to his Muslim brother for his loss, and that is actually the implicit recommendation in this *ḥadīth*.

أَبْوَابُ السَّلَمِ، وَالْقَرْضِ، وَالرَّهْنِ

Chapter V: Payment in Advance (or Salam²⁷²), Loan and Rahn²⁷³ (putting up Collateral)

٨٧٦ — عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، وَهُمْ يَسْتَلْعُونَ فِي الثَّمَارِ السَّنَةَ وَالسَّنَتَيْنِ، فَقَالَ: «مَنْ أَسْلَفَ فِي ثَمَرٍ فَلْيَسْلَفْ فِي كَثْرٍ مَعْلُومٍ، وَوَرَبٍّ مَعْلُومٍ، إِنِّي أَجَلِي مَعْلُومٌ» مُتَّفَقٌ عَلَيْهِ.
وَلِابْنِ خَلَّارٍ: «مَنْ أَسْلَفَ فِي شَيْءٍ»

876. Ibn 'Abbās (RAA) narrated, 'When the Messenger of Al-lāh ﷺ came to Madīnah they were paying one and two years in advance for fruit, so he said, "Whoever pays money in advance for dates or fruit (to be delivered later) should pay for it with a known specified weight and measure (of dates or fruit to be delivered)." Agreed upon

٨٧٧ — وَعَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي أُرْوَى رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ: «كُنَّا نَصِيبُ الْمَعَامِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ يَأْتِيَانَا أَتَاظٌ مِنْ أَتَاظِ الثَّامِ، فَسَأَلَهُمْ فِي الْحِظَّةِ وَالشَّعِيرِ وَالرَّيْبِ»، وَهِيَ رِوَايَةٌ «وَرَيْبٌ إِلَى أَجَلٍ مُسَمًّى، قِيلَ: أَكَادَ لَهُمْ رَزْعٌ؟» وَلَا مَا كُنَّا نَسْأَلُهُمْ ذَلِكَ»
رواه البخاري

877 'Abdul Rahmān bin Abzā and 'Abdul.lāh bin Abī Aufā (RAA) narrated, 'We used to get war booty while we were with Al-lāh's Messenger ﷺ and when the Nabat²⁷⁴ of Shām came to us (to make deals) we used to pay them in advance for wheat, barley, and

272 Buying in advance, refers to the sale of described goods or items to be delivered by the seller to the buyer at a certain time.

273 The word "Rahn" in Islamic *Shari'ah* means items of possessions offered as security for a debt so that the debt will be taken from these possessions in case the debtor failed to pay back the due money

274 Arabs who mixed with the Romans so that their lineage became mixed (not pure Arabs anymore) and their Arab tongue was spoiled

raisins (or oil in another version) to be delivered within a fixed period of time' They were asked (by other companions), 'Did the *Nabat* own standing crops or not (at the time of the deal)?' They replied, 'We never asked them about that.' Related by Al Bukhârî

٨٧٨ — وعن أبي هريرة رضي الله تعالى عنه عن النبي صلى الله عليه وسلم قال «من أخذ أموال الناس يريد دفعها فؤدها أدى الله عنه ، ومن أخذها يريد إتلافها أتلفه الله تعالى» — رواه البخاري

878 Abû Hurairah (RAA) narrated, 'Whoever takes people's money as a loan with the intention of repaying it, Allâh will repay it on his behalf, and whoever takes it in order to squander it,²⁷⁵ then Allah will punish him'²⁷⁶ Related by Al Bukhârî

٨٧٩ — وعن عائشة رضي الله عنها قالت : «قلت : يا رسول الله ، إن فلان سئم له بر من الشام ، فلو بعثت إليه ، فأخذت منه ثوبين تسفة إلى ميسرة ؟ فبعث إليه ، فاستغف ، أخرجه الحاكم ، وأبي يعقوب ، ورجاله ثمت

879 'Ā'ishah (RAA) narrated, 'I said 'O Messenger of Allâh ﷺ so and so has been brought maternal from Syria, will you send him someone to buy two garments on credit until it is easy for you to repay? So, the Messenger of Allâh ﷺ sent someone to him but he refused.' Related Al-Hākīm and A. Baihaqī with a trustworthy chain of narrators

٨٨ — وعن أبي هريرة قال قال رسول الله صلى الله عليه وسلم «الظهور تركب بمقه إذا كان مروهون ، ومن الدر يشرب بمقته إذا كان مروهون ، وعن أبي هريرة تركب ويشرب المقه» — رواه البخاري

880. Abû Hurairah (RAA) narrated that the Messenger of Allân ﷺ said, "A mortgaged animal may be ridden by the mortgagee, in return for its expenses and one can drink the

275. Which means that he did not take the money out of need but he took it just to spend it, having no intention to pay it back

276. Allâh will punish him for his evil intentions in this world and in the Hereafter

milk of a milch-animal in return for its expenses, if it is mortgaged. He, who rides the animal or drinks its milk has to pay the expenses." Related by Al-Bukhârî

٨٨١ — وَعَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَغْنَقُ الرَّهْنُ مِنْ صَاحِبِهِ الَّذِي رَهْنَهُ ، لَهُ عُمَةُ ، وَعَنْهُ عُرْمَةُ» رَوَاهُ الدَّرَقُطَنِيُّ ، وَالْحَاكِمُ ، وَرَجَّاهُ نَقَاتٌ ، إِلَّا أَنَّ الْمُحْصُوطَ عِنْدَ أَبِي دَاوُدَ وَغَيْرِهِ بِرِسَالِهِ

881 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "The mortgaged item does not become the property of the mortgagee²⁷⁷ it remains the property of the owner who mortgaged it- he (i.e. the mortgagor) is entitled to its benefits (or increase in value) and he is liable for its expenses (or loss)." Related by Ad-Dâraqutnî and Al-Hâkim with a trustworthy chain of narrators.

٨٨٢ — وَعَنْ أَبِي رَافِعٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْلَفَ مِنْ رَجُلٍ نَكْرَةً ، فَقَدِمَتْ عَلَيْهِ بِلٌّ مِنْ بِلِّ الصَّدَقَةِ ، فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلُ نَكْرَتَهُ ، فَقَالَ - لَا أَجِدُ إِلَّا خَنَزَرَ رُبْعًا ، فَقَالَ «أَعْطِهِ إِيَّاهُ ، فَإِنْ خِيارَ النَّاسِ أَحْسَنُهُمْ قِضَاءً» . رَوَاهُ مُسْلِمٌ .

882 Abû Râfi' (RAA) narrated, "The Messenger of Allâh ﷺ borrowed a young camel (less than six years) from a man, and when the camels of Zakâh were brought to him, he ordered Râfi' to return the young camel to its owner. Abû Râfi' returned to the Prophet ﷺ and said, 'I could only find an excellent camel above the age of six.' The Messenger of Allâh ﷺ said to him, "Give it to him, for the best men are those who are best in paying off their debts." Related by Muslim.

²⁷⁷ In *Jâhiliyyah* -before Islâm- Arabs were in the habit that the mortgagee would claim the ownership of the mortgaged item if the mortgagor failed to pay the due money, so the Prophet ﷺ prohibited this practice

٨٨٣ — وَعَنْ غُنَيْمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كُلُّ قَرْضٍ حَرٌّ مُنْعَةً فَهُوَ رَبًّا» رَوَاهُ الْحَارِثُ بْنُ أَبِي أُسَامَةَ، وَإِسْنَادُهُ سَاهِطٌ

883. Aḥ (RAA) narrated that the Messenger of Allāh ﷺ said, "Every loan which leads to an extra interest (when repaid), is considered *Ribā* (Usury)." Related by Al-Hārith bin Abī Usāmah, but there are omissions in its chain of narrators.

٨٨٤ — وَلَهُ شَاهِدٌ ضَعِيفٌ عَنْ فَصَّالَةَ بِنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ عَنِ النَّبِيِّ

884 Al Baihaqi related a similar weak narration on the authority of Faḡālah bin Ubaid.

٨٨٥ — وَآخَرُ مَوْقُوفٌ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنِ الْبَخَارِيِّ

885 Al-Baihaqi also narrated a similar narration on the authority of Abdullāh bin Salām, but it was not traced back to the Prophet ﷺ

بَابُ التَّهْلُيسِ وَالْحَجْرِ

Chapter VI: Bankruptcy and Hajr²⁷⁸

٨٨٦ — عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «مَنْ أَذْرَكَ مَالَهُ بَعْثِهِ عِنْدَ رَجُلٍ قَدْ أَفْسَ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ» مُتَّفَقٌ عَلَيْهِ

886 Abū Bakr bin Abdur Rahmān narrated on the authority of Abū Hurairah (RAA), "We heard the Messenger of Allāh ﷺ say, "If a creditor finds the very piece of goods (which he sold) with a man who went bankrupt, he is more entitled to take them back than anybody else." Agreed upon

٨٨٧ — وَرَوَاهُ أَبُو ذَوْدٍ، وَمَالِكٌ مِنْ رِوَايَةِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ مُرْسَلًا بِقَطْعٍ «أَيْفَ رَجُلٌ بَاعَ مَاعًا فَأَفْسَ الَّذِي أَتْبَاعُهُ، وَنَمْ يَقْضِ الَّذِي بَاعَهُ مِنْ ثَمَرِهِ شَيْئًا

278. Suspension of dealings for the insane and children

فوجد مائة بعينه ، فهو أحق به ، وإن مات المشتري فصاحب الماع أسوة الغرماء» . وَوَصَلَهُ النَّبِيُّ ، وَصَعَفَةُ تَعَا لَأَبِي دَاوُدَ

887 Abū Dawūd and Mālik transmitted on the authority Abū Bakr bin Abdur Rahmān in a *Hadith Mursal*, "If anyone sells goods on credit to a man who went bankrupt, and has not paid him any of the price of the goods, then if the very piece of goods (which he sold) are with that man, he is more entitled to take them back (than anybody else). And if the buyer dies, the owner of the goods is then equivalent to the other creditors (i.e. he is no more entitled than them in taking his goods back) "

٨٨٨ ورواه أبو داود ، رَأَى مِجَةَ مِنْ رِوَايَةِ عُمَرَ بْنِ حَنْدَةَ قَالَ أَتَيْنَا أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - فِي صَاحِبٍ لَنَا قَدْ أَفْلَسَ ، فَقَالَ لَا أَقْضِي فِيكُمْ بِقِصَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَفْلَسَ أَوْ مَاتَ فَوَجَدَ رَجُلًا مَدْعَى بَعْتِهِ فَهُوَ أَحَقُّ بِهِ» وَصَحَّحَهُ الْحَاكِمُ ، وَصَعَفَةُ أَبُو دَاوُدَ ، وَصَعَفَةُ أَيْضًا هَذِهِ الزِّيَادَةُ فِي ذِكْرِ الْمَوْتِ

888 Abū Dawūd and Ibn Mājah related the same *Hadith* on the authority of Umar bin Khaladah, 'We went to Abū Hurairah (RAA) to tell him about one of our friends who had gone bankrupt. He said, "I shall certainly judge among you with the same judgment of the Prophet ﷺ, "If anyone becomes bankrupt or dies and the owner of the goods finds the very piece of goods which he sold, he is more entitled to take them back (than anybody else)." It was rendered as weak by Abū Dawūd, but al-Hākim graded it as *Sahih*

٨٨٩ — وَغَرَّ عُمَرُ بْنُ الشَّرِيدِ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، «لِيُؤْجَدَ يُجْزَى عِرْصَةُ وَعُمُوتُهُ» . رَوَاهُ أَبُو دَاوُدَ ، وَالتَّسَالِي ، وَعَلَّقَهُ النَّجَّارِيُّ . وَصَحَّحَهُ ابْنُ حَبَّانَ

889 Amro bin ash Sharīd narrated on the authority of his father (RAA, that the Messenger of Allāh ﷺ said, "Lingering in paying back a due debt (by one who can afford to pay), justifies

his defamation and punishment." Related by Abū Dawūd and An-Nasā'ī Ibn Hibbān graded it as Sahih.

٨٩٠ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : أَصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَمَارِ اتِّبَاعِهَا ، فَكَثُرَ دَيْنُهُ ، فَأَقْبَسَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تَصَدَّقُوا عَنْهُ» فَتَصَدَّقُوا النَّاسَ عَلَيْهِ ، وَلَمْ يَنْتَعِ ذَلِكَ وَفَاءً بِرَبِّهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرْمَاهُ «خُدُّوهُ مَا وَجَدْتُمْ ، وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ» رَوَاهُ مُسْنَدٌ

890 Abū Sa'īd al Khudrī (RAA, narrated 'A man suffered loss in fruit that he had bought, and owed the seller a large amount of money so that he became bankrupt. The Messenger of Allāh ﷺ said, "Give him *Sadaqah* (charity)." People paid him charity, but that was not enough to pay his debt. The Messenger of Allāh ﷺ said to his creditors, "Take what you find, and that is all you may have." Related by Muslim

٨٩١ - وَعَنْ أَبِي كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَجَرَ عَلَى مُعَادٍ مَالَهُ ، وَبَاعَهُ فِي دَيْنٍ كَانَ عَلَيْهِ» رَوَاهُ الدَّارِقُطْنِيُّ . وَصَحَّحَهُ الْحَاكِمُ ، وَأَخْرَجَهُ أَبُو رُودٍ مُرْسَلًا ، وَرَوَّجَحَ إِسْمَاعِيلُ

891 Ka'b bin Mālik narrated on the authority of his father (RAA), "The Messenger of Allāh ﷺ suspended the property of Mu'ādh (prohibiting him from making any deals) and sold it to repay a debt that was due on him." Related by Ad Dāraqutnī and was graded as Sahih by A. Hākīm.

٨٩٢ - وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «عَرَضْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ ، وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجِرْنِي ، وَعَرَضْتُ عَلَيْهِ يَوْمَ الْخُدَّاقِ ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً ، فَأَجَارَنِي» . مُتَّفَقٌ عَلَيْهِ .
وَبِهِ رَوَاهُ لَيْسَ هِيَ «لَمْ يُجِرْنِي وَلَمْ يَرِي نَفْعًا» وَصَحَّحَهُ أَبُو خُرَيْمَةَ

892 Ibn 'Umar (RAA) narrated 'I was presented to the Prophet ﷺ on the Day of Uhud when I was fourteen years of age (to

ask him for permission to fight with the men, but he did not allow me (to take part in the battle) I was again called on the Battle of *al-Khandaq* (the Trench) when I was fifteen years old, and he allowed me (to take part in the battle) ”²⁷⁹ Agreed upon

Al Baihaqi's version has. 'He did not allow me as he did not see that I have attained puberty' Ibn Khuzaimah graded it as *Sahih*.

٨٩٣ — وَعَنْ عَطِيَّةِ الْقُرْطُبِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ «عُرِصَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ تَرْبِطَةَ، فَكَارَ مِنْ أَبِي قَتْلِهِ، وَمَنْ لَمْ يُشِبْ خَلْوُ سِلَهِ، فَكُنْتُ مِمَّنْ لَمْ يُشِبْ فَخَنِي سَيْلِي» رَوَاهُ الْأَرْبَعَةُ، وَصَحَّحَهُ ابْنُ حِبَّانَ، وَابْنُ خَالِكٍ، وَقَالَ عَلَى شَرْطِ الشَّيْخَيْنِ

893 'Atiyah al-Quradhî (RAA) narrated, 'We were brought to the Prophet ﷺ on the Day of Quraidhah. Those who had begun to grow (pubic) hair were killed, and those who had not grown hair, were set free. I was among those who had not grown any (pubic) hair, so I was set free.' Related by the four Imâms and rendered as *Sahih* by Ibn Hibbân and Al-Hâkim

٨٩٤ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَحُورُ لَأَمْرَأَةٍ عَطِيَّةٌ، لَا يَدُبُّ رَوْحَهَا»، وَفِي نَسْخٍ «لَا يَحُورُ لَأَمْرَأَةٍ أَمْرٌ فِي مَالِهَا، إِذَا مَلَكَتْ رَوْحَهَا عَصَمَهَا» رَوَاهُ أَحْمَدُ، وَأَصْحَابُ السُّنَنِ، إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ خَالِكٍ

894 'Amro bin Shu a.b narrated on the authority of his father on the authority of his grandfather (RAA) that the Messenger of Allâh ﷺ said, "It is not permissible for a woman to give any part of her possessions except with the permission of her husband."

In another version, "It is not permissible for a woman to be in charge of any of her property if her husband has the full

279- Scholars deduced from this *hadith* that fifteen is the age limit between childhood and manhood, and that anyone who has not attained the age of fifteen is not allowed to be in charge of his money or make any business dealings

right to divorce her.²⁸⁰ Related by Ahmad and the authors of the *Sunan* except for At-Tirmidhî. Al-Hâkim graded it as *Sahîh*.

٨٦٥ — رَوَى قَبِيصَةُ بْنُ مُخَارِقٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً رَجُلٍ تَحْمِلُ حِمَانَةً ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَهَا ثُمَّ يَمُوتَ ، وَرَجُلٍ أَصَابَتْهُ جَانِحَةٌ اجْتَاكَتْ مَاتَهُ ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَ قَوْمًا مِنْ عِيْشٍ ، وَرَجُلٍ أَصَابَتْهُ قَاعَةٌ حَتَّى يَفُوتَ ثَلَاثَةً مِنْ دَوِيٍّ أَلْحَقَى مِنْ قَوْمِهِ لَقَدْ أَصَابَتْ فَلَاكَ قَاعَةٌ ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ» .
رَوَاهُ مُسْنِمٌ

895 Qabîsah bin Mukhâriq (RAA) narrated that the Messenger of Allâh ﷺ said, "Asking for (the money of) *Zakâh*, is justified only for the following three: first, a man who is in debt, it is then permissible for him to receive [*Zakâh*] until his difficulty is resolved; second, a man who was struck by calamity which destroyed his holdings, which also makes it permissible for him to receive [*Zakâh*] until he is in a position to earn his own sustenance; and third, a man who has been reduced to poverty and three persons of caliber from among his people testify to his desperate situation, will receive until he finds for himself a means of support." Related by Muslim

280- Imâm al-Khattâbî said that this is not an obligation on the woman, rather it is just preferable due to the joint life between them to take his permission, or that this is only relevant to a woman who has not reached puberty. This is supported by the *Hadîth*, which relates that the Prophet ﷺ said to the women on the Day of al-*Adâ* (عَدَا), "Give Charity", and the women straight away started to throw their jewelry to the Prophet ﷺ, whether ear-rings, rings etc and Bilâl was collecting them in his garment, and this is considered as giving of their property without the permission of the husband, and this is the opinion of the scholars.

بَابُ الصُّلْحِ

Chapter VII: Reconciliation

٨٩٦ عَنْ عَمْرِو بْنِ عَوْفٍ الْمُرَبِّيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا ، أَوْ أَحْلَلَ حَرَامًا»
 رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ ، وَأَكْرَاهُ عَلَيْهِ ، لِأَنَّ رِوَايَةَ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ ضَعِيفٌ ، وَكَانَتْ اِئْتِيَاءُ بَعْضِهِ طَرَفَهُ

896 Amro bin Auf al-Muzanî (RAA) narrated that the Messenger of Allâh ﷺ said, "Reconciliation is permissible between Muslims, except one which makes something that is lawful (Halâl) as unlawful, or makes something which is unlawful (Harâm) as lawful. Muslims are to adhere to their terms (conditions) save a term that permits something which is unlawful (Harâm) or prohibits something which is lawful Halâl)." Related by At-Tirmidhî who graded it as Sahîh, but scholars disagreed with him because the narration of Kathîr bin Abdullâh bin Amro bin Auf is weak. Perhaps at-Tirmidhî considered it reliable as it was narrated through many chains of narrators.

٨٩٧ - وَقَدْ صَحَّحَهُ أَبُو حَنَسٍ ، مَنْ حَدَّثَنَا أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

897 Ibn Hibbân rendered it as a Hadith Sahîh on the authority of Abû Hurairah

٨٩٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا يَصْلَحُ جَارٌ جَارُهُ أَنْ يَغْرِ خَشْبَةً فِي حِدْرِهِ» ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ مَا لِي بِأَكْمَرِكُمْ عَنْهَا مَعْرُصِينَ ؟ وَاللَّهِ لَا أَرْضِيَنَّ بِهِ بَيْنَ أَكْثَاكُمْ مَسْمًى عَلَيْهِ

898 Abu Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "No one should prevent his neighbor from fixing a wooden peg in his wall." Abû Hurairah then said (to his companions) 'Why do I find you averse to it?' By Allâh, I will always

keep narrating it to you (to remind you of this hadith).’ Agreed upon

٨٩٩ وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَحِلُّ لِمَرْءٍ أَنْ يَأْخُذَ عَصَا أَخِيهِ بِغَيْرِ طَبَبٍ نَفْسٍ مِنْهُ» رَأَاهُ أَنَسُ بْنُ حَبَابٍ ، وَالتَّحَاكُمُ فِي صَحِيحَيْهِمَا

899. Abū Hamīd as-Sā'idī (RAA) narrated that the Messenger of Allāh said, "No Muslim has the right to take his (Muslim) brother's stick except with his willing permission." Related by Im̄ H̄bbān and Al-H̄ākīm.

بَابُ الْحَوَالَةِ وَالصَّانِ

Chapter VIII: Hiwālāh (Transferring the Right to Collect a Debt) and Damān (Guaranteeing Payment)

٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَطْلٌ أَعْيَى طَلَبٌ ، وَإِنْ أَسْبَغَ أَحَدُكُمْ عَلَى نَفْسِهِ فَلْيَسْبِغْ» مَقُولُ عَنْهُ ، وَفِي رِوَايَةِ الْأَحْمَدِ «وَمَنْ أَحْبَسَ فَلْيَحْتَلْ»

900. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Lingering in repaying due debts by a wealthy person is an act of injustice. And if one of you is referred to a wealthy person (i.e. his debt is transferred to that person to pay it on his behalf), he should accept it" Agreed upon

٩٠١ وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : ثَوَّقِي رَجُلًا مَنًا ، فَعَسَلَنَاهُ ، وَحَقَّطْنَاهُ وَكَفَّيْنَاهُ ، ثُمَّ أَتَيْنَاهُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقُلْنَا : نُضَيِّعُ عَلَيْهِ؟ فَخَطَبَ خُطْبَى ، ثُمَّ قَالَ «أَعْلِيهِ ذِيٌّ؟» ، فَقُلْنَا : دَيْتَارَن ، فَأَنْصَرَفَ ، فَحَقَّقْنَاهُمَا أَبُو فَتَّادَةَ ، فَأَتَيْنَاهُ ، فَقَالَ أَبُو فَتَّادَةَ : الدَّيَارَانِ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ : « خَرُّ الْعَرَبِ ، وَبَرِيءٌ مِنْهُمَا الْمَيِّتُ » ، قَالَ : نَعَمْ ، فَصَلَّى عَلَيْهِ
رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ ، وَالْحَاكِمُ

901 Jābir (RAA) narrated, 'A man from among us died, so we made *Ghusl* for him and shrouded him, and we brought him to the Prophet ﷺ, and said, 'Shall we offer the funeral prayer (*Janāzah*) for him?' Allāh's Messenger ﷺ made a few steps forward and then said, **"Is he in debt?"** We replied, 'Yes, two Dīnārs (that he owes to somebody)'. The Messenger of Allāh ﷺ then turned away, but Abū Qatādah took upon himself the responsibility to pay the debt. We then went back to the Prophet ﷺ and Abū Qatādah said, 'I shall pay the two Dīnārs'. The Messenger of Allāh ﷺ thereupon said, **"Are you taking the responsibility of paying the creditor his rights? In that case the dead will be free from this obligation"** Abū Qatādah said, 'Yes'. The Messenger of Allāh ﷺ then offered the funeral prayer for the deceased. Related by Ahmad, Abū Dawūd and An-Nasā'ī. Ibn Habbān and al-Hākim graded it as *Sahih*.

٩٠٢ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِي بِالرَّجُلِ الْمَيُوتِ عَلَيْهِ الدَّيْنُ فَيَسْأَلُ « هَلْ تَرَدَّدْتَهُ مِنْ قِصَاصٍ؟ » فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ ، وَإِلَّا قُلَّ « صَبَرُوا عَلَى صَاحِبِكُمْ » ، فَمَا وَفَّعَ اللَّهُ عَلَيْهِ الْمَوْخُ قُلَّ « أَمَا أَوْسَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ يُؤْفَى وَعَيْنُهُ دَنِيْرٌ ، فَعَنِّي قِصَاصُوهُ » . مُتَّفَقٌ عَلَيْهِ .

وَفِي رِوَايَةِ لِلْبُخَارِيِّ « فَمَنْ مَاتَ وَلَمْ يَتْرَكْ وَفَاءً »

902 Abū Hurairah (RAA) narrated, 'Whenever a man, who had died while being in debt was brought to Allāh's Messenger ﷺ, he would ask, **"Has he left anything to repay his debt?"** If he was told that he had left something to repay his debts, he would lead the funeral prayer for him, otherwise he would say, **"Offer the funeral prayer for your brother."** When Allāh guaranteed His Messenger ﷺ wealth through conquests, he said, **"I am closer to the believers than themselves, so if a Muslim dies while**

in debt, I am responsible for the repayment of his debt.”
Agreed upon

In a version by Al-Bukhârî, “Whoever dies without leaving anything to pay his debt, I am responsible ...”

٩٠٣ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَا كِفَالَةَ فِي حَدِّ » رَوَاهُ الثَّيْمِيُّ بِإِسْنَادٍ ضَعِيفٍ .

903 ‘Amro bin Shu‘aib narrated on the authority of his father on the authority of his grandfather, that the Messenger of Allāh ﷺ said, “No guarantee (i.e. guaranteeing another’s appearance) is accepted in prescribed punishments.” Related by Al Baihaqi with a weak chain of narrators

بَابُ الشَّرَكَةِ وَالْوَكَالَةِ

Chapter IX: Partnership and Agency

٩٠٤ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « قَالَ اللَّهُ تَعَالَى - أَنَا ثَلَاثُ الشَّرِيكَينِ مَا سَمَّيْتُ أَحَدَهُمَا صَاحِبَهُ ، قَدِيدًا خَانَ خَرَجْتُ مِنْ بَيْنَهُمَا » رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ الْحَاكِمُ

904. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said. “Allāh, the Most High says, ‘I am the third (partner) of two partners as long as one of them does not betray the other; if they betray (each other), I shall depart from them.’” Related by Abū Dawūd Al-Hākim graded it as *Sahih*

٩٠٥ — وَعَنْ السَّائِبِ الْمَخْزُومِيِّ - رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ شَرِيكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أُنْبِئَتْهُ ، فَجَاءَ يَوْمَ الْفَتْحِ فَقَالَ « مَرَحًا بِأُحْيَى وَشَرِيكِي » رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَابْنُ مَاجَةَ

905 As-Sā'ib Al-Makhzûmî (RAA) narrated that he was the partner of the Prophet ﷺ before the Message On the Day of the Conquest of Makkah, the Prophet ﷺ said (to him), “Welcome my

brother and my partner.” Related by Ahmad, Abû Dawûd and Ibn Mâjah

٩٠٦ — وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ « شَرَكْتُ أَنَا وَعُمَارُ وَسَعْدٌ ، فِيمَا نُصِيبُ يَوْمَ بَدْرٍ ». الْحَدِيثُ رَوَاهُ النَّسَائِيُّ

906 Abûillâh Ibn Mas'ûd (RAA) narrated, 'Ammâr, Sa'd and I agreed to become partners in whatever we obtained from the war booties on the Day of *Badr*.' Related by An Nasâ'î

٩٠٧ — وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ « أَرَدْتُ أَنْ أَخْرُجَ إِلَى خَيْبَرَ ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ « يَا جَابِرُ ، أَتَبْتَ وَكُنْتَ بِخَيْرٍ ، فَعِدْمَةُ خَمْسَةِ عَشَرَ وَمِائًا » رَوَاهُ أَبُو دَاوُدَ وَصَحَّحَهُ

907 Jâbir bin Abdullâh (RAA) narrated, 'I intended to go to Khaibar, so I went to the Prophet ﷺ (to tel. him) and he said to me, "If you meet my agent (who collects the *Zakâh* property at Khaibar, take fifteen *Awsuq* from him)." Related by Abû Dawûd who graded it as Sahîh

٩٠٨ — وَعَنْ عُرْوَةَ الْبَرَقِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَهُ بَدِيَارَ ، يَشْتَرِي لَهُ أَصْحِيَّةُ الْحَدِيثِ رَوَاهُ الْخَارِجِيُّ فِي أَنَسَاءِ حَدِيثٍ ، وَهُوَ ثَقَفٌ

908 Urwah al-Bâriqî (RAA) narrated that the Messenger of Allâh ﷺ gave him a Dînâr to buy him a sacrificial animal or sheep (refer to hadith no 839 , Related by Al-Bukhârî

٩٠٩ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ « بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَلَى الصَّدَقَةِ » الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ

909 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ sent Umar to collect the *Zakâh* property Agreed upon.

٩١٠ — وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحَرَ ثَلَاثَ وَسِتِّينَ ، وَأَمَرَ عَبْدًا - رَضِيَ اللَّهُ عَنْهُ أَنْ يَشْبَحَ النَّاسَ » الْحَدِيثُ رَوَاهُ مُشْتَمٌ .

910. Jābir bin ‘Abdullāh (RAA) narrated, ‘The Messenger of Allāh ﷺ sacrificed sixty-three (camels) and ordered ‘Ali to slaughter the rest (refer to hadīth 760).’ Related by Mushm.

٩١١ — وَعَنْ أَبِي هُرَيْرَةَ فِي قِصَّةِ الْعَسِيفِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَأَعِدُّ يَا أَيُّسُّ عَلَى امْرَأَةٍ هَذَا ، فَإِنْ اعْتَرَفَتْ فَأَرْجُفْهَا » الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ

911 Abū Hurairah (RAA) narrated with relevance to the story of the hired slave (who committed adultery with the wife of his master), ‘Go Unais to the wife of this (man, i.e. the master) and if she confesses (that she has committed adultery), then stone her to death.’ Agreed upon.

بَابُ الْإِقْرَارِ

Chapter X: Confession

٩١٢ — عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ الْحَقَّ ، وَتَوَّكَأْ مُرًّا» صَحَّحَهُ ابْنُ حِبَّانَ مِنْ حَدِيثٍ طَوِيلٍ

912 Abū Dharr (RAA) narrated that the Messenger of Allāh ﷺ said to me, ‘Say the truth no much how bitter it is.’ Related by Ibn Hibbān as a part of a long Hadīth and graded it as Sahih.

بَابُ الْعَارِيَةِ

Chapter XI: Al-‘Ariya (Lending something For use)

٩١٣ — عَنْ سَمُرَةَ نَسِ جَنْدُبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «عَلَى أَيْدِي مَا أَخَذْتُ حَتَّى تُؤَدِّيَهُ» رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَصَحَّحَهُ الْحَاكِمُ

913. Samurah bin Jundub (RAA) narrated that the Messen-

ger of Allāh ﷺ said, **“The hand (the person) which borrowed bears responsibility for the taken item, until it is returned.”** Related by Ahmad and the four Imāms Al-Hākim graded it as *Sahih*.

٩١٤ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَدِّ الْأَمَانَةَ إِلَى مَنْ أَنْصَحْتَ ، وَلَا تُخَيِّرْ مَنْ خَانَكَ» رَوَاهُ التِّرْمِذِيُّ ، وَأَبُو دَاوُدَ وَحَسَنُهُ وَصَحَّحَهُ الْحَاكِمُ ، وَاسْتَشْكَاهُ أَبُو حَنِيمٍ الرَّائِي ، وَأَخْرَجَهُ جَمَاعَةٌ مِنَ الْمُحَقِّقِينَ ، وَهُوَ شَامِلٌ لِلْعَارِيَةِ

914 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **“Render back the trusts to those who trusted you, and do not betray those who betrayed you.”** Related by At-Tirmidhi and Abū Dawūd who graded it as *Hasan*

٩١٥ — وَعَنْ يَحْيَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أَتَيْتَ رُسُلِي فَأَعْطِهِمْ ثَلَاثِينَ دِرْعًا» ، قُلْتُ يَا رَسُولَ اللَّهِ عَارِيَةٌ ، مَضْمُونَةٌ ، أَوْ عَارِيَةٌ مُؤَدَّاهُ ؟ قَالَ «بَلْ عَارِيَةٌ مُؤَدَّاهُ» ، رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حَنِيمٍ

915 Ya'li bin Umayyah (RAA) narrated that the Messenger of Allāh ﷺ said to me, **“When my messengers come to you, give them thirty coats of mail.”** I asked, ‘O Messenger of Allāh’ Is it a lent item with a guarantee of its return (*Madmūnah*),²⁸¹ or just a lent item that will be returned (*Mu'addāh*, (in this case he is not financially liable for its loss or destruction) The Messenger of Allāh ﷺ said, **“No, it is a lent item that will be returned.”**²⁸²

281- For which he (the person lent to) is financially liable if it is destroyed due to negligence or being used for other than what the lender permitted

282- Some scholars take this hadith as evidence that the person who borrows an item for a certain period of time is not financially liable for its destruction but is only responsible to give it back as long as it is safe. But most scholars are of the opinion that if a lent item is lost or destroyed due to misuse then the person who borrowed it must pay its price which is the - *Ārīya Madmūnah*

Related by Aḥmad, Abū Dawūd and An-Nasā'ī. Ibn Ḥibbān graded it as Saḥīḥ.

٩١٦ — وَعَنْ صَفْوَانَ بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ مِنْهُ دُرُوعًا يَوْمَ حُنَيْنٍ ، فَعَالَ أَعْصَبُ بْنُ سَعْدٍ ؟ قَدْ « بَلَ غَارِيَهُ مَضْمُونَةً » . رَوَاهُ أَبُو ذَاوُدَ ، وَاحْتَمُ ، وَالنَّسَائِيُّ ، وَصَحَّحَهُ الْحَاكِمُ .

916 Safwān bin Umāyah (RAA) narrated, "The Messenger of Allāh ﷺ borrowed coats of mail from him on the Day of Hunayn. Safwān asked him, 'Are you taking them by force O Muḥammad'" The Messenger of Allāh ﷺ replied, "No, it is a loan with a guarantee of its return (*Madmūnah*)."
Related by Abū Dawūd, Aḥmad and An-Nasā'ī. Al-Ḥākim graded it as Saḥīḥ.

٩١٧ — وَأَخْرَجَ لَهُ شَاهِدًا صَعِيفًا عَنْ أَبِي عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا

917 Al-Ḥākim narrated a similar ḥadīth on the authority of Ibn 'Abbās (RAA)

بَابُ الْغَصَبِ

Chapter XII: *Ghasb* (The return of wrongfully taken property)

٩١٨ — عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « مَنِ اقْتَطَعَ شَيْئًا مِنْ أَرْضٍ ظَلَمًا ظَوَّفَهُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ » مُتَّفَقٌ عَلَيْهِ

918. Sa'īd bin Zaid (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever usurps even one span of anyone's land, his neck will be encircled with it down the seven earths on the Day of Judgment." Agreed upon

٩١٩ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَ نَحْرٍ بِسَانِهِ ، فَأُرْسِلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ عَادِمٍ يَدِيهَا بِقِصْعَةٍ مِنْهَا صَعْمٌ ،

فصرت بيدها ، فكسرت القصعة فصمتها ، وجعل فيها الطعام ، وقال : «كنوا» .
ودفع القصعة الصحيحة لرَسُول ، وحسن المَكْسُورَة . رواه البخاري ، والترمذي ،
وسمى الصَّارِبَة عائشه ، وروى «فَقَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامَ يَطْعَمُ
رَبَّانًا بِرَبَّانٍ» ، وصححه

919 Anas (RAA) narrated, 'While The Messenger of Allāh ﷺ was with one of his wives, one of the mothers of the believers, i.e. one of his wives, sent a bowl containing some food with a servant of hers. The wife in whose house the Messenger of Allāh ﷺ was sitting struck the bowl with her hand and broke it. The Prophet collected the shattered pieces and put the food back in it and said to them, "Eat." The Messenger of Allāh then gave another unbroken bowl to the servant and kept the broken one' Related by Al-Bukhārī and At-Tirmidhī, who mentioned that the one who broke the bowl was 'Ā'ishah (RAA). He also added in his version, and the Messenger of Allāh ﷺ said, "Food for food and a bowl for a bowl."

٩٢٠ - وَعَنْ أَنَسِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بَغَيْرِ إِذْنِهِمْ فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ» .
وَأَبُو بَكْرٍ رَوَاهُ أَخْضَدُ ، وَلِأَرْبَعَةِ إِلَّا النَّسَائِيَّ ، وَحَسَنُ التِّرْمِذِيُّ ، وَيَعْقُوبُ ، إِبْنُ
الْبُخَارِيِّ صَعَفَةُ

920. Rāfi' bin Khadij (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone sows in other people's land without their permission, he has no right to any of the crop, but he may get back what it cost him." Related by Ahmad, and the four Imāms except for An-Nasā'ī At-Tirmidhī graded it as *Hasan*.

٩٢١ - وَسَنَ عُرْوَةُ بْنُ الزُّبَيْرِ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ - قَالَ رَجُلٌ مِنْ أَصْحَابِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنْ رَجُلَيْنِ اخْتَصِمَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَرْضٍ ، عَرِمَا أَحَدُهُمَا فِيهَا بَخْلًا ، وَلِأَرْضٍ بِلَا خَيْرٍ ، فَقَضَى رَسُولُ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَرْضِ لِمُصْحَبِهِ ، وَأَمَرَ صَاحِبَ الشَّجَرِ أَنْ يُخْرِجَ نَحْلَهُ ،
وَقَالَ : «لَنْسَ لِعَرَبِيٍّ ظَالِمٍ خَوْ» رَوَاهُ أَبُو دَاوُدَ ، وَإِسْنَدُهُ حَسَنٌ

921 Urwah bin Az-Zubair (RAA) narrated, 'A man from the Companions of the Prophet ﷺ said, "Two men came to the Prophet ﷺ disputing over a piece of land, in which one of them had planted palm-trees and the land belonged to the other ' The Prophet ﷺ judged that the land belonged to its original owner and commanded the other to take out his palm trees (which he planted unjustly), and said, **"No right pertains to the one who plants the land of others wrongfully."**²⁸³ Related by Abû Dawûd with a good chain of narrators

٩٢٢ - وَآخِرُهُ عِنْدَ أَصْحَابِ النَّسِ مِنْ رِوَايَةِ عُرْوَةَ ، عَنْ سَعْدِ بْنِ رَيْدٍ ، وَاحْتَلَفَ
فِي وَصْلِهِ وَإِرْسَالِهِ ، وَفِي تَغْيِيرِ صُخَايِهِ

922 The quoted part of the aforementioned *Hadith* is also related by the authors of the *Sunan* on the authority of Urwah bin Sa'îd bin Zaid

٩٢٣ - وَعَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي
خُطْبَتِهِ يَوْمَ الْخَبْرِ يَمُنِي «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَنْكُمْ حَرَامٌ كَحَرَمِهِ يَوْمِكُمْ هَذَا ،
فِي شَهْرِكُمْ هَذَا ، فِي بَلَدِكُمْ هَذَا» . مُتَّفَقٌ عَلَيْهِ

923 Abû Bakrah (RAA) narrated that the Messenger of Allâh ﷺ said in the Sermon of the Farewell Pilgrimage at Minâ, **"O people! Surely, your blood and property are inviolable until you meet your Lord, as the inviolability of this day and this month in this land."** Agreed upon

283. He either takes out what he cultivated or takes the amount that he spent on it

بَابُ الشُّفْعَةِ

Chapter XIII: Ash-Shuf'ah (Preempting the sale of a co-owner's Share to another)

٩٢٤ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقَسِّمْ ، فَإِذَا وَقَعَ الْخُدُودُ ، وَصُرُوفُ الطُّرُقِ ، فَلَا شُفْعَةَ» . مُتَّفَقٌ عَلَيْهِ ، وَالتَّمَطُّ لِلْبُخَارِيِّ .

924. Jābir bin 'Abdullāh (RAA) narrated, 'The Messenger of Allāh ﷺ decreed the right of preemption (to the partner) in every joint property (i.e. which is not clearly divided between partners), but if the boundaries of the property were demarcated or the ways and roads were fixed, then there is no preemption' Agreed upon and the wording is from Al-Bukhārī

٩٢٥ وَفِي رُؤْيَا مُسْنَمٍ «الشُّفْعَةُ فِي كُلِّ شَرِكٍ هِيَ أَرْضٌ ، أَوْ رُبْعٌ ، أَوْ حَائِطٌ ، لَا يَصْلُحُ ، وَفِي لَفْظٍ لَا يَجُزُّ أَنْ يَبْعَ حَتَّى يَقْرَعَ عَلَى شَرِيكِهِ»
وَفِي رِوَايَةِ سَطْحَاوِيِّ «قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالشُّفْعَةِ فِي كُلِّ شَيْءٍ» وَرَجَّاهُ ثِقَاتٌ

925. In Muslim's version, Preemption is applicable in every joint property, whether land, a dwelling or a garden. It is not valid in another version 'it is not lawful for the partner to sell his share before informing his partner'

٩٢٦ — وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «جَارُ الدَّارِ أَحَقُّ بِبَيْتِهَا» . رَوَاهُ النَّسَائِيُّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَكَهْ عَمَّةٌ

926. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said, "The neighbor of the house is the one who has the most right to buy it." Related by An-Nasā'ī Ibn Hibbān graded it as *Sahih*, but it has a defected chain of narrators

باب القِرَاص

Chapter XIV: Al-Qirâd (Financing a Profit-sharing venture)

٩٣٠ — عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «ثَلَاثٌ هِيَ بَرَكَةٌ، التَّمَنُّعُ بِبَيْ حَرْبٍ، وَالْمُقَارَضَةُ، وَخَلْطُ الْبُرِّ بِالشَّعِيرِ لِلْبَيْتِ، لَا تُسَيِّعُ» رَوَاهُ ابْنُ مَسْجَةَ بِإِسْنَادٍ ضَعِيفٍ

930. Subaib (RAA) narrated that the Messenger of Allâh ﷺ said, "There are three things which are blessed, selling with a postponed credit,²⁸⁵ *Muqâradah*,²⁸⁶ and mixing wheat and barley for one's household and not for sale." Related by Ibn Mâjah with a weak chain of narrators

٩٣١ — وَعَنْ حَكِيمِ بْنِ حَرَامٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّكَ كَانَ يَشْرُطُ عَلَى النَّاسِ أَنْ إِذَا أُعْطِيَ مَالًا مُقَارَضَةً أَوْ لَا تُحْصَى مَالِي فِي كَيْدٍ رَطْبَةٍ وَلَا تُحْمَنَةُ فِي نَحْرِ، وَلَا تُسَرَّبَ بِهِ فِي بَطْنِ مَسِيلٍ، فَإِنْ فَعَلْتَ شَيْئًا مِنْ ذَلِكَ فَقَدْ صَمِتَ مَالِي» رَوَاهُ إِسْرَافُطُسُ، وَرِجَالُهُ ثِقَاتٌ

وَفَسَادِ مَالِكَ فِي الْمَوْطِ عَنْ أَنْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ جَدِّهِ إِنَّهُ عَمِلَ فِي مَالٍ يُضْمَانُ عَلَى أَنْ الرِّبْحَ بَيْنَهُمَا» وَهُوَ مَوْقُوفٌ صَحِيحٌ

931 Hakîm bin Hizâm (RAA) narrated that he used to say that if he gives money to someone by way of *Muqâradah*, 'You should not trade with my money in living beings, do not transport it by sea, and do not come down with it into the bottom of a river bed. If you do any of these acts, you should guarantee to return me my money.' Related by Ad-Dâraqutnî. Malik said in al *Muwatta'* on the authority of al-A'â' bin Abdur-Raḥmân bin Ya'qûb on the authority of his father on the authority of his grandfather that he

285. Which will be paid for at a later specified time. It is blessed as it gives the buyer a chance to pay for his goods, which he already received, when his money is available.

286. Giving someone money with which to do business, on the basis that the provider takes a percentage of the profit.

traded with some property belonging to ʿUthmān on the condition that the profit would be divided in halves between both of them. This is *Ḥadīth Ṣaḥīḥ* and *Mawqūf*.

بِسَابِ الْمَسَاقَاةِ وَالْإِحَارَةِ

Chapter XV: Musâqâh (Watering grapes or dates for part of the crop) and Ijârah (A Contract for Hire or Lease)

٩٣٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمِلَ أَهْلَ خَيْبَرَ بِشَطْرٍ مَّا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ» مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمْ فَسَأَلُوهُ أَنْ يُقْرَأَ بِهِمْ عَلَى أَنْ يَكْفُوهُ عَمَلُهَا ، وَهُمْ بَصَفَ الثَّمَرِ فَمَنْ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَقْرَأُكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْتُمْ» ، فَعَرَّوْا بِهَا ، حَتَّى أَجْلَاهُمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ وَلِلمُسْلِمِ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا ، عَلَى أَنْ يَعْمَلُوهَا مِنْ أَمْوَالِهِمْ ، وَهُمْ شَطْرُ ثَمَرِهَا»

932 Ibn ʿUmar (RAA) narrated that the Messenger of Allāh ﷺ made a deal with the people of Khaibar (the Jews) that they would have half the fruit and vegetation of the land they cultivated (in return for their work on it). Agreed upon.

In another version by Al-Bukhārī and Muslim, "They requested the Messenger of Allāh ﷺ to let them stay there on the condition that they would cultivate it and take half of the fruit. The Messenger of Allāh ﷺ told them, "We will let you stay on this condition, as long as we wish." They stayed there until Umar (RAA) deported them.

In a version by Muslim, "The Messenger of Allāh ﷺ handed over to the Jews of Khaibar the palm-trees and its land on the condition that they should cultivate it with their own wealth (providing seeds etc.) and take half of its fruit."

٩٣٣ — وَعَنْ حُظَيْفَةَ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ أَمْعَنَ بْنَ حَبِيبٍ عَنْ كِرَاءٍ لِلْأَرْضِ بِالذَّهَبِ وَالْفِضَّةِ ، فَقَالَ ، لَا بَأْسَ بِهِ ، أَلَمْ كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ تَعَادِيَاتٍ ، وَأَقْدَالِ الْجَدَاوِلِ ، وَأَشْيَاءَ مِنَ الثَّرَاغِ ، فِيهِنَّ هَذَا ، وَيَسْتَمُ هَذَا ، وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا ، وَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا ، فَنَدَدْتُ رَجَرَ عَنْهُ ، فَأَمَّا سَيِّئٌ مَعْلُومٌ مَصْنُوعٌ فَلَا بَأْسَ بِهِ رَوَاهُ مُسْلِمٌ

وَقِيهِ بَيِّنَاتٌ لِمَا أَحْتَمِلُ فِي انْتِفَاقِ عَنْهُ مِنْ إِصْلَاقِ النَّهْيِ عَنْ كِرَاءِ الْأَرْضِ

933. Hanzalah bin Qais (RAA) narrated, 'I asked Rāfi' bin Khuday about letting out land for gold and silver.' Rāfi' replied, 'There is no harm in doing that, people used to rent land during the lifetime of the Prophet ﷺ for what grew by the streamlets or by the beginning or end of water canals, or for something from the crops. But sometimes, one portion of the product would be destroyed while the other would be saved, whereas (on other occasions) this portion was saved and the other was destroyed and thus no rent was payable to the people (who let out the lands) but for this one (which was saved). It was due to this that he (the Holy Prophet ﷺ) prohibited it, unless the land was let out for something, which is well known and reliable to be paid, (such as money or something of known value) there is no harm in it.' Related by Muslim

٩٣٤ — وَعَنْ ثَابِتِ بْنِ الصَّخْلَاءِ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُرَازَعَةِ ، وَأَمَرَ بِأَمْوَالِهَا» رَوَاهُ مُسْلِمٌ أَيْضًا

934. Thābit bin ad Dahhāk (RAA) narrated that the Messenger of Allāh ﷺ prohibited *Muzārahah*²⁸⁷ and commanded that people should be employed for a known wage. Related by Muslim

٩٣٥ — وَعَنْ أَبِي عُبَيْدٍ قَالَ «أَحْتَجِمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَعْطَى الْيَدِي حَظْمَهُ أَجْرَهُ ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ» . رَوَاهُ الْبُخَارِيُّ .

287 Sharecropping, which means to farm someone's land for a share of the harvest.

935 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ had himself cupped and gave the one who cupped him his wages, and if this pay was prohibited he would not have given it to him.' Related by Al Bukhārī

٩٣٥ — وَعَنْ زَافِعِ بْنِ حَدِيجٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَسَبُ الْخَنَازِمِ خَبِيثٌ» رَوَاهُ مُسْنَدُ .

936 Rāfi' bin Khadīj (RAA) narrated that the Messenger of Allāh ﷺ said, 'The earnings of the cupper are impure (but not prohibited)' Related by Mushm.

٩٣٦ — وَعَنْ أَبِي مُرَّةٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «قَالَ اللَّهُ عَزَّ وَجَلَّ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ ، رَجُلٌ أَعْطَى بِي ثُمَّ عَدَرَ ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَّهُ ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا ، فَاسْتَوْفَى مِنْهُ ، وَلَمْ يُعْطِهِ أَجْرَهُ» . رَوَاهُ مُسْنَدُ

937 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, 'Allāh, Glorified be He said, "Three persons are My adversary on the Day of Resurrection: a man who gave a promise in My Name then did not carry it out; a person who sold a free man and took the price; and a man who hired a servant and after using his services, did not give him his wages." Related by Mushm

٩٣٨ — وَعَنْ أَنَسِ بْنِ عُمَارٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِنَّ أَحَقَّ مَا أُحْدِثُ عَلَيْهِ أَجْرًا كَسَبُ اللَّهِ» أَخْرَجَهُ الْبُخَارِيُّ

938 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "The thing which is most worthy for taking payment is the Book of Allāh."²⁸⁸ Related by Al Bukhārī

288- Taking payment for teaching others (children or otherwise) how to recite i., help in memorizing etc.

٩٣٩ — وعن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم «أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ» رَوَاهُ ابْنُ مَاجَهٗ .

939 Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ said, "Give a hired person his fees before his sweat dries up." Related by Ibn Mājah

٩٤٠ ، ٩٤١ — وَهِيَ الْبَابُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنْ أَبِي يَعْلَى ، وَابْنِ أَبِي شَيْبَةَ ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ ، وَكُلُّهُمُ صَعَفٌ

940, 941 Abū Ua'la and a. Baihaqī transmitted something to the same effect as the above on the authority of Abū Hurairah and Aḥ-Tabarānī on the authority of Jābir but they are all weak

٩٤٢ — وَعَنْ أَبِي سَعْدٍ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ — ابْنُ أَبِي شَيْبَةَ رَوَاهُ عَنْهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ اسْتَأْجَرَ أَجِيرًا فَلَيْسَ بِهِ أَجْرَتُهُ» رَوَاهُ عَبْدُ الرَّزَّاقِ ، وَفِيهِ انْقِطَاعٌ ، وَوَصَّاهُ ابْنُ أَبِي شَيْبَةَ مَنْ صَرَفَ أَبِي حَبِيبَةَ

942. Abū Sa'īd al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said, "He who hires a person should inform him of his pay." Related by 'Abdur-Rāziq but with a disconnected chain of narrators

بَابُ إِحْيَاءِ الْمَوَاتِ

Chapter XVI: Cultivation of a Barren Land (making it fertile)

٩٤٣ عَنْ عُرْوَةَ عَنْ غَالِشَةَ رَضِيَ اللَّهُ عَنْهَا ابْنُ أَبِي شَيْبَةَ رَوَاهُ عَنْهُ وَسَلَّمَ قَالَ «مَنْ عَمَّرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهِيَ أَحَقُّ بِهَا» ، قَالَ عُرْوَةُ «وَقَصَى بِهِ عُمَرُ فِي خِلَافِهِ» رَوَاهُ الْخَدْرِيُّ

943. 'Urwah narrated on the authority of Ā'ishah (RAA) that 'Allāh's Messenger ﷺ said, "He who cultivates land that does not belong to anybody has more right to it than anybody

else i.e. to own it) " Urwah said, "Umar gave the same verdict during his Caliphate Related by Al-Bukhârî

٩٤٤ — وَعَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ أَحْتَمَى أَرْضًا مَيْتَةً فَهِيَ لَهُ» رَوَاهُ الثَّلَاثَةُ ، وَخُسَّهُ التِّرْمِذِيُّ ، وَقَالَ : رُوِيَ مُرْسَلًا وَهُوَ كَمَا قَالَ ، وَخُتِلَفَ فِي صَحَابِيهِ ، فَقِيلَ جَابِرٌ ، وَقِيلَ غَائِثَةُ ، وَقِيلَ عَمْرُو بْنُ عُمَرَ ، وَالرَّاجِحُ الْأَوَّلُ

944 Sa'îd bin Zaid (RAA) narrated that the Messenger of Allâh ﷺ said, "He who cultivates a barren land (makes it fertile), it belongs to him." Related by the three Imâms At-Tirmidhî graded it as *Hasan*

٩٤٥ — وَعَنْ ابْنِ عَبَّاسٍ ، الصَّغَفَرِيُّ ، عَنْ جُمَاةِ النَّبِيِّ ﷺ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا حِمَى إِلَّا لِلَّهِ وَرَسُولِهِ» . رَوَاهُ الْبُخَارِيُّ .

945 Ibn Abbâs (RAA) narrated that as-Sa'b bin Jath-thâmah al-Laithî told him that the Prophet ﷺ said, "No Himâ²⁸⁹ except for Allâh and His Messenger ﷺ." Related by Al-Bukhârî

٩٤٦ — وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا صَرَرَ وَلَا صَرَارَ» رَوَاهُ أَحْمَدُ وَأَبُو مَاجَةَ

946 Ibn Abbâs RAA narrated that the Messenger of Allâh

289. A Himâ is an area in which grazing is only restricted unjustly- to a certain person who prohibited others from entering it or letting their animals graze in it. They used to practice this in *Jahiliyyah* by letting a dog bark on a high land, and as far as his barking is heard is considered a Himâ for this person. The Messenger of Allâh ﷺ prohibited this and only allowed it for the Imâm or the ruler of the Muslims, who can make an area of land as Himâ for a purpose, which he considers to be beneficial for the Muslims such as making it a Himâ for the grazing of the camels of *Zakât*. This Hadîth prohibits taking a Himâ by anybody except as that which the Messenger of Allâh ﷺ took as Himâ i.e. it is only the right of the Imâm or ruler of the Muslims. Umar bin al-Khattâb (RAA) made places called ar-Rabadhâ and ash-Sharaf Himâ for grazing the animals of *Zakât*.

ﷺ said,“(One may) **neither initiate harm**(to himself or towards others, **nor reciprocate** (their actions) **by harming** (them).” Related by Ahmad and Ibn Mājah

٩٤٧ — وَهُ مِنْ حَدِيثِ أَبِي سَعِيدٍ مِثْلُهُ ، وَهُ فِي الْمُوطَأِ مُرْسَلٌ

947 Mālik transmitted a similar tradition on the authority of Abū Sa'īd.

٩٤٨ — وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَحَاطَ حَائِطًا عَلَى أَرْضٍ فَهِيَ لَهُ» رَوَاهُ أَبُو دَاوُدَ وَصَحَّحَهُ ابْنُ الْجَارُودِ

948 Samurah bin Jundub(RAA) narrated that the Messenger of Allāh ﷺ said, “**Whoever surrounds a barren land with a wall, it belongs to him.**” Related by Abū Dawūd Ibn al-Gārūd graded it as Sahih.

٩٤٩ — وَعَنْ عَبْدِ اللَّهِ بْنِ مُعْمَرٍ ، أَلَيْهِ السَّلَامُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ حَمَرَ بَرًا فَهُوَ أَرْبَعُونَ ذِرَاعًا عَطَا بِعَاقِبَتِهِ» رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ ضَعِيفٍ

949 'Abdullah bin Mughaffal (RAA) narrated that the Messenger of Allāh ﷺ said, “**Whoever digs a well (in a barren land which does not belong to anybody) he is entitled to get forty cubits (a cubit is 0.58 m in Egypt) of this land as a resting place for his cattle near the water**” Related by Ibn Mājah with a weak chain of narrators.

٩٥٠ — وَعَنْ عَفْفَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ . «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتِ» رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ .

950. 'Alqamah bin Wā'il narrated on the authority of his father that the Messenger of Allāh ﷺ assigned him a piece of land in Hadramūt. Related by Abū Dawūd and At-Tirmidhī

٩٥١ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَعَ الرَّبِيرَ حَصْرَ فَرَسِهِ ، فَأَجْرَى الْفَرَسَ حَتَّى قَامَ ، ثُمَّ رَمَى بِسَوْطِهِ ، فَقَالَ «أَعْطُوهُ حَيْثُ لَمَعَ السَّوْطُ» رَوَاهُ أَبُو دَاوُدَ ، وَفِيهِ صَعْفٌ .

951 Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ assigned Az Zubair the size of land his horse could cover at a run. So he made his horse run and when it stopped he threw down his whip. The Messenger of Allāh ﷺ said, "Give him a piece of land up to the point where his whip has reached." Related by Abû Dawud but he rated it as weak.

٩٥٢ — وَعَنْ رَجُلٍ مِنْ مَصْحَابَةِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ عَزَّوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَمِعْتُهُ يَقُولُ : «الْأَمْسُ شُرَكَاءُ فِي ثَلَاثَةٍ هِيَ الْكَلْبُ ، وَالْمَاءُ ، وَالنَّارُ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَرَجَالُهُ ثِقَاتٌ .

952 A man from the Companions of the Prophet ﷺ said, I went on an expedition with the Prophet ﷺ, and I heard him say, "People are partners in three (things): herbage, water and fire." Related by Ahmad and Abû Dawud with a reliable chain of narrators

بَابُ الْوَقْفِ

Chapter XVII: Waqf (Endowment)

٩٥٣ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ» . رَوَاهُ مُسْلِمٌ .

953 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "When a person dies, (the reward of) his deeds stops except for three: "A perpetual *Sadaqah* (*Sadaqah Jāriyah*), knowledge from which benefit is (continuously) gained, or a pious child who is invoking Allāh for him." Related by Muslim

٩٥٤ - وَعَسَى أَنسَ عُمَرُ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ أَصَابَ عُمَرُ - رَضِيَ اللَّهُ عَنْهُ - أَرْضًا بِحَيْرَ ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُ فِيهَا ، فَقَالَ رَسُولُ اللَّهِ - ﷺ - إِنِّي أَصَابْتُ أَرْضًا بِحَيْرَ لَمْ أَصِبْ مَالًا قَطُّ ، هُوَ أَفْقَسُ عِنْدِي مِنْ قَارٍ . «إِنْ شِئْتَ حَسِبْتُ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» . قَالَ فَتَصَدَّقْ بِهَا عُمَرُ أَنَّهُ لَا يُسَاحُ أَصْنُهَا ، وَلَا يُورَثُ ، وَلَا يُوهَبُ ، فَتَصَدَّقْ بِهَا فِي الْعُمَرَاءِ ، وَفِي الْغُرَبَاءِ ، وَفِي الرِّقَابِ ، وَفِي سَبِيلِ اللَّهِ ، وَفِي السَّبِيلِ ، وَالتَّصَدَّقْ بِهَا لَا جُنَاحَ عَلَيَّ مِنْ وَلِيِّهَا أَنْ يَأْكُلَ مِنْهَا الْغَنِيُّ ، وَيُطْعَمَ صَدِيقًا ، غَيْرَ مُسْمُولٍ مَالًا مَقْفُوعًا عَنْهُ ، وَالنَّفْظُ لِمُسْلِمٍ

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ «تَصَدَّقْ بِأَصْلِهَا ، لَا يُدْعَى وَلَا يُوهَبُ ، وَلَكِنْ يَتَّقَى ثَمَرُهَا»

954. Ibn 'Umar (RAA) narrated, 'Umar got some land in Khaibar and he went to the Prophet ﷺ to consult with him about it. He said 'O Messenger of Allāh! I got some land in Khaibar more valuable and precious to me than any other property I ever had.' The Messenger of Allāh ﷺ said to him, "If you wish you can give the land as endowment (*waqf*) and give its fruit in charity." So, Umar gave it in charity as an endowment (*waqf*) on the condition that the land would not be sold, inherited or given away as a gift. Its yield would be given in charity to the poor, relatives, for the emancipation of slaves, for the Cause of Allāh (i.e. *Jihād*), to travelers and guests, and that there would be no harm if the guardian of the endowment ate from it according to his need but with moderation, and to give a friend food to eat provided he is not storing it (the fruit, for the future (i.e. he should not own any of its benefits) 'Agreed upon and the wording is from Muslim.

A version by al-Bukhārī has. 'He gave it as *Sadaqah* that must not be sold (as it is not permitted to sell the *waqf*) or gifted but its yield must be spent (as *Sadaqah*

٩٥٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ «بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَنِ الصَّلَاةِ» . أَخْبَرَنِي . وَفِيهِ «فَأَمَّا عَمَّا فَقَدْ أَحْتَسِبُ أَدْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ» مَقْفُوعًا عَنْهُ

955. Abū Hurairah (RAA) narrated, 'The Messenger of Allāh

ﷺ sent Umar (RAA) to collect *Zakāh* "As for Khālīd he has retained his coats of mail and weapons (as endowment) to use them in Allāh's Cause." Agreed Upon

بَابُ أَنْهَبَةٍ، وَالْعُمْرَى، وَالرُّقْبَى

Chapter XVIII: Gifts, *Umrā*²⁹⁰ (Life-Tenancy) and *Ruqbā*

٩٥٦ — عَنِ السُّغَمَاءِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنِّي نَحَلْتُ ابْنِي هَذَا عِلْمًا كَانَ ي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَكُلْ وَلَيْدِكَ حَتَّى مِثْلُ هَذَا؟» فَقَالَ لَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «فَأَجْعَلْهُ» وَفِي نَقْلِ «دَنْطَقَ ابْنِي ابْنِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَشْهَدُهُ عَلَى صِدْقَتِي، فَقَالَ «أَفْعَبْتَ هَذَا بَوَيْدَكَ كُنْهُمْ؟» قَالَ لَا قَالَ «اتَّقُوا اللَّهَ وَاعْبُدُوا اللَّهَ بَيْنَ أَوْلَادِكُمْ» ، فَرَجَعَ ابْنِي فَرَدَّ بَنَاتِ الصَّدَقَةِ مَتَمَّقًا عَلَيْهِ وَفِي رَوَايَةٍ لِمُسْلِمٍ قَالَ «فَأَنْشَهُهُ عَلَى هَذَا عِبْرِي» ، ثُمَّ قَالَ «يُسْرُوكَ أَنْ يَكُونُوا لَكَ فِي الْبَرِّ سَوَاءٌ؟» قَالَ بَلَى قَالَ «فَلَا يَدْرُ»

956 An-Nu'mār bin Al-Bashīr narrated that his father took him to the Prophet ﷺ and said, 'I have given this son of mine a slave who belonged to me The Messenger of Allah ﷺ asked him, "Have you given all your sons the same (gift)?" He replied, 'No ' The Prophet ﷺ said, "Then take back your gift."

In another version, 'My father hurried to the Prophet ﷺ to ask him to be witness on my gift. The Prophet ﷺ asked him, "Have

290. *Umrā* means that a man gives another man a house and says to him, 'I give it to you to live in as long as you live,' and is considered a gift. *Ruqbā* literally means watching for, it means that a man gives a house to another man and says to him 'If I die first, then it is yours, and if you die first it is mine.' So it is called *Ruqbā* because each of them is watching for the death of the other. Therefore it is disliked as each of the two men hope for the death of the other but Islām stopped this practice as it considers *Ruqbā* a permanent gift that will be inherited by the heirs of the one it is given to.

you done the same with all your children i.e. have you given each of them the same gift?) He replied, 'No.' The Prophet ﷺ said, **"Fear Allāh and be just with your children."** My father then returned and took back his gift.' Agreed upon

In a narration by Muslim, the Messenger of Allāh ﷺ said, **"Let someone else be witness to this (gift)"** He then said to him, **"Would you like them to treat you well equally?"** Nu'mān said, 'Yes' The Prophet ﷺ then said, **"Don't do it then."**

٩٥٧ - وعمر ابن عباس رضي الله تعالى عنهما قال قال النبي صلى الله عليه وسلم : «الماند في هبته كالكلب بقيء» ، ثم يعود في هبته ، متعز عليه .
وهي رواية للبخاري : «ليس لك مثل نسوة ، الذي يعود في هبته كالكلب بقيء» ثم يرجع في هبته

957 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, **"The one who seeks to take back his gift (which he has already given) is like a dog which swallows its vomit."**²⁹¹
Agreed upon

In a version by Al-Bukhārī, **"A bad example is not considered one of us. He who takes back his gift is like a dog that swallows its vomit."**

٩٥٨ - وعمر ابن عمر وابن عباس ، عن النبي صلى الله عليه وسلم قال : «لا يحل لرجل مسلم أن يعطي العقيقة ثم يرجع فيها ، إلا الولد فيما يعطي ولده»
رواه أحمد ، والأربعة ، وصححه الترمذي ، وابن حبان ، وصحاحكم

958 Ibn 'Umar and Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said, **"It is not lawful for a Muslim to give a gift to someone and then take it back, except for a father concerning what he gives his son (he can then take it back)"** Related by the four Imāms and Ahmad At-Tirmadhī, Ibn Habbān and al-Hākim graded it as Sahīh.

291 This ḥadīth's proof that taking back a gift, which has already been given is absolutely prohibited except for the gift which is given by the parent to his / her child.

٩٥٩ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ ، وَيُثَبِّتُ عَلَيْهَا» رَوَاهُ الْبُخَارِيُّ

959 A'ishah (RAA) narrated, 'Allāh's Messenger ﷺ used to accept presents and used to also give presents in return' Related by Al Bukhārī

٩٦٠ وَعَنْ أَبِي عَاسِيٍّ حَبِيبِ اللَّهِ ثَدْيِ عَنْهُمَا وَرَدَ وَهَبَ رَجُلٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاعَةً ، فَأَذَنَهُ عَلَيْهَا ، فَقَالَ «رَضِيتُ» ؟ قَالَ : لَا ، فَرَادَهُ ، فَقَالَ : «رَضِيتُ» ؟ قَالَ : لَا فَرَادَهُ ، فَقَالَ : «رَضِيتُ» ؟ قَالَ : بَعَمْ رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ ابْنُ حُدَّادٍ

960 Ibn Abbās (RAA) narrated, 'A man gave a she camel as a present to the Messenger of Allāh ﷺ, so he gave him something in return for it and asked him, "Are you satisfied?" The man replied, 'No' The Prophet ﷺ then gave him more and asked again, "Are you satisfied?" The man replied, No.' Again the Prophet ﷺ gave him more and asked him, "Are you satisfied?" The man replied, 'Yes' Related by Ahmad Ibn Hibbān graded it as *Sahih*.

٩٦١ وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْعُمَرَى لِمَنْ وَهَبَ لَهُ» مُثَقَّ عَلَيْهِ وَلِلْمُسْلِمِ «أَمْسِكُوا غَنِيَّتَكُمْ أَمْوَالَكُمْ وَلَا تُفْسِدُوهَا ، فَإِنَّهُ مِنْ أَعْمَرَ عُمَرَى فَهِيَ لِلَّذِي أَعْمَرَهَا ، حَيًّا وَمَمَاتًا وَنَعْفَاهُ» .
وَمِنْ ثَمَطٍ «إِنَّ الْعُمَرَى الَّتِي أَجَاها رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَقُولَ هِيَ لَكَ وَلَعَلَّكَ ، فَأَمَّا إِنْ عَدَّ هِيَ لَكَ مَا عَشْتِ فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا»
وَلَأَبِي دَاوُدَ وَالْإِسْنَائِيَّ «لَا تُرْفُوا ، وَلَا تُعْمَرُوا ، فَمَنْ أَرَقَبَ شَيْئًا أَوْ أَعْمَرَ شَيْئًا ، فَهُوَ لَوَرِثِهِ»

961 Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, '*al-Umrā* belongs to the one to whom it is given.' Agreed upon

Muslim transmitted, "Keep your property for yourselves and do not waste them away, for whoever gives *Umrâ* (life-tenancy) to anyone, it belongs to the one to whom it is given both during his life, after his death and then to his descendants."

In another version, "The *Umrâ*, which the Messenger of Allâh ﷺ allowed to be given to his descendants after his death, is the one in which the one (who is giving away the property) says 'It is for you and for your descendants' But if he says, 'It is for you as long as you live' It is returned to its original owner

In a version by Abû Dawûd and An-Nasâ'î, 'Do not give property to others by way of *Ruqbâ* and *Umrâ* for if anyone is given either of them, the property goes to his heirs.'

٩٦٢ - وَعَنْ عُمَرَ قَالَ حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ ، فَأَصَاعُهُ صَاحِبُهُ ، مَعْطَيْتُ اللَّهُ بِأَمْنِهِ بَرَخَصِي ، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ « لَا تَبْعُهُ ، وَإِنْ أَعْطَاكَ بِدَرَاهِمٍ » . الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ

962 Umar RAA, narrated, 'I gave a horse -in charity- to a man to use in *Jihâd* in the Cause of Allâh. The man did not look after it properly, and I thought he would sell it for a cheap price. I asked the Messenger of Allâh ﷺ about this (i.e. buying it myself)'. The Prophet ﷺ said to him, "You should not buy it, even if he gave it to you for a Dirham (he should not take it back as he gave it in charity and it is considered as a gift)." Agreed upon

٩٦٣ - وَعَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « تَهَادُّوا تُحَابِرُوا » رَوَاهُ الْبُخَارِيُّ فِي الْأَدَبِ الْمُفْرَدِ ، وَأَبُو يَعْنَى بِإِسْنَادٍ حَسَنٍ

963 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Exchange presents between yourselves as this creates love between you" Related by Al-Bukhârî in his book '*al-Adab al-Mufrad*' Abu Ya'î with a good chain of narrators.

٩٦٤ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « تَهَادُّوا ، فَإِنَّ الْهَدِيَّةَ تَسْلُ السُّخِيمَةَ » رَوَاهُ الْبُخَارِيُّ بِإِسْنَادٍ صَعِيفٍ

964 Anas (RAA) narrated that the Messenger of Allâh ﷺ said

“Exchange presents between yourselves as this extra-ets grudge gently(from your hearts)” Related by Al-Bazzâr with a weak chain of narrators.

٩٦٥ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « يَا سَاءَ الْمُسْتَمَابِ لَا تُحَقِّرَنَّ جَارَةً بِجَارِهَا وَتَوْفَرُسُ شاةٍ » مُتَّفَقٌ عَلَيْهِ

965 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, **“O Muslim women! None of you should look down upon the present sent by her (female) neighbor even if it were the trotters of a sheep.”** Agreed upon

٩٦٦ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا — عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « مَنْ وَهَبَ هَبَةً فَهُوَ أَحَقُّ بِهَا مَا تَمَّ يَتَبُّ عَلَيْهَا » رَوَاهُ الْحَاكِمُ وَصَحَّحَهُ ، وَالمُخْفُوطُ مِنْ رِوَايَةِ ابْنِ عُمر عَنْ عُمر هُوَ

966. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, **“If anyone gives away a gift he is the one who has most right to it as long as he was not given anything in return.”** Related by al Hâkim who graded it as *Sahîh*.

بَابُ اللَّقْطَةِ

Chapter XIX: Luqatah (Lost and found items)

٩٦٧ — عَنْ أَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَعْرَةٍ فِي الطَّرِيقِ فَقَالَ «لَوْ لَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا» مُتَّفَقٌ عَلَيْهِ

967 Anas (RAA) narrated that the Messenger of Allâh ﷺ passed by a fallen date in the street and said, **“Were it not for my doubt that this might have been given in charity, I would have eaten it.”**²⁰² Agreed upon

202. It is well known that the Messenger of Allâh ﷺ does not eat out of charity but would only eat what is given to him as a present

٩٦٨ — وَعَنْ رَبِيعِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنِ اللَّفْطَةِ ، فَقَالَ «اعْرِفْ عَمَاصَهَا وَوِكَاءَهَا ، ثُمَّ عَرِّفْهَا سَنَةً ، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَانَتْ بِهَا» قَدَرُ فَصَالَةِ النَّعَمِ ؟ قَالَ «هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِدَلَّتْ» ، قَالَ : فَصَالَةُ الْإِبِلِ ؟ قَالَ «مَاتَتْ وَبِهَا ؟» مَعَهَا سِمَاؤُهَا وَحَدَنُوهَا ، تَرُدُّ الْمَاءَ ، وَتَأْكُلُ الشَّجَرَ ، حَتَّى يَنْفَاها رَبُّهَا» مَتَّقْ عَلَيْهِ

968 Zaid bin Khâld al-Juhânî narrated, 'A man came to the Prophet ﷺ and asked him about *al Luqatah* (lost items found on the ground and picked up by someone). The Prophet ﷺ said, "determine its container, and the string with which it is tied, and then announce publicly for a year that it has been found. If the owner shows up, give it to him, otherwise use it as you like (as it has entered his possession). The man again asked, 'What about a lost sheep?' The Messenger of Allâh ﷺ said, "It is for you, your brother or a wolf." The man again said, 'What about a lost camel?' The Messenger of Allâh ﷺ said, "Why should you take it as it has got its water container (its stomach), and its hooves and it can reach the places of water and can eat from the trees until its owner finds it?" Agreed upon

٩٦٩ وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَوَى صَانَهُ فَهُوَ صَالٌ ، مَا تَمَّ يُعْرِفُهَا» رَوَاهُ مُسْلِمٌ

969 Zaid narrated that the Messenger of Allâh ﷺ said, "He who keeps a stray property (*luqatah*), he himself has gone astray, unless he announces that he found it." Related by Muslim

٩٧٠ — وَعَنْ عِيَّاصِ بْنِ حَمْرٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ وَجَدَ لُقْطَةً فَلْيَشْهَدْ دَوِي عَدْلٍ ، وَلْيَحْفَظْ عَمَاصَهَا وَوِكَاءَهَا ، ثُمَّ لَا يَكُنْمْ ، وَلَا يُغَيِّبْ ، فَإِنْ جَاءَ رَبُّهَا فَهُوَ أَخْوٌ بِهَا ، وَإِلَّا فَهُوَ مَالُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ» رَوَاهُ أَحْمَدُ وَالْأَلْبَانِيُّ إِلَّا التِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حُرَيْرَةَ ، وَابْنُ الْجَارُودِ ، وَابْنُ حَادٍ

970 Tyâd bin Himâr (RAA) narrated that the Messenger of Allâh ﷺ said, "He who finds a *luqatah* should call two trusty witnesses (to show them what he found) determine its container, and the string with which it is tied, and he should not conceal it or cover it up. If its owner shows up he is the one who is entitled to take it back, otherwise it is the property of Allâh, which He gives to whom He wishes." Related by Ahmad and the four Imâms except for At-Tirmidhi. Ibn Khuzamah, Ibn al-Gâfûd and Ibn Habbân graded it as *Sahih*.

٩٧٠ — وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لُقْطَةِ الْحَاجِّ». رَوَاهُ مُسْلِمٌ

971 'Abdur Rahmân bin 'Uthmân At-Taimi narrated that the Messenger of Allâh ﷺ prohibited picking up the *luqatah* of the pilgrims. Related by Muslim.

٩٧١ — وَعَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَلَا لَا يَحِلُّ دُونََ رَبِّ مِنَ السَّاعِ ، وَلَا الْجِمَارُ الْإِهْنِي ، وَلَا الْبُعْظَةُ مِنْ مَالِ مُعَاهِدٍ إِلَّا أَنْ يَسْتَعْفِيَ عَنْهَا» رَوَاهُ أَبُو دَاوُدَ

972 Al Miqdâm bin Ma'adikrib (RAA) narrated that the Messenger of Allâh ﷺ said, "It is not lawful to eat predatory wild animals that prey with fangs, or a domestic ass, and it is not lawful to keep the *luqatah* of one who has been given a covenant (by Muslims) unless he disposes of it." Related by Abû Dawûd

بَابُ الْوَرَائِصِ

Chapter XX: Inheritance

٩٧٢ — عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تَحْقِرُوا الْوَرَائِصَ بِأَهْلِهَا ، فَمَا نَقِيَ فَهُوَ لِأَوَّلَى رَجُلٍ ذَكَرَ» مَعْقُودٌ عَلَيْهِ

973. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh

ﷺ said, "Give the shares ordained (by Allāh) to their rightful heirs. Whatever is left after that goes to the nearest male heir (to the deceased)." Agreed upon.

٩٧٤ - وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا يَرِثُ الْكَافِرُ الْمُسْلِمَ» مَقْفُوعٌ عَلَيْهِ

974 Usāmah bin Zaid (RAA) narrated that the Messenger of Allāh ﷺ said, "A Muslim is not to inherit a disbeliever and a disbeliever is not to inherit a Muslim." Agreed upon

٩٧٥ - وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ هِيَ بِنْتُ، وَبَنَاتُ، وَأُخْتُ، فَفَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْإِثْمَةِ النِّصْفَ، وَلِلْإِثْمَةِ الْإِثْمِ السُّدُسُ - تَكْمَلَةُ السُّدُسِ - وَمَا بَقِيَ فَلِأُخْتٍ رَوَاهُ الْحَارِثِيُّ

975 Ibn Mas'ūd (RAA) narrated concerning the inheritance of a daughter, a son's daughter (granddaughter) and a sister, surviving the deceased The Prophet ﷺ ordained that the daughter's share is one half, the son's daughter is one-sixth and whatever remains is the sister's." Related by Al-Bukhārī.

٩٧٦ - وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ» رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ، وَالتِّرْمِذِيُّ، وَأَخْرَجَهُ الْحَاكِمُ بِلَفْظِ أُسَامَةَ، وَرَوَى النَّسَائِيُّ حَدِيثَ أُسَامَةَ بِهَذَا اللَّفْظِ

976 'Abdullāh Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "The followers of two different religions may not inherit from each other." Related by Ahmad, the four Imāms and At-Tirmidhī

٩٧٧ - وَعَنْ عُمَرَ بْنِ الْخَطِّابِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ ابْنَ أَبِي مَاتَ، فَمَا لِي مِنْ مِيرَاثِهِ؟ فَقَالَ «لَكَ السُّدُسُ»، فَمَا وَلَّى دَعَاهُ فَقَالَ: «لَكَ سُدُسٌ خَيْرٌ»، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ

«إِنَّ السُّنُسَ لِأَخِرِ طَعْمَةٍ» رَوَاهُ أَحْمَدُ وَالْأَرَبَعَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ وَهُوَ مِنْ رَوَايَةِ الْحَسَنِ الصُّرَيْيِّ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ ، وَقِيلَ : إِنَّهُ لَمْ يَتَمَنَّعْ بِهِ

977 Imrân bin Hushaim (RAA) narrated, 'A man came to the Prophet ﷺ and said, 'My son's son has died What is my share from his inheritance?' The Messenger of Allâh ﷺ said, "You get one sixth." When the man turned away the Messenger of Allâh ﷺ called him and said, "You are entitled to another sixth."²⁹³

When the man turned away, the Messenger of Allâh ﷺ called him and said, "The other sixth is an extra allowance (to what is ordained for you)." Related by Ahmad and the four Imâms At-Tirmidhi graded it as *Sahih*

٩٧٨ — وَعَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا - : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِخَدَّةِ السُّنُسِ إِذَا لَمْ يَكُنْ ذُوْنَهَا أُمٌّ». رَوَاهُ أَبُو دَاوُدَ وَالسَّيِّئِيُّ . وَصَحَّحَهُ أَبُو خُرَيْمَةَ ، وَأَبُو الْحَارِثِ ، وَقَوَاهُ أَبُو عَدِيٍّ .

978 Ibn Buraidah RAA, narrated on the authority of his father (RAA) that the Messenger of Allâh ﷺ appointed a sixth to the grandmother if no mother was left to inherit with her "Related by Abû Dawûd and An-Nasâ'î Ibn Khuzaimah and Ibn al Gârûd graded it as *Sahih*

293- The deceased in this case left two daughters and his father surviving him. The two daughters are entitled to 2/3 of the estate. The remaining third will be given to the grandfather, but his prescribed share is only one sixth and the other sixth will be given back to him as there are no other heirs. In this case the grandfather is considered to be *Asabah*, which refers to the relatives of the deceased on his father's side. They are entitled to take the rest of the estate after the fixed (prescribed) shares are distributed, which applies to this case. The Messenger of Allâh ﷺ wanted to teach the man that his prescribed share is only one sixth and not one third. That is why he gave him one sixth when he asked about his inheritance, and then called him again and told him that his other sixth is an extra amount to his share as it is given back to him for being *Asabah* in the absence of any other heirs.

٩٧٩ — وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْحَدُّ وَارِثٌ مَنْ لَا وَارِثَ لَهُ» أَخْرَجَهُ أَحْمَدُ ، وَالْأَرْبَعَةُ سِوَى التِّرْمِذِيِّ ، وَحَسَنَهُ أَبُو زُرْعَةَ الرَّارِيُّ ، وَصَحَّحَهُ الْحَاكِمُ ، وَابْنُ حَبَّادٍ

979 Al-Miqdâm bin Ma'diakrib (RAA) narrated that the Messenger of Allâh ﷺ said, **"The maternal uncle is the inheritor of those who have no (standard) heirs."**²⁹⁴ Related by Ahmad and the four Imâms except for At-Tirmidhî Abû Zar'an ar-Râzî graded it as *Hasan*, but al-Hâkim and Ibn Hîbbân graded it as *Sahih*.

٩٨٠ — وَعَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَتَبَ عُمَرُ إِلَى أَبِي عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «اللَّهُ وَرَسُولُهُ مُوْتَى مَنْ لَا مُوْتَى لَهُ ، وَالْخَالُ وَارِثٌ مَنْ لَا وَارِثَ لَهُ» رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ سِوَى أَبِي دَاوُدَ ، وَحَسَنَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّادٍ

980 Abû Umâmah bin Saḥ. (RAA) narrated, 'Umar wrote to Abû 'Ubaidah (RAA) that the Messenger of Allâh ﷺ said, **"Allâh and His Messenger are the guardians of the one who does not have a guardian; and a maternal uncle inherits from the one who does not have any (standard) heirs."** Related by Ahmad and the four Imâms except for Abû Dawûd At-Tirmidhî graded it as *Hasan* and Ibn Hîbbân graded it as *Sahih*.

٩٨١ — وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا سَهِنَ الْمَوْلُودُ وَرَثَ» رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حَبَّادٍ

981 Jâbir (RAA) narrated that the Messenger of Allâh ﷺ said, **"As soon as the infant cries²⁹⁵ (at the moment of birth) it is entitled to inherit."** Related by Abû Dawûd Ibn Hîbbân graded it as *Sahih*.

294- In this case the deceased has no *Asabah* relatives on his father's side) and no other heirs who are entitled to obligatory shares

295 When the heir of someone who died is expecting a child, the estate is not to be divided until the child is born

٩٨٢ — وَعَنْ عُمَرَ بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَسُّ لِلدَّائِلِ مِنَ الْمِيرَاثِ شَيْءٌ» رَوَاهُ النَّسَائِيُّ ، وَالدَّارَقُطْنِيُّ ، وَهَوَّاهُ أَبُو عَيْنَالْيَرِّ ، وَأَعْنَدَهُ النَّسَائِيُّ ، وَالصَّوَابُ وَفَهُ عَلَى عُمَرَ

982 Amro bin Shu aib narrated on the authority of his father on the authority of his grandfather that the Messenger of Allāh ﷺ said, "A killer does not receive (a share of the) inheritance (of the one he killed)." Related by An-Nasā'i and Ad-Dāraqutnī

٩٨٣ — وَعَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « مَا خَرَرَ الرَّالِدُ أَوْ الْوَلَدُ ، فَهُوَ لِعَصِّهِ مِنْ كَدٍ » رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ ابْنُ الْمَدِينِيِّ ، وَابْنُ عَدَالَةَ

983 Umar bin al-Khattāb (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "Whatever rights gained by the father or child, meaning *al-Walā'*²⁹⁶ are to be transferred to his *Asabah* (relatives on his father's side) regardless of their degree of kinsh.p²⁹⁷, meaning that loyalty is not inherited and does not follow the rules of inheritance)." Related by Abū Dawūd, An-Nasā'i and Ibn Mājah. Ibn al-Madīnī and Ibn Abd al Barr graded it as *Sahih*

٩٨٤ — وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَوْلَا لَحْمُهُ كُنْخِمَةٌ لَنَسَبٌ ، لَا يُبَاغُ وَلَا يُرْهَبُ».

296- *Walā'* refers to the right of inheriting the property of a manumitted slave after his death. The one who has the right to inherit him is the one who manumitted him. In *Jāhiliyyah*, before Islām, they used to sell this *Walā'* or give it as a gift but Islām prohibited this.

297 Most scholars are of the opinion that *Walā'* is not part of the inheritance of the deceased. For example if a man manumitted a slave, and he has two sons, and one of his sons had a child and then died. If the manumitter dies, the *Walā'* of the manumitted slave (his inheritance) goes to his son alone and is not to be shared between the son and the grandson as would be in the case of inheritance. This means that *Walā'* is the right of the closest *Asabah* of the deceased and not to be distributed as part of his inheritance.

رَوَاهُ الْحَاكِمُ مِنْ طَرِيقِ الشَّافِعِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ ، عَنْ أَبِي يُوسُفَ ،
وَصَحَّحَهُ أَبُو حَنَانٍ ، وَأَعْلَاهُ النَّيْهَقِيُّ

984. ‘Abdullāh Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, **“The Walā’ (of a manumitted slave) is considered as one’s lineage, not to be sold or donated”**²⁹⁸ (refer to *ḥadīth* no 816).” Related by al-Hākim through Ash Shāfi’i on the authority of Muḥammad bin Al-Ḥasan, on the authority of Abi Yūsuf. Ibn Hībān graded it as *Saḥīḥ*.

٩٨٥ — وَعَنْ أَبِي قَلَابَةَ ، عَنْ أَنَسٍ ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَفْرَضُكُمْ زَيْدُ بْنُ ثَابِتٍ» أَخْرَجَهُ أَحْمَدُ ، وَالْأَرْنَؤَةُ سَوَى أَبِي ذَاوُدَ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حَنَانٍ وَنَحَاكُمُ ، وَأَعْلَى بِالْإِسْنَالِ

985 Abū Qalābah narrated on the authority of Anas (RAA) that the Messenger of Allāh ﷺ said, **“The one who is most knowledgeable of the laws of inheritance is Zaid bin Thābit.”** Related by Aḥmad and the four Imāms except Abū Dawūd At-Tirmidhī, Ibn Hībān and al-Hākim graded it as *Saḥīḥ*.

بَابُ الْوَصَايَا

Chapter XXI: Wills (Bequests)

٩٨٦ عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَا حَقُّ امْرِئٍ مُسْلِمٍ شَيْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ ، يَبْسُ لِبَلْسِ ، إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ» مُتَّفَقٌ عَلَيْهِ

986. ‘Abdullāh Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, **“It is not rightful for a Muslim, if he has anything to bequeath, that he sleeps two consecutive nights without having with him his written will.”** Agreed upon

298- This ḥadīth again assures the fact that Walā’ is like the lineage of a person. The inheritance still goes to the one who paid the money to the slave and is not to be sold or donated as soon as the slave dies, as the link to the manumitter still holds.

٩٨٧ — وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ ، أَبْذُرُ مَالِي ، وَلَا يَرِيئِي إِلَّا اللَّهُ بِي وَاحِدَةً ، أَفَأَتَصَدَّقُ بِشَيْءٍ مَالِي ؟ قَالَ « لَا » قُلْتُ أَفَأَتَصَدَّقُ بِشَطْرِهِ ؟ قَالَ « لَا » . قُلْتُ أَفَأَتَصَدَّقُ بِثُلْثِهِ ؟ قَالَ : « الثَّلَاثُ ، وَالثَّلَاثُ كَثِيرٌ » ، إِنَّكَ إِذَا شَرَّ وَرَسَدَتْ أَعْيَاءُ ، خَيْرٌ مِنْ أَنْ تُدْرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ . مُتَّفَقٌ عَلَيْهِ

987 Sa d bin Abi Waqqâs (RAA) narrated, 'I said, 'O Messenger of Allâh! I have a lot of money, and no heirs but my daughter Shall I give (bequeath) two thirds of my wealth as charity?' He ﷺ said, "No." I said, "Then half of it?" He ﷺ replied, "No." I said, "Then one third of my wealth?" He ﷺ replied, "Yes one third; and even one third is too much. Indeed, to leave your inheritors rich (after your death) is better than leaving them as a burden begging from people." Agreed upon

٩٨٨ — وَعَنْ عَائِشَةَ أُمِّ رَجُلٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ يَا رَسُولَ اللَّهِ ، إِنَّ أُمِّي أُتْبِتَتْ نَفْسُهَا ، وَسَمَ نَوْصَ ، وَأَطْعَمَهَا نَوْ تَكَلَّمْتُ تَصَدَّقْتُ ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا ؟ قَالَ : « سَمَ » مُتَّفَقٌ عَلَيْهِ ، وَاللَّفْظُ لِمُسْلِمٍ

988 'Ā'ishah (RAA) narrated, "A man came to the Messenger of Allâh ﷺ and said, 'O Messenger of Allâh! My mother died suddenly and did not write a will, and I believe that if she had been able to speak (now), she would have given it in charity Would she be rewarded if I pay the charity on her behalf?' The Messenger of Allâh ﷺ said, "Yes." Agreed upon and the wording is from Muslim

٩٨٩ — وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ دِيٍّ حَقَّ حَقِّهِ ، فَلَا وَصِيَّةَ لَوَارِثٍ » رَأَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ إِلَّا التَّسَاتِييَ ، رَحْسُهُ أَحْمَدُ ، وَالتِّرْمِذِيُّ ، وَقُوَّةُ ابْنِ خُرَيْمَةَ ، وَابْنُ الْحَارَوْدِ

989 Abû Umâmah al-Bâhli (RAA, narrated, 'I heard the Messenger of Allâh ﷺ say, "Allâh has given every one who is

entitled to a right (in inheritance) what is due to him, no will may be made to a (standard) heir." Related by Ahmad and the four Imāms except for An-Nasā'ī Ahmad and at Tirmidhī graded it as *Hasan* Ibn Khuzaimah and Ibn al-Gārūd graded it as a strong *Hadīth*.

٩٩٠ — وَرَوَاهُ الدَّارَقُطْنِيُّ مِنْ حَدِيثِ أَبِي عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - ، وَرَوَاهُ فِي آخِرِهِ : «إِلَّا أَنْ يَشَاءَ الْوَرَثَةُ» وَبِسَنَادِهِ حَسَنٌ

990 Ad-Dāraqutnī transmitted a similar narration on the authority of Ibn Abbās (RAA) and added the following, "Unless the heirs agree to it (i.e. making a will for an heir)" Its chain of narrators is *Hasan*.

٩٩١ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ لَكُمْ تَصَدُّقَ عَلَيْكُمْ نَسَبُ أَنْتُمْ عَنْهَا وَفَاتِكُمْ رِيَادَةٌ فِي حَسَنَاتِكُمْ» رَوَاهُ الدَّارَقُطْنِيُّ

991 Mu'adh bin Jabal (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh gave you as a charity²⁹⁹ a third of your property when you are about to die, as an addition to your good deeds." Related by Ad-Dāraqutnī

٩٩٢ — وَأَخْرَجَهُ أَحْمَدُ ، وَالْبَرَاءُ مِنْ حَدِيثِ أَبِي الدَّرْدَاءِ

992 Ahmad and al-Bazzār transmitted it on the authority of Abū Ad Dardā'

٩٩٣ — وَأَبُو مَاجَةَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ وَكَتَبَهَا ضَعِيفٌ . لَكِنْ قَدْ يُقَوَّى بِغَضَائِهَا بَعْضًا ، وَاللَّهُ أَعْلَمُ

993 Ibn Mājah transmitted the same narration on the authority of Abū Hurairah (RAA) and they are all weak traditions but may support each other, and Allāh knows best.

299. He gave you permission to make a will within the third of your property as charity, when you are about to die

بَابُ الْوَدِيعَةِ

Chapter XXII: Wadī'ah (Trusts Deposited for Safekeeping)

٩٩٤ — عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ أَدْعَى وَدِيعَةً فَنَاسَ عَنْهُ صَفَاتُ» أَخْرَجَهُ ابْنُ مَاجَه ، وَفِي إِسْنَادِهِ ضَعْفٌ

994 'Amro bin Shu'a'b narrated on the authority of his father on the authority of his grandfather (RAA) that the Messenger of Allāh ﷺ said, **"If anyone is given an article as a trust, he does not have to pay for its loss or destruction (unless he misuses it)."** Related by Ibn Mājah with a weak chain of narrators.

كِتَابُ النِّكَاحِ

Book VIII: Marriage

Chapter I

٩٩٥ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لَدَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْصَرُ لِلْبَصَرِ، وَأَخْصَرُ لِلْفَرْحِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصُّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ» مُتَّفَقٌ عَلَيْهِ

995 Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said to us, "O Young people! Whoever can marry among you, should marry, for that will help him lower his gaze and protect his chastity. Whoever is not able to marry is recommended to fast and that will be his shield as it diminishes his sexual energy)" Agreed upon

٩٩٦ — وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: «لَكُنِّي أَدَّ أَصْلِي، وَأَنَامُ، وَأَصُومُ، وَأَقْبِرُ، وَأَتَزَوَّجُ نِسَاءً، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي» مُتَّفَقٌ عَلَيْهِ

996 Anas Ibn Mālīk (RAA) narrated that the Messenger of Allāh ﷺ praised and exalted Allāh and said, "...Yet I pray (night prayer) and sleep, fast and break my fast, and I (also) marry women. Whoever does not follow my *Sunnah* is not from me (nor one of my followers)."³⁰⁰ Agreed upon.

300- The Messenger of Allāh ﷺ said this to the three men who asked about how he worshipped Allāh, and when they were told they thought their own worship was insufficient and one of them decided to offer prayer throughout the night forever, the second said that he will fast throughout the year, and the third said he will never get married. The Messen

٩٩٧ — وَعَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَ بِالنِّسَاءِ ، وَيَنْهَى عَنِ النِّسَاءِ نَهْيًا شَدِيدًا ، وَيَقُولُ «تَرَوْحُوا الْوُدُودَ الْوُدُودَ ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ». رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ ابْنُ حَبَّانَ .

997 Anas bin Mālik (RAA, narrated that the Messenger of Al-lāh ﷺ used to command (urge) us to get married and would very strictly prohibit us from remaining in celibacy and say, **"Marry the woman who is child bearing and loving, for I shall boast over all the nations by your number on the Day of Resurrection."** Related by Ahmad Ibn Habbān graded it as Sahih.

٩٩٨ — وَلَهُ شَاهِدٌ عِنْدَ أَبِي دَاوُدَ ، وَالنَّسَائِيِّ ، وَابْنِ حَبَّانَ ، مِنْ حَدِيثِ مَعْقِلِ بْنِ يَسَارٍ .

998 Abū Dawūd and An-Nasā'ī and Ibn Habbān related a similar Hadith on the authority of Ma'qil bin Yasār

٩٩٩ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا ، وَلِحَسَبِهَا ، وَبِحِمَالِهَا ، وَبِسَيِّئِهَا ، فَاطْفَرُ بَدَنِ الدَّيْنِ تَرَبُّبُ يَدَاكَ» مُتَّفَقٌ عَلَيْهِ مَعَ بَقِيَّةِ السَّنَةِ .

999 Abū Hurairah (RAA) narrated that the Messenger of Al-lāh ﷺ said, **"A woman is married for four reasons: her property, lineage, beauty and her relig.ion (meaning her piety) So, marry the religious one otherwise you will be a loser."** Agreed upon along with the rest of the seven Imāms

١٠٠٠ — وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَأَ إِسْمًا إِذَا تَرَوَّحَ فَإِنْ «بَارَكَ اللَّهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ». رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ خُرَيْمَةَ ، وَابْنُ حَبَّانَ .

1000 Abū Hurairah (RAA) narrated, 'When the Messenger of Allāh ﷺ congratulated a man on his marriage, he would say,

ger of Alān ﷺ thereupon said to them. "By Allāh, I am the most fearful of Allāh of you and yet I pray "

“May Allāh bless (both of you), and may He bestow His blessings upon you, and unite you together in goodness.” Related by Aḥmad and the four Imāms. At Tirmidhī, Ibn Khuzamah and Ibn Hibbān graded it as *Saḥīḥ*.

١٠٠١ وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ عَمَّا رَسُوهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيحُ فِي الْحَاجَةِ : «إِذَا أَحْمَدُ بِاللَّهِ ، مُحَمَّدُهُ وَتَسْبِيحُهُ ، وَتَسْتَغْفِرُهُ ، وَتَعُوذُ بِاللَّهِ مِنْ سُوءِ أَنْفُسٍ ، مَنْ يَهْدِ اللَّهُ فَلَا مَصْرَ لَهُ ، وَمَنْ يُضِلَّ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» وَيَقْرَأُ ثَلَاثَ بَيِّنَاتٍ ، رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَخُسَّةُ التِّرْمِذِيِّ ، وَالْحَاكِمُ .

1001 Abdullāh Ibn Mas'ūd (RAA) narrated, "The Messenger of Allāh ﷺ taught us to say for fulfillment of a need, "All praise if for Allāh. We praise Him, we seek His aid and we ask for His forgiveness. We seek Allāh's refuge from the evil of ourselves. Whomsoever Allāh guides, there is no one who can lead him astray, and whomsoever Allāh misguides, there is no one to guide him. I testify that none has the right to be worshipped but Allāh alone, and I testify that Muḥammad ﷺ is His slave and Messenger." And recited three verses. Related by Aḥmad and the four Imāms. At Tirmidhī and al-Ḥākim graded it as *Hasan*.

١٠٠٢ وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا حَظَبَ أَحَدُكُمْ امْرَأَةً ، فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ مِنْهَا إِلَى مَا يَدْعُوهُ إِلَى بَيْعِهَا فَلْيَفْعَلْ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَرَجُلُهُ ثَمَّتٌ ، وَصَحَّحَهُ الْحَاكِمُ

1002 Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "If one of you proposes to a woman, and he can see from her what may entice him to marry her, he should do so." Related by Aḥmad and Abū Dawūd with a reliable chain of narrators. Al Ḥākim graded it as *Saḥīḥ*.

١٠٠٣ — وَلَهُ شَهِدٌ عِنْدَ التِّرْمِذِيِّ ، وَالتَّسْنَائِيِّ عَنِ الْمُعْبَرَةِ

1003 At Tirmidhī and An Nasā'ī transmitted a similar narration on the authority of Al Mughīrah

١٠٠٤ — وَعَنْ أَبِي مَاهَةَ ، وَابْنِ حَادٍ ، مِنْ حَدِيثِ مُحَمَّدِ بْنِ سُلَيْمَةَ

1004 Ibn Mājah and Ibn Ḥabbān transmitted a similar narration on the authority of Muḥammad bin Maslamah

١٠٠٥ — وَلَمْ يَسْمَعْ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ قَرَّحَ امْرَأَةً «أَنْظُرْتَ بِهَا؟» قَالَ لَا . قَالَ «ادْهَبْ وَانْظُرْ بِهَا»

1005 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said to a man who told him that he had got engaged, "Have you looked at her?" The man replied 'No' He said to him, "Go and look at her for it is more likely to create affection between the two of you." Related by Mashm.

١٠٠٦ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَخْطُبُ أَحَدُكُمْ عَلَى حَظْبِهِ أَخِيهِ حَتَّى يَتَرُكَ الْخَاطِبُ قَبْلَهُ ، أَوْ يَدَّ لَهَا». مُتَّفَقٌ عَلَيْهِ ، وَاللَّفْظُ لِلْبُخَارِيِّ

1006 Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "It is not allowed for a man to propose to a woman whom his brother (in Islām) has already proposed to, until the first suitor gives her up, or allows him to propose to her." Agreed upon and the wording is from Al Bakhārī

١٠٠٧ — وَعَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَالَتْ : يَا رَسُولَ اللَّهِ ، حَبَّبْتُكَ لِنَفْسِي فَانْظُرْ إِلَيْهَا . سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ، ثُمَّ حَاطَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ ، فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّ نَبِيَّهَا يَفْضُ فِيهَا شَيْئًا جَلَسَتْ . فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ ، فَقَالَ يَا رَسُولَ اللَّهِ ، إِنَّ نَبِيَّكُمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَرَوِّجْهَا ، قَالَ «فَهَلْ عُدْتُ مِنْ شَيْءٍ؟» فَقَالَ لَا ، وَاللَّهِ يَا رَسُولَ اللَّهِ فَمَا «دَهَبَ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟» فَدَهَبَ ثُمَّ رَجَعَ ، فَقَالَ لَا وَشَيْءٌ ، وَحَدَّثْتُ سَيِّئًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «انْظُرْ وَلَوْ حَاتِمًا

مِنْ حَدِيدٍ فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ : لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا خَتَمًا مِنْ حَدِيدٍ
وَبَكَّرَ هَذَا الرَّابِعِي قَدْ سَهَّلَ ، مَالُهُ رَدَاءٌ قَبْلَهَا بَصْفَةٌ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ « مَا تَصْنَعُ بِرَأْسِكَ ؟ إِنْ بَسْتَهُ تَمَّ بِكَ غَنِيهَا مِنْ شَيْءٍ ، وَإِنْ بَسْتَهُ
تَمَّ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ » ، فَجَسَّ الرَّجُلُ ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ ، مَرَّاهُ رَسُولُ
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوَكَّبٌ ، فَأَمَرَ بِهِ فَدُعِيَ بِهِ ، فَمَّا جَاءَ قَالَ « مَا دَعَيْتَ مِنْ
الْقُرْآنِ ؟ » قَالَ : مَعِيَ سُورَةُ كَدَّ وَسُورَةُ كَدَّ - عُدَّدَهُ - ، فَقَالَ « تَقْرَأُ هُنَّ عَنْ
طَهْرٍ قَبِيكَ ؟ » قَدْ نَعِمَ . قَالَ « ذَهَبَ فَقَدْ مَلَكَتْكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ » .
مُنَقُّ عَلَيْهِ ، وَالنَّقْطُ لِمُسْلِمٍ

وهي رواية . قال له « انظروا فقد زوجتكمها فعصمت من القرآن »
وهي رواية للبخاري « أملككمها بما معك من القرآن » .

1007 Sahl bin Sa'd As-Sâ'idî (RAA) narrated, 'Once a woman came to the Prophet ﷺ and said, 'I dedicate myself to you (for marriage).' The Messenger of Allāh ﷺ looked at her up and down and then lowered his head. When the woman saw that he had made no decision she sat down. One of the companions of the Prophet ﷺ got up and said, 'O Messenger of Allāh' If you have no need of her, marry her to me.' The Prophet ﷺ asked him, "Do you have anything to give her as a dowry?" The man replied, 'No, I swear by Allāh, O Messenger of Allāh.' The Prophet ﷺ said to him, "Go to your family and seek something (to offer her)." The man went and then returned saying, 'No, I swear by Allāh I found nothing.' The Messenger of Allāh ﷺ said to him, "Seek (something) even if it is an iron ring." The man went and then returned saying, 'No, I swear by Allāh O Messenger of Allāh, not even an iron ring, but I have this *Izâr* (waist sheet)'. Sahl said, 'He had no upper garment' - and I shall give her half of it.' The Messenger of Allāh ﷺ said, "What would she do with your *Izâr*? If you wear it, there would be nothing of it for her, and if she wears it, there would be nothing of it for you." The man sat down, and when he had sat for a long time he got up. When Allāh's Messenger ﷺ saw him turning away, he commanded peo-

ple to call him back. When he came the Prophet ﷺ said to him, **"Have you memorized something of the Qur'ân?"** The man said, 'Yes, I have memorized such and such *Sûrahs*,' and named some of them. The Prophet ﷺ then asked him, **"Can you recite them by heart?"** He replied, 'Yes.' The Prophet ﷺ then said, **"Go for I have married her to you for what you have memorized of the Qur'ân."** Agreed upon and the wording is from Muslim.

In another version he said, **"Go for I have married her to you, and teach her some of the Qur'ân (that you know)."**

In another version by Al-Bukhârî, **"I have married her to you for what you have of the Qur'ân."**

١٠٠٨ - وَلَآبِي دَاوُدَ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ «مَا تَحْفَظُ؟»
قَالَ «سُورَةَ الْبَقَرَةِ، وَآلِهَا ثِنْتَا» قَالَ «عَمَّ فَعَلَّهَا عِشْرِينَ آيَةً»

1008. Abû Hurairah (RAA) narrated, 'The Prophet ﷺ asked him, **"What have you memorized (of the Qur'ân)?"** He said, '*Sûrah al Baqarah (the Cow, No 2)* and the one next to it (*Sûrah No. 3*).' The Prophet ﷺ then said, **"Get up and teach her twenty verses."** Related by Abû Dawûd.

١٠٠٩ - وَعَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّيْثِ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَعْلَمُوا النَّكَاحَ» رَوَاهُ أَحْمَدُ،
وَصَحَّحَهُ الْحَاكِمُ

1009 'Âmir bin 'Abdullâh bin Az-Zubair narrated on the authority of his father (RAA) that the Messenger of Allâh ﷺ said, **"Announce the wedding."** Related by Ahmad and al Hâkim graded it as *Sahîh*.

١٠١٠ - وَعَنْ أَبِي نُورَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا -
فَسَالَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَكُنْ إِلَّا بَوْنِي». رَوَاهُ أَحْمَدُ،
وَالْأَرْبَعَةُ، وَصَحَّحَهُ ابْنُ الْمَدِينِي، وَالتِّرْمِذِيُّ، وَابْنُ حَبَّانٍ، وَأَعْلَى الْإِسْرَافِي

1010 Abû Burdah bin Abî Mûsâ narrated on the authority of

his father (RAA) that the Messenger of Allah ﷺ said **"No marriage is to be conducted except with a wali (a woman's guardian)."** Related by Ahmad and the four Imāms. Ibn al-Madīnī, al-Tirmidhī and Ibn Habbān graded it as *Sahih*.

١٠١١ - وَرَوَى الْإِمَامُ أَحْمَدُ عَنْ الْحُسَيْنِ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ مَرْفُوعًا ،
«لَا نِكَاحَ إِلَّا بِوَلِيِّ وَشَاهِدَيْنِ»

1011. Imām Ahmad transmitted on the authority of al-Hasan on the authority of 'Imrān bin al-Husain, that the Prophet ﷺ said **"There is no marriage to be conducted save with a guardian and two just witnesses."**

١٠١٢ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنٍ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ ، فَإِنْ دَخَلَ بِهَا نِكَاحُ الْمُعْهَرِّ بِمَا اسْتَحْلَ مِنْ فَرْجِهَا ، فَإِنْ اشْتَجَرُوا ، فَلْيُسْطَلْ وَيُؤْمَرْ مَنْ لَا وَدِّيَ لَهُ»
أَعْرَجَهُ الْأَرَبِيُّ إِلَّا التَّمَنِّي ، وَصَحَّحَهُ أَبُو عَوَانَةَ ، وَابْنُ حَبَّانٍ ، وَالْحَاكِمُ

1012. 'Ā'ishah (RAA) narrated that 'Allāh's Messenger ﷺ said, **"If any woman marries herself without the permission of her wali, then her marriage is void. If the groom copulates with her, she deserves the dowry because of (the enjoyment of) her private parts he has made lawful to himself. If they dispute then (they can resort to) the ruler (as he) is the guardian of those who do not have a guardian."** Related by the four Imāms except for An-Nasā'ī. Abū Uwānah, Ibn Habbān and al-Hākim graded it as *Sahih*.

١٠١٣ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تُنْكَحُ لَأَيِّمٌ حَتَّى تُسْتَأْمَرَ ، وَلَا تُنْكَحُ اسْكُرٌ حَتَّى تُسْتَأْدَّ»
فَالْوَلِيُّ بِرَسُولِ اللَّهِ ، وَكَيْفَ إِذْنُهَا ؟ قَالَ «أَنْ تُسَكَّتَ» مَثَّقَ عَلَيْهِ

1013. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, **"A non-virgin woman (divorced or widowed) is not to be married except after consulting her nor can a virgin be married except with her consent."** The people asked, 'O

Messenger of Allāh! How is her consent(to be known)?” He said, **“If she remains silent.”** Agreed upon

١٠١٤ - وَعَنْ أَبِي عَاسِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «النِّيبُ أَحَقُّ بِمَنْسُهَا مِنْ وَلِيِّهَا وَالْكُرُ تُسَامَرُ ، وَذُنُهَا سَكُونُهَا» . رَوَاهُ مُسْلِمٌ . وَفِي لَفْظٍ «لَيْسَ لِلْوَلِيِّ مَعَ النَّيبِ أَمْرٌ ، وَالنِّبَةُ تُسَامَرُ» . رَوَاهُ أَبُو دَاوُدَ ، وَالتَّسَائِيُّ ، وَصَحَّحَهُ أَبُو حَسَنٍ

1014 Ibn ‘Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, **“A non-virgin woman is worthier to organize her affairs than her guardian. As for the virgin she must be asked for her permission. Her silence is a sign of her consent (to be married)”** Related by Muslim

In another version, **“A guardian has no authority over a non-virgin woman and an orphan girl (i.e. virgin) must be asked for her permission (in marriage).”** Related by Abū Dawūd. An Nasā’i and Ibn Hibbān graded it as *Ṣaḥiḥ*.

١٠١٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تُرَوِّحُ الْمَرْأَةُ الْمَرْأَةَ ، وَلَا تُرَوِّحُ الْمَرْأَةُ نَفْسَهَا» . رَوَاهُ أَبُو مَاجَةَ ، وَالدَّارِقُطَنِيُّ ، وَرِجَالُهُ ثِقَاتٌ

1015 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **“Let no woman be the guardian of another woman in marriage, and let no woman marry herself (by herself without a guardian).”**Related by Ibn Mājah and Ad-Dāraqutnī with a trustworthy chain of narrators

١٠١٦ - وَعَنْ نَافِعٍ عَنِ ابْنِ عُمرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشَّعَارِ» ، وَالشَّعَارُ أَنْ يُرَوِّحَ الرَّجُلُ ابْنَتَهُ ، عَلَى أَنْ يُرَوِّجَهُ الْآخَرُ ابْنَتَهُ ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ . مُتَّفَقٌ عَلَيْهِ . وَأَعْلَفَا مِنْ وَجْهِ آخَرَ عَلَى أَنَّ تَفْسِيرَ الشَّعَارِ مِنْ كَلَامِ نَافِعٍ .

1016. Nāfi’ narrated on the authority of Ibn ‘Umar(RAA), ‘The Messenger of Allāh ﷺ prohibited *Shighār* It is the marriage in

which a man marries his daughter to another man, and the latter in return marries his daughter to the former, on condition that no dowry is to be paid by either ' Agreed upon

١٠١٧ — وعي ابن عباس - رضي الله عنهما - : أن جارية بكر، أتت النبي صلى الله عليه وسلم فذكرت أن أباه زوجها وهي كارهة ، فخيرها رسول الله صلى الله عليه وسلم ، رواه أحمد ، وأبو داود ، وابن ماجه وأعل بالارسال

1017 Ibn 'Abbas (RAA) narrated that a young woman came to the Prophet ﷺ and stated that her father had married her against her wil. The Prophet ﷺ gave her the option to annul the marriage or to accept it ' Related by Ahmad, Abū Dawūd and Ibn Mājah

١٠١٨ — وعي الحسن بن سمره رضي الله تعالى عنه ، عن النبي صلى الله عليه وسلم قال : «أبنا امرأة زوجها وليا ، فهي للأول منهما». رواه أحمد ، والأربعة ، وحسن الترمذي

1018. Al Hasan bin Samurah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whenever two guardians marry off a woman to two men, the first husband is worthier of her.” Related by Ahmad and the four Imāms At-Tirmidhī graded it as *Hasan*

١٠١٩ — وعي جابر رضي الله تعالى عنه ، قال قال رسول الله صلى الله عليه وسلم : «أبنا عند تزوج بغير إذن مواله ، أو أهله فهو عاهر» رواه أحمد ، وأبو داود ، والترمذي ، وصححه ، وكذب ابن حبان

1019 Jābir bin 'Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, “Any slave who marries without the permission of his master, he is like a fornicator ” Related by Ahmad Abū Dawūd and At-Tirmidhī The latter and Ibn Hibbān graded it as *Sahih*.

١٠٢٠ — وعن أبي هريرة - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال : «لا يجتمع بين المرأة وعمتها ، ولا بين المرأة وحلتها» متفق عليه

1020. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "A woman is not to be married along with her paternal or her maternal aunts." Agreed upon

١٠٢١ . . وَعَسَىٰ عُثْمَانُ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَتَكَحَّ الْمُحْرَمُ وَلَا يُتَكَحَّ». رَوَاهُ مُسْلِمٌ
وَفِي رِوَايَةٍ لَهُ : «لَا يَخْطُبُ»، وَرَوَاهُ ابْنُ حِبَّانَ «وَلَا يَخْطُبُ عَنْهُ»

1021. Uthmân (RAA) narrated that the Messenger of Allâh ﷺ said, "A pilgrim while in a state of *Ihrâm* may not contract marriage (himself), nor contract the marriage of someone else." Related by Muslim

In a version by Muslim, "He may neither propose to a woman (either for himself or for someone else)." Ibn Habbân added the following in his version, "Nor be asked for the hand of a woman (he is the guardian of)."

١٠٢٢ - وَعَسَىٰ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ : تَرَوُّحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَمْنُونَةً وَهُوَ مُحْرَمٌ مُتَّصِلٌ عَلَيْهِ

1022. Ibn 'Abbâs (RAA) narrated, "The Messenger of Allâh ﷺ married Maimunah while he was in the state of *Ihrâm*.³⁹¹" Agreed upon.

١٠٢٣ - وَلَمْ يُسَلِّمْ عَنْ مَيْمُونَةَ نَفْسَهَا - رَضِيَ اللَّهُ عَنْهَا - . «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَوَّحَهَا وَهُوَ خِلَالُ»

1023. Muslim transmitted on the authority of Maimûnah(RAA) that the Messenger of Allâh ﷺ married her while he was not in the state of *Ihrâm*.

391- Many of the companions are of the opinion that the Prophet ﷺ married Maimûnah before he puts on his *Ihrâm* but the news of his marriage became known while he was in the state of *Ihrâm*, and then he consummated his marriage in Makkah. This opinion goes in accordance with the prohibition mentioned in this hadith

١٠٢٤ — وَعَنْ عُفْسَةَ بِنْتِ عَامِرٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُؤْمَى بِهِ ، مَا اسْتَخْلَيْتُمْ بِهِ الْمَرْجُوحَ» مُتَّفَقٌ عَلَيْهِ

1024 'Uqbah bin Amir (RAA) narrated that the Messenger of Allāh ﷺ said, "The most deserving conditions to be fulfilled, are those that make the private parts lawful (*Halāl*) for you (i.e. in marriage)." Agreed upon

١٠٢٥ — وَعَنْ سَمَةَ بْنِ الْأَكْوَعِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَافِمَ أَوْطَاسٍ فِي الْمُنْعَةِ ثَلَاثَ أَيَّامٍ ، ثُمَّ مَهَى عَنْهَا» رَوَاهُ مُسْلِمٌ

1025 Salamah bin al-Akwa narrated, "The Messenger of Allāh ﷺ permitted *Mut'ah* Marriage,³⁰² for three days in the year of *Autās*,³⁰³ but then he prohibited it." Related by Muslim

١٠٢٦ — وَعَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ تَعَالَى عَنْهُ قَالَ مَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُنْعَةِ غَافِمَ حَبِيرٍ مُتَّفَقٌ عَلَيْهِ

1026 'Alī bin Abī Tālib narrated, "The Messenger of Allāh ﷺ prohibited the *Mut'ah* marriage on the battle of *Khaibar* " Agreed upon

١٠٢٧ — وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَيَّأَ عَنْ مُنْعَةِ النِّسَاءِ ، وَعَنْ أَكْلِ الْحُمْرِ الْأَهْلِيَّةِ يَوْمَ حَبِيرٍ ، أَخْرَجَهُ السَّعْدِيُّ إِلَّا أَبَا دَاوُدَ

1027 'Alī bin Abī Tālib narrated, "The Messenger of Allāh ﷺ prohibited the *Mut'ah* Marriage on the battle of *Khaibar* as well as the flesh of domestic donkeys "Transmitted by the seven Imāms except Abū Dawūd

302. This is a kind of temporary marriage, the duration of which is predetermined through an agreement between the man and the woman. The purpose of this marriage is to have sexual intercourse for that period of time, by the end of which the woman is automatically divorced. It is unanimously termed invalid by all Muslim scholars

303. A battle which took place after the Conquest of Makkah

١٠٢٨ — وَعَنْ ربيع بن سُرَّة عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِنِّي كُنْتُ أَدْبْتُ نَكْمًا فِي الْإِسْتِمَاعِ مِنَ النِّسَاءِ ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ ، فَمَنْ كَانَ عَنْدهُ مِنْهُنَّ شَيْءٌ فَلْيُخْلُ سَبِيلَهَا ، وَلَا تَأْخُذُوا مِنْهُنَّ أَتَيْتُمُوهُنَّ شَيْئًا» أَخْرَجَهُ مُسْلِمٌ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَابْنُ مَاجَةَ ، وَأَحْمَدُ ، وَابْنُ حَبَّانَ

1028 Rabi' bin Sabrah narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ said, "I had permitted you to contract *Mut'ah* Marriage,³⁰⁴ but Allāh has surely prohibited it until the Day of Resurrection. So, if any of you has a woman that he married through *Mut'ah*, he should let her go, and do not take back any of the dower he gave her." Related by Muslim, Abū Dawūd, An-Nasā'ī, Ibn Mājah, Ahmad and Ibn Habbān

١٠٢٩ — وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ : «بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَلَّصَ وَالْمُحَلَّلَ لَهُ» رَوَاهُ أَحْمَدُ ، وَالتِّرْمِذِيُّ وَصَحَّحَهُ

1029 Ibn Mas'ūd (RAA) narrated, "The Messenger of Allāh ﷺ cursed the *muhallil*³⁰⁵ and the one (the first husband) for whom the woman was made lawful (through this marriage) ' Related by Ahmad, An-Nasā'ī and At-Tirmidhī who rendered it to be authentic

١٠٣٠ — وَفِي الْبَابِ عَنْ أَبِي أُخْرَجَهُ الْأَرْبَعَةُ إِلَّا التِّرْمِذِيُّ

1030 The four Imāms except An-Nasā'ī transmitted a similar tradition on the authority of Alī

304 This marriage was permitted for sometime at the rise of Islām, but then it was finally prohibited in the year of Khaibar

305- *Al Muhallil* is the man who temporarily marries a woman, who has been divorced three times and thus she is not lawful anymore for her first husband. The *muhallil* marries her temporarily, may have sexual intercourse with her or not. He then divorces her to go back to her first husband, to whom she is now lawful *Halāl* to remarry except through a new marriage contract. This is also prohibited as it is another form of temporary marriage that stipulates separation due to a previously made agreement between the first husband and the *muhallil*

١٠٣١ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَنْكِحُ الرَّبِّيَ الْمُحْلُودُ إِلَّا مِثْلَهُ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَرَجَّحَهُ ثِقَاتٌ

1031 Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "A man guilty of adultery, who has been flogged, should not marry but one who is as guilty as he is." Related by Ahmad and Abū Dawūd with a trustworthy chain of narrators.

١٠٣٢ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا ، فَتَرَوَّجَهَا رَجُلٌ ، ثُمَّ طَلَّقَهَا فَتَرَوَّجَهَا رَجُلٌ ، فَأَرَادَ رَوَّجَهَا الْأَوَّلُ أَنْ يَتَرَوَّجَهَا ، فَسَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَقَالَ «لَا ، حَتَّى يَذُوقَ الْآخِرَ مِنْ عُسَيْلَتِهَا مَا دَقَّ الْأَوَّلُ» مُتَّفَقٌ عَلَيْهِ ، وَالْقَاضِي يُسَلِّمُ .

1032 'Ā'ishah (RAA) narrated, 'A man divorced his wife three times, then she married another man who also divorced her before having sexual contact with her. The first husband wanted to remarry her (after her divorce from the second man). The Messenger of Allāh ﷺ was asked about this, but he replied, "No, she cannot marry the first husband until the second husband consummates his marriage with her, just as the first husband had done." Agreed upon, and the wording is from Muslim

بَابُ الْكِفَاءِ وَالْخِيَارِ

Chapter II: Compatibility³⁰⁶ in Marriage and the Right to Choose

١٠٣٣ - عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْعَرَبُ بَعْضُهُمْ أَكْفَاءُ بَعْضٍ ، وَالْمَوَالِيُّ بَعْضُهُمْ أَكْفَاءُ بَعْضٍ ، إِلَّا حَائِكٌ أَوْ حِجَّامًا». رَوَاهُ الْحَاكِمُ ، وَهُوَ إِسْنَادُهُ مَنْ تَمَّ يُسَمَّى ، وَاسْتَكْرَهُ أَبُو حَاتِمٍ

306. Scholars have differed over the definition of compatibility, and most of them are of the opinion that the most important aspect is that of in religiousness

1033 Ibn 'Umar (RAA) narrated that the Messenger of ﷺ said, "Arabs are equivalent to one another (in marriage) and clients (slaves) are equivalent to one another, save a weaver or a cupper." Related by Al-Hākim but all its chains of narrators are extremely weak, and most scholars considered it to be a false tradition.

١٠٣٤ — وَكَهْ شَاهِدٌ عِنْدَ الرَّارِ عَنْ مُعَاذِ بْنِ جَبَلٍ بِسَنَدٍ مُتْقَطِعٍ

1034 Al-Bazzār transmitted a similar narration on the authority of Mu'ādh bin Jabal, but with a disconnected chain of narrators

١٠٣٥ — وَعَنْ دُصَمَةَ بْنِ قَيْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ بِهَا «أَتَكَحِي أُسَامَةَ» رَوَاهُ مُسْلِمٌ

1035 Fāṭimah the daughter of Qais RAA narrated that the Messenger of Allāh ﷺ said to her, "Marry Usāmah." ³⁰⁷ Related by Muslim.

١٠٣٦ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « يَا بَنِي يَاسَافَ ، أُنْكَحُوا أَبَا هِنْدٍ وَأُنْكَحُوا إِلَيْهِ » - وَكَانَ حُرًّا - رَوَاهُ أَبُو دَاوُدَ ، وَالتَّحَاكُمُ بِسَنَدٍ حَسَنٍ

1036 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "O sons of Bayādah (Banū Bayādah) marry Abū Hind³⁰⁸ to (someone of) your women, and marry his women (his daughters)," and he was a cupper ' Related by Abu Dawūd and Al-Hākim with a good chain of narrators

307- Fāṭimah bint Qais was from the tribe of Quraish, i.e. of a noble lineage, while Usāmah was his slave and the son of his client Zaid.

308- Abū Hind or Yasār, cupped the Prophet ﷺ, this ḥadīth and the previous one, are proof that it is not only the lineage which counts in equivalence. It was also reported that Bilāl (RAA), who was a slave before he was manumitted by Abū Bakr (RAA), married Hālah the sister of Abdur Raḥmān bin Auf, and Umar (RAA), offered his daughter Hafsah in marriage to Salmān al Fārisī (a Persian slave) before she married the Prophet ﷺ.

١٠٣٧ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «حَبِطَتْ بَيْرُتُهُ عَلَى رَوْحِهَا حِينَ عُنُقْتُ» مَقُولُ عَيْبَةٍ ، وَفِي حَدِيثٍ طَوِيلٍ وَكُمُتْلِمَ عَنْهَا رَضِيَ اللَّهُ عَنْهَا «أَنْ رَوْحَهَا كَانَتْ عَذَاءً» ، وَفِي رَوَايَةٍ عَنْهَا «كَانَ حُرًّا» ، وَالْأَوَّلُ أَكْبَرُ وَصَحَّ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ عَبْدِ الْبَحْرِيِّ ، أَنَّهُ كَانَ عَقْدًا .

1037 'Ā'ishah (RAA) narrated, 'When Barīrah was manumitted, she was given the choice to remain with her husband (Mughīth who was a slave at that time, or to leave him' (part of a long tradition) Agreed upon

In a version by Mushim. 'Her husband was a slave' He also related on the authority of 'Ā'ishah (RAA) 'He was a free man.' But the first narration (that he was a slave) is stronger

Al Bukhārī also related on the authority of Ibn Abbās that he was a slave

١٠٣٨ - وَعَنْ الصَّحَّاحِ بْنِ فَيْرُوزٍ الدِّمَشْقِيِّ ، عَنْ أَبِيهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قُلْ يَا رَسُولَ اللَّهِ ، إِنِّي أَسْلَمْتُ وَتَخَيَّيْتُ أَحَدًا فَعَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «طَسَّقُوا أَيْتَهُمَا شَيْئًا» . رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ إِلَّا النَّسَائِيُّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَالدَّارَقُطْنِيُّ ، وَابْنُ يَهُيَى ، وَأَعْنَاهُ الْخَارِجِيُّ

1038 Ad Dahhāk bin Farrūz Ad Dailamī narrated on the authority of his father (RAA), 'O Messenger of Allāh! I have embraced Islām and I am married to two sisters' 309 The Messenger of Allāh

ﷺ said to him, "Divorce whichever of them you wish to leave." Related by Ahmad and the four Imāms except for An-Nasā'ī. Ibn Hibbān, ad-Dāraqutnī and al Bahaqī graded it as *Sahih*.

١٠٣٩ - وَعَنْ سَالِمٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ - أَنَّ عِيلَانَ بْنَ سَلَمَةَ ، أَسْلَمَ ، وَلَهُ عَشْرُ سَوَوَاتٍ ، فَأَسْلَمْنَ مَعَهُ ، فَأَمَرَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَخَيَّرَ مِنْهُنَّ أَرْبَعًا

309- It is prohibited in Islām to marry two sisters together at the same time

رواه أحمد، والترمذي، وصححه ابن حبان، والحاكم، وأعله البخاري،
وأبو رزعة، وأبو حاتم

1039. Sâlim narrated on the authority of his father (RAA), 'Ghauân bin Salamah who embraced Islâm and he had ten wives (at the time) who all accepted Islâm with him. The Messenger of Allâh ﷺ commanded him to choose only four of them. Related by Ahmad and At-Tirmidhî. Ibn Habbân and al Hâkim graded it as Sahih, but al Bukhârî, Abû Zur'ah and Abû Hâtim graded it as a defected Hadith.

١٠٤٠ وَعَبِ ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «رَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ رَيْثَ عَلَى أَبِي الْعَاصِ بْنِ الرَّيِّعِ بَعْدَ سِتِّ سِنِينَ بِالنِّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثْ نِكَاحًا» رَوَاهُ أَحْمَدُ، وَالْأَرْبَعَةُ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ حَفْصٌ وَابْنُ حَكَمٍ

1040. Ibn Abbâs (RAA) narrated, 'The Messenger of Allâh ﷺ restored his daughter Zainab to Abû Al- Âs bin ar-Rabî³¹⁰ after six years (of separation) according to (the contract of the) first marriage and did not make a new one. Related by Ahmad and the four Imâms save An-Nasâ'î. Ahmad and al Hâkim graded it as Sahih.

١٠٤١ وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ رَيْثَ عَلَى أَبِي الْعَاصِ بِنِكَاحِ جَدِيدٍ» قَالَ التِّرْمِذِيُّ حَدِيثُ ابْنِ عَبَّاسٍ أَجْوَدُ إِسْنَادًا، وَفَعَلَ عَنِ حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ

1041. 'Amro bin Shu'aib narrated on the authority of his

310- Abû Al- Âs bin ar-Rabî was the husband of the Prophet's daughter (Zainab). She embraced Islâm with the family of the Prophet ﷺ while he remained a polytheist and was taken as a prisoner of war in the Battle of Badr. Zainab sent her necklace which was given to her by her mother Khadijah) to the Prophet ﷺ as a ransom to set him free, the Prophet ﷺ accepted it and stipulated that Al- Âs lets her migrate to the Prophet ﷺ in Madînah. She migrated and in the year 6 of al-Hijrah of the Prophet ﷺ the verse which prohibits the marriage of a Muslim woman to a disbeliever was revealed. She remained for two years and her marriage was suspended until Abû Al- Âs embraced Islâm during the 8th year of al-Hijrah and the Prophet ﷺ restored her to him.

father on the authority of his grandfather that the Messenger of Allāh ﷺ restored his daughter Zainab to Abū Al-ʿĀs with a new marriage contract ^{3.1} Imām At-Tirmidhī said that the hadith of Ibn ʿAbbās is related with a stronger chain of narrators.

١٠٤٢ — وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «أَسْنَمْتُ امْرَأَةً ، فَتَرَوَّجَتْ فُجَاءَ زَوْجُهَا ، فَقَالَ يَا رَسُولَ اللَّهِ ، إِنِّي كُنْتُ أَسْنَمْتُ وَعَمِتُ بِإِسْلَامِي ، فَتَرَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَوْجِهَا لِأَخْرُ ، وَرَدَّهَا إِلَيَّ زَوْجِهَا الْأَوَّلُ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَابْنُ مَاجَةَ وَصَحَّحَهُ ابْنُ حُسَيْنٍ ، وَالْحَاكِمُ

1042. Ibn ʿAbbās (RAA) narrated, 'A woman embraced Islām then got married. Her (first) husband came and said, 'O Messenger of Allāh, I have accepted Islām and she knew that (before she got married). The Messenger of Allāh ﷺ then took her away from the second husband and gave her back to the first one.' Related by Ahmad, Abū Dawūd and Ibn Mājah. Ibn Hībān and al-Hākim graded it as Sahih.

١٠٤٣ — وَعَنْ زَيْدِ بْنِ كَعْبٍ بْنِ عَجْرَةَ عَنْ أَبِيهِ قَالَ : تَرَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَالِيَةَ مِنْ نِسَائِ عِصْرٍ ، فَلَمَّا دَخَلَتْ عَلَيْهِ ، وَوَصَّيَتْ نِسَاءَهَا ، رَأَى بِكَتِفِهَا نَيْصًا فَقَالَ الشَّيْءُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «النَّسِي تَبَايَكَ وَلِحَقِّي بِأَهْلِكَ» ، وَأَمَرَ لَهَا بِالصَّدَاقِ رَوَاهُ الْحَاكِمُ ، وَفِي إِسْنَادِهِ جَمِيعُ ابْنِ زَيْدٍ ، وَهُوَ مَجْهُورٌ ، وَاجْتَلَبَ عَلَيْهِ فِي شَيْخِهِ انْتِلَاقٌ كَثِيرٌ

1043. Zaid bin Kaʿb bin Ujrah narrated on the authority of his father, 'The messenger of Allāh ﷺ married a-ʿĀliyah from

3.1 Ahmad and Ad-Dāraqutnī said that this is a weak hadith. The stronger narration is the one that says that the Prophet ﷺ consented to the first marriage after Abū Al-ʿĀs embraced Islām. Imām Ibnul Qayyim said that the hadith related by Ibn ʿAbbās indicates that the marriage was suspended. If the husband embraces Islām before her *Iddah* is over, then she is still his wife and there is no need to renew the marriage. If the husband embraced Islām after the *Iddah* of his wife is over then they must be separated at the termination of *Iddah* and remarry with a new contract.

Banī Ghifār When she had entered his presence and doffed her clothes, the Prophet ﷺ saw whiteness on her flanks. Thereupon, he said to her, "Put on your clothes and go back to your family," and he gave her the dower Related by Al-Hākim, but there is Jamīl bin Zaid in the chain of narrators who is not trustworthy

١٠٤٤ — وَعَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ
«إِنَّمَا رَجُلٌ بَرَّوْجَ امْرَأَةٍ فَإِنْ جَلَّ بِهَا فَوَجَدَهَا بِرِصَاءٍ أَوْ مَجْنُونَةٍ، أَوْ مَحْجُونَةٍ، فَفِيهَا
الصَّدَقُ بِمُسَيِّسِهِ إِيَّاهَا، وَفَوَلَّهَ عَنِّي مَنْ عَرَفَ مِنْهَا». أَخْرَجَهُ سَعِيدُ بْنُ مَنْصُورٍ،
وَمَالِكٌ، وَابْنُ أَبِي شَيْبَةَ، وَرَجَالُهُ ثِقَاتٌ

1044. Sa'īd bin al-Musayyab narrated that 'Umar bin al-Khattāb (RAA) said, 'If a man married a woman and when he has had sexual intercourse with her, he discovered that she is leprous or insane, she is entitled to get her dower for having had intercourse with her and he is to get back what he paid from the one who deceived him by marrying him to her and he knew of her defects)' Related by Sa'īd bin Mansūr and Mālik bin Abī Shaabah with a trustworthy chain of narrators.

١٠٤٥ — وَرَوَى سَعِيدُ بْنُ الْمُسَيْبِ عَنْ عَلِيٍّ بْنِ خُوَيْلَةَ، وَرِادَةَ «رَبِّهَا قَرَنٌ، فَرَزَّجُهَا
بِالْخِيَارِ، فَإِنْ نَسَّهَا فَعَلَى الْمَنْوُورِ بِمَا «سَحَلَّ مِنْ فَرْجِهَا»

1045 Sa'īd bin al-Musayyab narrated a similar narration on the authority of Alī and added, 'or had a defect in her vagina (like a protrusion that impedes having normal sexual relation with her), her husband then has the choice to keep her or divorce her. If he had intercourse with her, then she gets her dower for him having enjoyed her private parts.

١٠٤٦ — وَمِنْ طَرِيقِ سَعِيدِ بْنِ الْمُسَيْبِ أَيْضًا قَالَ «قَصَصَ عُمَرُ - رَضِيَ اللَّهُ
عَنْهُ - بِي الْعَبْرِ، أَنْ يُزَجَّنَ سَنَةً، وَرَجَالُهُ ثِقَاتٌ.

1046. Sa'īd bin al-Musayyab also narrated, 'Umar (RAA) ordained that an impotent husband must be given a chance for a year before divorcing him from his wife.' It is transmitted with a trustworthy chain of narrators.

بَابُ عَشْرَةِ النِّسَاءِ

Chapter III: Treatment of wives

١٠٤٧ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَتَى امْرَأَةً فِي دُبُرِهَا» رَوَاهُ أَبُو دَاوُدَ ، وَالتَّسَنُّيُّ وَاللِّفْظُ لَهُ وَرَجَاهُ ثِقَاتٌ ، لَكِنْ أَعْلَى بِالْإِسْنَانِ .

1047 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, 'He who has intercourse with his wife through her anus,³¹² is cursed.' Related by Abū Dawūd and An Nasā'ī and the wording is his

١٠٤٨ — وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي دُبُرِهَا» رَوَاهُ التِّرْمِذِيُّ ، وَالتَّسَنُّيُّ ، وَابْنُ حَبَّانٍ ، وَأَعْلَى بِالْوُفْقِ

1048 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh does not look at a man who had intercourse with another man or with a woman in her anus." Related by At-Tirmidhī, An Nasa'ī and Ibn Hibbān

١٠٤٩ — وَعَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّسِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ كَانَ يُزِيمُ بَاسَهُ وَالزَّوْمَ الْآخَرَ فَلَا يُوْدِي خَيْرَهُ ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا ، فَإِنَّهُنَّ حَيْضٌ مِنْ صَنِيعِ أَنْعُوخٍ ، وَإِنْ أَنْعُوخَ شَيْءٍ فِي الصَّنِيعِ أَعْلَاهُ ، فَإِنْ دَهَنَتْ تَقِيمُهُ كَسْرَتُهُ ، وَإِنْ نَزَّكَتُهُ نَمَّ يَزَلْ أَنْعُوخٌ ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا» مُتَّفَقٌ عَلَيْهِ ، وَلِلْفُظِّ لِلْبُخَارِيِّ

وَالْمُسْتَسِيمِ «فَإِنْ اسْتَمْتَعْتَ بِهَا ، شَتَمْتَ بِهَا ، وَبِهَا عَوْخٌ ، وَإِنْ دَهَنْتَ مُقَمِّهَا كَسَرْتَهَا ، وَكَسَرْتَهَا طَلَّاقُهَا»

312 This is absolutely prohibited through the rulings of the Qur'an and Sunnah

1049. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever believes in Allâh and the Last Day, should not hurt/cause problems to/his neighbor. And I advise you to treat women kindly, for they are created from a rib, and the most crooked part of the rib is the upper part.³¹³ If you then try to straighten it, you will break it off, and if you leave it as it is, it will remain crooked. So, I advise you to treat women well." Agreed upon and the wording is from Al-Bukhârî

In another version by Muslim, "So, if you enjoy her (company) then enjoy her while she is still crooked, and if you try to straighten this nature of hers, you will break her, and breaking her means divorcing her."

١٠٥٠ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَرْوَةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ دَهَنَّا لِدُنْجُلٍ فَقَالَ: «أَمْنَهُوا حَتَّى تَدْخُلُوا لَيْلًا يَعْنِي عِشَاءً» لِكَيْ تَمْسُطَ الشَّعْتَةَ، وَتَسْتَحْدِثَ الْمُعْبِيَةَ «مُتَّفَقٌ عَلَيْهِ». وَفِي رِوَايَةٍ لِلنَّحَارِيِّ: «إِذَا أَصَالَ أَحَدُكُمْ نَعْنَهُ، فَلَا يَطْرُقُ أَهْلَهُ لَيْلًا».

1050 Jâbir RAA narrated, 'We were on an expedition with the Prophet ﷺ then when we approached Madînah and we were about to enter the city, he said to us, "Wait until you enter it at night at the time of *Ishâ* so that the lady with unkempt hair may comb her hair, and the one whose husband has been absent (for along time) may shave her pubic area." Agreed upon.

In another version by A.-Bukhârî, "When anyone of you has been away from home for a long time he must not return to his family during the night (i.e. surprise them while they are asleep) "

3.3. This hadîth refers to the woman's affectionate nature, which makes her fit for being a wife and a mother, and this is what the Prophet ﷺ means by saying that she was created from a crooked rib

١٠٥١ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَثْرَلَةٌ يَوْمَ الْقِيَامَةِ ، الرَّجُلُ يَقْصِي بِي امْرَأَتِهِ ، وَيَقْصِي إِلَيْهِ ، ثُمَّ يَتَشَرُّ سِرَّهَا» رَوَاهُ مُسْلِمٌ .

1051 Abû Sa'îd al Khudrî (RAA) narrated that the Messenger of Allâh ﷺ said, "Among the worst people in Allâh's sight, on the Day of Resurrection, is the man who copulates with his wife and she with him, and then spreads her secret." Related by Muslim

١٠٥٢ - وَعَنْ حَكِيمِ بْنِ مُعَاوِيَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ ، مَا حَقُّ رَوْحٍ أَحَدًا عَلَيْهِ ؟ قَالَ «طُعْمُهَا إِذَا أَكْبَتْ ، وَتَكْسُوفُهَا إِذَا اكْتَسَتْ ، وَلَا تُضْرَبَ الْوَجْهَ ، وَلَا تُقَبَّحَ ، وَلَا تُهْجَرَ إِلَّا فِي الْبَيْتِ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَابْنُ مَاجَةَ ، وَعَلِيُّ بْنُ خَزَالٍ ، وَصَحَّحَهُ ابْنُ حَبَّانَ ، وَلِلْحَاكِمِ

1052. Hâkim bin Mu'âwiyah narrated on the authority of his father (RAA), 'I asked, 'O Messenger of Allâh' What are the rights of one's wife upon her husband?' He answered ﷺ, "To feed her when you eat, clothe her when you clothe yourself, not to slap her face or insult her, and not to abandon her except inside the house." Related by Ahmad Abû Dawûd, An Nasâ'î and Ibn Mâjah Ibn Hîbbân and al-Hâkim graded it as *Sahîh*

٥٢٣ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «كَانَتِ الْيَهُودُ تَقُولُ : إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ مِنْ دُبُرِهَا فِي قُبْحٍ كَالْوَلَدِ أَحْوَرًا ، فَكَانَتْ {سَدَّكُمْ حَرَّتْ لَكُمْ فَأَتُوا حَرَّتْكُمْ أَتَى شَيْئُكُمْ} مَتَّقُوا اللَّهَ ، وَاللَّعْنُ لِلْمُسْلِمِ

1053 Jâbir bin 'Abdullâh (RAA) narrated, "The Jews used to say, 'When a man has intercourse with his wife through the vagina but being on her back, the child will have a squint. So, the verse was revealed, "Your wives are a tilth for you so go to your tilth when or how you wish." (2:223) Agreed upon and the wording is from Muslim.

١٠٥٤ - وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَلَّحَدَّكُمْ إِذَا زَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ ، اللَّهُمَّ حَبِّبِ الشَّيْطَانَ وَحَبِّبِ الشَّيْطَانَ مَ رَفَعْنَا ، فَإِنَّهُ زِلْ يُقَلِّدُ نِسْهَمَ وَنَدَى فِي دَمِكَ ، ثُمَّ يَصْرُوهُ الشَّيْطَانُ أَبَدًا» مَتَّفَقٌ عَلَيْهِ

1054 Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, "If any of you wants to have sexual intercourse with his wife, he should say, 'In the name of Allâh, O Allâh! Protect us from the devil and keep the devil away from what You grant us (i.e. offspring).' If it is predestined for them to have a child, the devil will never be able to harm him." Agreed upon.

١٠٥٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا دَعَا الرَّجُلُ مَرْأَتَهُ إِلَى فِرَاشِهِ ، فَأَبَتْ أَنْ تَجِيءَ ، قَبِضَتْ عَصَاً ، نَعَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ» مَتَّفَقٌ عَلَيْهِ ، وَالْمَقْطُوعُ لِلْبُخَارِيِّ

1055 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Whenever a man calls his wife to his bed (for intercourse but she refuses to come, the angels curse her until the morning." Agreed upon and the wording is from Al-Burhârî

Another version by Muslim says, "and He Who is in heaven (i.e. Allâh) remains displeased with her, until her husband has reconciled with her."

١٠٥٦ - وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْوَأَصِلَةَ وَالْمُسْتَوَصِلَةَ ، وَالْوَأَشِمَةَ وَالْمُسْتَوَشِمَةَ مَتَّفَقٌ عَلَيْهِ

1056. Ibn 'Umar (RAA) narrated, "The Messenger of Allâh ﷺ cursed the *Wâsilah* (the lady who adds artificial hair to hers or to someone else's) and *al Mustawgilah* (the one who asks for it) and also the lady, who tattoos herself or someone else) or gets herself tattooed (e asks for it)' Agreed upon

١٥٧ وَعَنْ جُدَامَةَ بِنْتِ وَهَبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَتْنَسٍ ، وَهُوَ يَقُولُ «لَقَدْ حَمَمْتُ أَنْ أَتَيْهِ غَيْرِ ابْنِهِ ، فَظَنَنْتُ فِي الرُّومِ وَفَارِسَ ، فَإِذَا هُمْ يُعِيلُونَ - أَوْلَادَهُمْ ، فَلَا يَصُرُّ ذَلِكَ أَوْلَادَهُمْ شَيْئًا» ثُمَّ سَأَلُوهُ عَنِ الْقَرْبِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «دَلَّكَ الْوَدُّ الْحَقِيقُ»
رواهُ مُسْنَدُ

1057 Judhāmah bint Wahb (RAA) said, 'I was with Allāh's Messenger ﷺ along with some people when he said, **"I intended to prohibit *Ghilah*³¹⁴ but I considered the Romans and the Persians and found that they do it without any harm being caused to their children."** Then he was asked about *Azl* (Coitus interruptus), he replied ﷺ, **"This is secret (way of) burying alive."** Related by Muslim

١٠٥٨ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ ، إِنَّ لِي بَعْدِيَّةً ، وَأَنَا أَغْرُلُ عَنْهَا ، وَأَنْ أَكْمُرَهُ أَوْ تَحْمِلَ ، وَأَنْ أُرِيدَ مَا يُرِيدُ الرَّجُلُ ، وَإِنَّ الْيَهُودَ تَخْذُلُ ، أَنَّ الْغَرْلَ الْمَوْعُودَةَ الصُّغْرَى ، فَإِنَّ «كَذَبَ الْيَهُودَ ، لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَاعَ أَنْ تَصْرُقَهُ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ - وَاللَّفْظُ لَهُ - وَالنَّسَائِيُّ ، وَالطَّحَاوِيُّ ، وَرِجَالُهُ ثِقَاتٌ

1058 Abū Sa'īd a-Khudrī (RAA) narrated, 'A man said, 'Al-lāh's Messenger! I have a slave girl and I practice '*Azl* with her I do not want her to conceive, but I have desire in what men (usually) have (i.e. intercourse) But the Jews say, that '*Azl* is the minor type of burying alive' The Messenger of Allāh ﷺ said, **"The Jews told a lie, for if Allāh wishes to create it (an offspring) you would not be able to stop it."** Related by Ahmad and Abū Dawūd and the wording is his. It was also narrated by an-Nasā'ī and at-Ṭahāwī and its narrators are trustworthy

314- *Ghilah* means either suckling during pregnancy, or intercourse with the wife while she is breast feeding a child.

١٠٥٩ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ يُعْرَلُ عَنِّي عَهْدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَقْرَأُ يَتْرُكُ، وَلَوْ كَانَ شَيْءٌ يَنْهَى عَنْهُ، لَنَهَى عَنْهُ الْقُرْآنُ» مُتَّفَقٌ عَلَيْهِ

وَسُئِلَ «صَنَعَ ذَلِكَ بَيْنَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَهَى عَنْهُ»

1059 Jābir (RAA) narrated, 'We used to practice 'Azl during the lifetime of the Prophet ﷺ while the Qur'ān was being revealed, and if it was prohibited, the Qur'ān would have prohibited us from doing it' Agreed upon

And in a version related by Muslim, 'The Messenger of Allāh ﷺ heard about it but did not prohibit us from doing so'

١٠٦٠ - وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَطُوفُ غَيْرَ سَائَةٍ يَغُتَّلُ وَحِدَةً» أَخْرَجَاهُ، وَالْفَقْهُ مُتَّفَقٌ

1060 Anas Ibn Mālik (RAA) narrated, 'The Messenger of Allāh ﷺ used to have intercourse with all of his wives, with only one single *Ghusl*' Agreed upon and the wording is from Muslim

بَابُ الصَّدَاقِ

Chapter IV: The Dowry

١٠٦١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَنَّهُ أُعْتِقَ صَفِيَّةٌ ، وَجَعَلَ عَتَقُهَا صَدَاقَهَا» مُتَّفَقٌ عَلَيْهِ

1061 Anas Ibn Mālik (RAA) narrated, 'The Messenger of Allāh ﷺ freed Safiyah and made her freedom as her dowry' Agreed upon

١٠٦٢ . وَعَنْ أَبِي سَمَةَ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا ، كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ «كَانَ صَدَاقُهُ لَأَرْوِجَهُ ثِنْتَيْ عَشْرَةَ رِقْعَةً وَتَمَّتْ ، فَابْتَاعَ أَتَدْرِي مَا الشُّسُ؟

قَالَ قُلْتُ لَا قَالَ بَصْفُ أَوْقِيَّةٍ ، فَهَلْكَ خَمْسُمِائَةِ دِرْهَمٍ ، هَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ . رَوَاهُ مُسْلِمٌ .

1062. Abū Salamah bin Abdur Rahmān (RAA) narrated, 'I asked 'Ā'ishah (RAA), 'How much was the dowry given by the Messenger of Allāh ﷺ (to his wives)?' She replied, 'The dowry which the Prophet ﷺ gave to his wives was only twelve *Ūqiyahs* and a *Nash*.' She asked, 'Do you know what a *Nash* is?' I replied, 'No.' She said, 'half an *Ūqiyah*. This would make 500 *Dirhams* (because the amount of one *Ūqiyah* equals forty *Dirhams* and the *Nash* equals twenty).' Related by Muslim.

١٠٦٣ — وَعَمْسُ ابْنِ عَشَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ «لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ ، قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَعْطَيْتَهَا شَيْئًا» . قَالَ : يَا عَمِّي شَيْءٌ ، قَالَ : «فَأَيْنَ دِرْعُكَ الْخُطْمِيَّةُ ؟» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ .

1063. Ibn Abbās (RAA) narrated, 'When 'Alī married Fatimah, the Messenger of Allāh ﷺ said to him, 'Give her something (as dowry).' 'Alī replied, 'I have nothing (to give her).' The Messenger of Allāh ﷺ said to him, 'Where is your *Huṭamiyah* mantle?' Related by Abū Dawūd and An Nasa'ī. Al Hākim graded it as *Sahih*.

١٠٦٤ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَيُّمَا امْرَأَةٍ نَكَحْتَ عَلَى صَدَقٍ ، أَرَّ حَاءٍ ، أَوْ عَدَةٍ ، قَبْلَ عَصْمَةِ النِّكَاحِ ، فَهُوَ لَهَا ، وَمَا كَانَ بَعْدَ عَصْمَةِ النِّكَاحِ ، فَهُوَ لِمَنْ أَعْطَاهُ ، وَاحِرٌّ مَا أَكْرَمَ الرَّجُلُ عَلَيْهِ ابْنَتَهُ ، وَوَأَحْتَهُ» رَوَاهُ أَحْمَدُ ، وَالدَّرِمِيُّ إِلَّا التِّرْمِذِيُّ .

1064. Amro bin Shu'aib narrated on the authority of his father on the authority of his grandfather (RAA), that the Messenger of Allāh ﷺ said, "When a woman gets married for a specified dowry, a gift (extra to her dowry) or a promise (to give her something) before contracting the marriage, it is hers, and what is (promised) after contracting the marriage, belongs

to whoever the promise was given to (whether to the woman or her guardian) The most honorable property a man is given is that which he gets on account of his daughter or sister's marriage." Related by Ahmad and the four Imâms except At-Tirmidhi.

١٠٦٥ - وَعَنْ عَلْقَمَةَ ، عَنِ ابْنِ مَسْعُودٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً ، وَلَمْ يَفْرَصْ لَهَا صَدَاقًا ، وَلَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ ، فَقَالَ ابْنُ مَسْعُودٍ : لَهَا مِثْلُ صَدَاقِ بَنَاتِهَا ، لَا وَكُنْ وَلَا شَطَطٌ ، وَعَنْهَا الْعِدَّةُ ، وَبِهَا الْغَيْرَةُ ، فَتَامَ نَقْلُ بَنِي سَادٍ الْأَشْجَعِيِّ فَقَالَ : قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَزْوِجِ بَنَاتِ وَشَقِ امْرَأَةٍ مِثْلَ مَا قَضَيْتَ فَفَرَحَ بِهَا ابْنُ مَسْعُودٍ ، رَوَاهُ أَحْمَدُ ، وَالْأَثَرُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَحَسَنَهُ جَمَاعَةٌ .

1065 Alqamah narrated on the authority of Ibn Mas'ûd, 'He was asked about a man who had married a woman but had not specified his wife's amount of dowry until he died before the consummation. Ibn Mas'ûd said, 'She deserves the usual amount of marriage dowry given to similar brides (of the same standard of living) no more and no less. She must also observe 'Iddah³¹⁵ (for four months and ten days, as it is the Iddah observed after the death of the husband), before marrying again and she is also entitled to inheritance. Thereupon Ma'qal bin Sinân al-Ashja'i got up and said, 'This is the judgment of the Prophet ﷺ in the case of a woman called Barwa bint Wâshiq -a woman of my people- as what you judged.' Ibn Mas'ûd was very happy about what he heard.' Related by Ahmad and the four Imâms. At-Tirmidhi graded it as Sahîh.

١٠٦٦ - وَعَنْ جَدْرِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي أُسَيْبٍ عَنْهُمَا ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ أَعْطَى فِي صَدَاقِ امْرَأَةٍ سَوِيَّةً ، نَوَّ نَمْرًا ، فَقَدْ اسْتَحْسَنَ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَأَشَارَ إِلَى تَرْجِيحِ وَفَعِهِ

315. A woman's post marital waiting period whether after divorce (to verify that she is not pregnant, or out of mourning (after the husband's death), before she can remarry

1066 Jābir bin 'Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone gives a dower to a woman in the form of some flour or dates, he has made her lawful for him." Related by Abū Dawūd.

١٠٦٦ - وَعَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ ، عَنْ أَبِيهِ ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَارَ بِكَاحِ امْرَأَةٍ عَلَى بَغْنَبٍ أَخْرَجَهُ التِّرْمِذِيُّ وَصَحَّحَهُ ، وَخُولَفَ فِي ذَلِكَ

1067 'Abdullāh bin 'Āmir bin Rabī'ah narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ gave his approval to the marriage of a woman for two sandals as dowry ' Related by At-Tirmidhī and graded it as *Sahih*. Some scholars disagreed with him

١٠٦٨ - وَعَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «رُوحُ الشَّيْءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا امْرَأَةً خَتَانِمَ مِنْ حَدِيدٍ» أَخْرَجَهُ الْحَاكِمُ ، وَهُوَ طَرَفٌ مِنَ الْحَدِيثِ الطَّوِيلِ الْمَتَدَمِّ فِي أَوَائِلِ النِّكَاحِ

1068 Sahl bin Sa'd (RAA) narrated, "The Messenger of Allāh ﷺ married a man to a woman for a dower of an iron ring ' Related by Al-Hākim (part of the long *hadith* presented earlier, 1007

١٠٦٩ - وَعَنْ عُبَيْدِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ «لَا يَكُونُ النِّكَاحُ أَقْلَ مِنْ عَشْرَةِ دِرْهَمٍ» أَخْرَجَهُ الدَّارَقُطْنِيُّ تَوْفُوقًا ، وَفِي سَنَدِهِ مَقَرٌ

1069 'Ali (RAA) narrated "The dower should not be less than ten *Dirhams* ' Related by Ad-Dāraqutnī with a defected chain of narrators

١٠٧٠ - وَعَنْ عَبْدِ اللَّهِ بْنِ عَمِيرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «خَيْرُ الصَّدَقِ أَيْمَرَةٌ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ الْحَاكِمُ

1070 'Uqbah bin 'Āmir (RAA) narrated that the Messenger of Allāh ﷺ said, "The best dower is the easiest one." Related by Abū Dawūd Al-Hākim graded it as *Sahih*.

١٠٧١ - وعن عائشة - رضي الله عنها - أن عمرة بنت الجوّن نفوذت من رسول الله حرّ أدخلت عنده ، - يعني حارّ زوجها - فقال «نقد عذب بمقد» فطمعها ، وأمر أسامة فمطعها بثلاثة أثواب أخرجه ابن ماجه ، وفي إسناده راوٍ مقلوب

1071 'Ā'ishah (RAA) narrated that 'Amrah bint al-Jawn sought refuge in Allāh from Allāh's Messenger ﷺ when she entered his presence i.e. when he married her- and he ﷺ said to her **"You have sought refuge in The One in Whom men seek refuge."** So he divorced her and commanded Usamah to give her three garments as a gift (i.e. her amenity payment) Related by Ibn Mājah but there is an unreliable narrator in its chain

١٠٧٢ . وأصل القصة في الصحيح من حديث أبي سعيد الخدري

1072 There is a similar narration in *Ṣaḥīḥ al-Bukhārī* on the authority of Abū Usaid as Sā'idī

بَابُ الْوَلِيمَةِ

Chapter V: The Wedding Banquet (Walimah)

١٠٧٣ . عن أنس بن مالك - رضي الله عنه - : أن النبي صلى الله عليه وسلم رأى على عبد الرحمن بن عوف أثر صفرة ، فقال «ما هذا؟» قال يا رسول الله ، إني تزوجت امرأة عني ورن نواه من ذهب قال «فدرك الله لك ، أولم وكلوا بشاة» متفق عليه ، واللفظ لمسلم .

1073 Anas bin Mālik (RAA) narrated that the Messenger of Allāh ﷺ saw Abdur Rahmān bin 'Auf with traces of saffron on his clothes He thereupon asked him, **"What is that?"** Abdur Rahmān answered, 'I married an Anṣārī woman for a *Nawāt* (five *Dirhams*) of gold ' The Messenger of Allāh ﷺ said to him, **"May Allāh bless you. Make a *Walimah* (wedding banquet) even with only one sheep."** Agreed upon and the wording is from Muslim

١٠٧٤ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا دُعِيَ أَحَدُكُمْ إِلَى مَوِيمَةٍ فَلْيَأْتِهَا» مُتَّفَقٌ عَلَيْهِ وَلِمُسْلِمٍ «إِذَا دُعِيَ أَحَدُكُمْ أَخَاهُ فَلْيَجِبْ ، غُرْسًا كَانَ أَوْ نَحْوَهُ»

1074 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "When one of you is invited to a *Walimah*, he should accept the invitation." Agreed upon.

In a version by Muslim, "When one of you is invited by his brother, he must accept the invitation, whether it be a wedding banquet or something similar."

١٠٧٥ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «شَرُّ الطَّعَامِ طَعَامُ مَوِيمَةٍ يَمْتَعُهَا مَنْ يَأْتِيهَا ، وَيُدْعَى إِلَيْهَا مِنْ يَابِلَاهَا ، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ» أَخْرَجَهُ مُسْلِمٌ

1075. Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "The worst food is that of a *Walimah* from which is turned away whoever comes to it (i.e. the poor), and to which is invited whoever refuses (to come, i.e. the rich) He who does not accept the invitation has disobeyed Allāh and His Messenger." Related by Muslim.

١٠٧٦ — وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ ، فَإِنْ كَانَ صَائِمًا فَلْيَصُمْ ، وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ» أَخْرَجَهُ مُسْلِمٌ أَيْضًا

1076. Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone is invited (to a *Walimah*) he must accept the invitation. If he is fasting, he should invoke Allāh (i.e. making invocation for the one who invited him), and if he is not fasting, he should eat." Related by Muslim.

١٠٧٧ — وَكَهُ مِنْ حَدِيثِ جَابِرٍ نَحْوَهُ وَقَالَ : «فَإِنْ شَاءَ طَعِمَ ، وَإِنْ شَاءَ بَكَ»

1077 Muslim has also transmitted on the authority of Jābir a similar tradition that goes, "If he wishes to eat he could do so, and if he does not he may abstain from eating."

١٠٧٨ — وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «طَعَامُ الْوَلِيمَةِ أَوَّلُ يَوْمٍ حَقٍّ ، وَطَعَامُ يَوْمِ الثَّانِي سُئٌّ ، وَطَعَامُ يَوْمِ الثَّلَاثِ سُفْعَةٌ ، وَمَنْ سَمِعَ سَمِعَ اللَّهَ بِهِ» رَوَاهُ التِّرْمِذِيُّ وَاسْتَعْرَبَهُ ، وَرَجَّاهُ رِجَالُ الصَّحِيحِ

1078. Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said, "The food of a *Walimah* offered on the first day (of marriage) is a duty, and that offered on the second day is *Sunnah* (i.e. just preferable) and the food of the third day is a sign of showing off (and hypocrisy), if anyone does something just to show off, Allāh will slander him³¹⁶ (publicly in this life or in the Hereafter)." Related by At-Tirmidhi

١٠٧٩ — وَكَهْ شَاهِدٌ عَنْ أَنَسٍ عِنْدَ ابْنِ مَاجَهَ

1079 A similar tradition is related by Ibn Mājah on the authority of Anas

١٠٨٠ — وَعَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : «أَوَّلَ مَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَعَصِ بَسَائِهِ يَمُدَّتِي مِنْ شَعِيرٍ» أَخْرَجَهُ الْبُخَارِيُّ .

1080 *Safiyah bint Shaibah* (RAA) narrated that the Messenger of Allāh ﷺ gave a banquet with two *Mudds* of barley when he married some of his wives ' Related by a-Bukhārī

١٠٨١ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : «أَهَمَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَ خَيْرَ وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ يُتَى عَلَيْهِ بِصُعْبَةٍ ، فَيَدْعُونَ الْمُسْلِمِينَ إِلَى وَصِيَّتِهِ ، فَمَا كَانَ فِيهَا مِنْ خَيْرٍ وَلَا لَحْمٍ ، وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِالْأُطْعَامِ فَيُسَبَّطُ ، فَأُلْمِي عَلَيْهَا التَّمَرُ وَالْأَفْطُ وَالسَّعْنُ» مَثَرُ عَلَيْهِ . وَالْقَطْ لِلْبُخَارِيِّ .

316- Imām Al-Bukhārī said that the Messenger of Allāh ﷺ did not specify a day for the *Walimah*, and for those who could not come the first day could come later, unless what he means in this *Hadīth* is those who do it for the sake of showing off and out of hypocrisy and not to follow the *Sunnah*.

1081 Anas (RAA) narrated, "The Messenger of Allāh ﷺ stayed for three nights at a place between Khaibar and Madīnah, and there he consummated his marriage with Safiyah. I invited the Muslims to his *Walimah* that included neither meat nor bread. It was only that the Prophet ﷺ ordered that some dining sheets be spread, and dates, dried cheese and clarified butter were provided on it." Agreed upon and the wording is from al-Bukhārī

١٠٨٢ وَعَسَى رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا اجْتَمَعَ ذَاعَتَانِ ، فَأَجِبْ أَقْرَبَهُمَا بَابًا ، فَإِنْ سَقَى أَحَدُهُمَا فَأَجِبْ الَّذِي سَقَى» . رَوَاهُ أَبُو دَاوُدَ ، وَسَنَدُهُ ضَعِيفٌ

1082 A Companion narrated that the Prophet ﷺ said, "If two people invite you at the same time to a *Walimah*, accept the invitation of the one whose door is closer to you (i.e. the closest neighbor). But if one of them comes before the other, accept the invitation of the one who came first." Related by Abū Dawūd with a weak chain of narrators.

١٠٨٣ - وَعَسَى أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا أَكُلُ مَعَكُمْ» رَوَاهُ الْبُخَارِيُّ

1083 Abū Juhaifah (RAA) narrated that the Messenger of Allāh ﷺ said, "I do not eat while I am reclining." Related by Al-Bukhārī

١٠٨٤ - وَعَسَى عُمَرُ بْنُ أَبِي سَلَمَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَا عَلَاَمُ ، سَمَّيْتُ اللَّهَ ، وَكُلُّ يَمِينِكَ ، وَكُلُّ مِمَّا يَمِينُكَ» . فَقَالَ عَلَيْهِ

1084 Umar bin Abū Salamah narrated that the Messenger of Allāh ﷺ said to me, "Young man, say *Bismillāh* (mention the Name of Allāh) before you eat, eat with your right hand and eat from what is next to you." Agreed upon

١٠٨٥ - وَعَسَى ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِقِصْعَةٍ مِنْ نَبِيذٍ ، فَقَالَ «كُونُوا مِنْ خَوْبِهَا ، وَلَا تَأْكُلُوا مِنْ وَسْطِهَا» . فَإِنْ

البركة تزل في وسطها» رَوَاهُ الْأَرْبَعَةُ ، وَهَذَا لَفْظُ الشَّيْخِ ، وَتَسْنَدُهُ صَحِيحٌ

1085 Ibn Abbās (RAA) narrated, "The Messenger of Allāh ﷺ was brought a bowl of *Tharid* (crumbled bread, soup and meat), so he said, **"Eat from the sides and not from the middle (of the dish) for the blessing descends in the middle of it."** Related by the four Imāms with a sound chain of narrators The wording is from an-Nasā'i

١٠٨٦ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «مَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعْمًا قَطُّ ، كَانَ إِذَا اشْتَهَى شَيْئًا أَكَلَهُ وَهِنْ كَوْهَهُ ثَرَكُهُ» مَقْنُونٌ عَنْهُ

1086 Abū Hurairah (RAA) narrated, "The Messenger of Allāh ﷺ never showed a sign of dissatisfaction towards any food (presented to him) When he liked something he would eat it, but if he disliked it he did not touch it." Agreed upon

١٠٨٧ وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تَأْكُلُوا الشُّمَانِ ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشُّمَالٍ» رَوَاهُ مُسْلِمٌ

1087 Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, **"Do not eat with your left hand, for the devil eats with his left hand."** Related by Muslim.

١٠٨٨ وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي لَبَاءِ» مَقْنُونٌ عَنْهُ

1088 Abū Qatādah (RAA) narrated that the Messenger of Allāh ﷺ said, **"When anyone of you drinks, he should not breathe into the vessel (he is drinking from)."** Agreed upon

١٠٨٩ — وَأَبُو دَاوُدَ ، عَنْ أَبِي عَاسِمٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا بِحَوْثٍ ، وَرَوَاهُ «وَيَفْحُهُ» وَصَحَّحَهُ التِّرْمِذِيُّ

1089 Abu Dawūd related a similar narration on the authority of Ibn Abbās but with the addition, **"or blows in it."** At-Tirmidhī graded it as *Sahih*.

بَابُ الْقِسْمِ

Chapter VI: Sharing the Time (between two wives or more)

١٠٩٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَيْسَانَهُ فَيُعْدِلُ ، وَيَقُولُ ، «اللَّهُمَّ هَذَا قِسْمِي فِيمَا امْلِكُ ، فَلَا تُنْصِبْ مِنِّي ثَمَنًا وَلَا أَمْنًا» رواه الأربعة ، وصححه ابنُ جَدَّ ، والحاكم ، ولكن رجَّح الترمذي برسالة

1090. 'Ā'ishah (RAA, narrated, 'Allāh's Messenger ﷺ used to divide the nights between his wives equally, and would say, "O Allāh! This is my division in what I can control (i.e. the time, So, do not blame me in what You have control over but I don't (i.e. love and feelings)" Related by the four Imāms Ibn Habbān and al-Hākim graded it as *Sahih*, but at-Tirmadhī said that it is most probably *Hadith Mursal*

١٠٩١ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَحَسَرَ إِلَى إِحْدَاهُمَا ، جَاءَ يَوْمَ الْقِيَامَةِ وَشَعْرَةٌ مَائِلَةٌ» رواه أحمد ، والأربعة ، وسنده صحيح .

1091. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever has two wives and inclines to one of them, will come on the Day of Judgment with one of his sides paralyzed." Related by Ahmad and the four Imāms with a sound chain of narrators

١٠٩٢ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «مِنَ الشَّيْءِ إِذَا تَزَوَّجَ الرَّجُلُ الْبَكَرَ غَسَى النِّسْبَ ، أَقَامَ عِنْدَهَا سِتْعًا ، ثُمَّ قَسَمَ ، وَإِذَا تَزَوَّجَ النِّسْبَ أَقَامَ عِنْدَهَا ثَلَاثًا ، ثُمَّ قَسَمَ» مَتَّقُوْا غُلَّتْهُ ، وَالْبَقَطُ لِلْحَارِي

1092. Anas (RAA) narrated, "It is part of the *Sunnah* of the Prophet ﷺ that if someone marries a virgin and he has already a matron, then he should stay with the virgin for seven days, and if

someone marries a matron, then he should stay with her for three days, and then he starts to take turns between them (equally).’ Agreed upon and the wording is from Al-Bukhārī.

١٠٩٣ — وَعَنْ أُمِّ سَمَةَ رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا تَزَوَّجَهَا أَقَامَ عِنْدَهَا ثَلَاثًا ، وَقَالَ «إِنَّهُ لَيْسَ بِكَ عَلَى أَهْلِكَ هَوًّا ، إِنْ شِئْتَ مَبْعُوثُ لَيْلٍ ، وَإِنْ شِئْتَ لَكَ مَبْعُوثُ يَسَائِلِي» رَوَاهُ مُسْنَمٌ .

1093 Umm Salamah (RAA) narrated, ‘When the Messenger of Allāh ﷺ married her, he stayed with her for three nights and then said, “**You will get all your rights fully with me. If you wish I shall spend seven nights with you, but if I spend seven nights with you, I have to spend the same time with all the other wives** i.e. anyone he marries who is a matron, he will spend seven nights with her. But the rule that was set by the Prophet ﷺ is that the virgin is entitled to seven nights and the matron to three.” Related by Muslim

١٠٩٤ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ سَوْدَةَ بِنْتَ رَمَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لِعَائِشَةَ يَوْمَهَا وَيَوْمَ سَوْدَةَ» مَعْقُوفٌ عَنْهُ

1094. ‘Ā’ishah (RAA) narrated that Saudah the wife of Allāh’s Messenger ﷺ gave up her turn to ‘Ā’ishah (RAA). So the Prophet ﷺ used to stay with ‘Ā’ishah on her night, and the night that was originally given to Saudah. Agreed upon

١٠٩٥ — وَعَنْ عُرْوَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : «يَا ابْنَ أَخْتِي ، كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُفَصِّلُ بَعْضًا عَلَى بَعْضٍ فِي الْقِسْمِ مِنْ مَكْنَاهُ عِنْدَمَا وَكَا ، مِنْ يَوْمٍ إِلَّا وَهُوَ يَطُوفُ عِنْدَ جَمِيعًا ، فَيَذَرُوهُ مِنْ كُلِّ امْرَأَةٍ مِنْ غَيْرِ مَسِيحٍ ، حَتَّى يَبْلُغَ النَّبِيُّ يَوْمَهَا ، فَيَسِيبُ عِنْدَهَا» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ وَاللُّطْطُ لَهُ - وَصَحَّحَهُ الْحَاكِمُ

1095 Urwah (RAA) narrated that ‘Ā’ishah (RAA) said, ‘My

sister's son, the Messenger of Allāh ﷺ would not give preference to one of his wives over the others as to the division of the nights he spends (with each of us) and he was just. It was very rare that a day would pass without him visiting each one of us. He would come close to each one he is visiting (cuddling or kissing) but would not have intercourse with her, until he is in the house of the wife whose turn is that night, then he would spend the night there.' Related by Ahmad and Abû Dawûd and the wording is his. Al-Hâkim graded it as *Sahih*

١٠٩٦ — وَمُسْلِمٌ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى نَقَصَرَ دَرَعِي سَنَانَهُ، ثُمَّ يَذْشُو مِنْهُ». [الْحَدِيثُ]

1096 Muslim transmitted on the authority of 'Ā'ishah (RAA) that she said, 'When The Messenger of Allāh ﷺ prayed *Asr*, he would visit all of his wives, coming close to each of them but (as the *hadith* above).'

١٠٩٧ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْأَلُ فِي مَرَجِهِ الَّذِي مَاتَ فِيهِ «أَيْنَ أَنَا عَدَا؟» - يُرِيدُ يَوْمَ عَائِشَةَ - فَأَدَبَ لَهُ أَرْوَاحُهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي بَيْتِ عَائِشَةَ مُتَقَرِّبًا إِلَيْهِ

1097 'Ā'ishah (RAA) narrated, 'During the fatal illness of the Messenger of Allāh ﷺ he used to ask his wives, "Where shall I stay tomorrow? (meaning with which wife) He meant to ask about 'Ā'ishah's turn. His wives therefore permitted him to go where he wished, so he stayed in 'Ā'ishah's house (until he died there) 'Agreed upon

١٠٩٨ — وَعَنْهَا قَالَتْ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَدَّ سَفَرًا أَوْفَرَ بَيْنَ سَنَانِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا، حَرَجَ بِهَا مَعَهُ» مُتَقَرِّبًا إِلَيْهِ

1098 'Ā'ishah (RAA) narrated, 'When the Messenger of Allāh ﷺ intended to go on a journey, he would draw lots. The one whose lot came out, would go with him on the journey.' Agreed upon

١٠٩٩ — وَعَنْ عَبْدِ اللَّهِ بْنِ زُرْعَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
 اللَّهُ عَزَّ وَجَلَّ وَسَلَّمَ : «لَا يَحْضُدُ أَحَدُكُمْ امْرَأَتَهُ جِلْدَ الْعَبْدِ». رَوَاهُ الْبُخَارِيُّ

1099 'Abdullāh bin Zam'ah (RAA) narrated that the Messenger of Allāh ﷺ said, "None of you should ever beat his wife as he would whip his slave...."³¹⁷ Related by A. Bukhārī

بَابُ الْخُلْعِ

Chapter VII: Khul'a³¹⁸ (Divorce at the Wife's instance By giving a payment to the husband)

١١٠٠ . عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً ثَابِتِ بْنِ قَيْسٍ أَتَتْ النَّبِيَّ ﷺ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ، ثَابِتُ بْنُ قَيْسٍ مَا أُعِيبَ عَلَيْهِ فِي خُتْبِي
 وَلَا دِينِي ، وَلَكِنِّي أَكْفَرُ فِي الْإِسْلَامِ ، فَقَالَ رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 «أَسْرُدُكِ عَنْهُ خَدِيقَتَهُ؟» فَقَالَتْ بَعْدَ فَقَالَ رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 «أَنْتِ الْخَدِيقَةُ وَطَبَقُهَا نَطِيقَةُ» رَوَاهُ الْبُخَارِيُّ
 فِي رَوَايَةٍ لَهُ : «وَأَمْرَةٌ بَطْلَانُهَا»

1100. Ibn 'Abbās (RAA) narrated, 'The wife of Thābit bin Qais came to the Prophet ﷺ and said, 'O Messenger of Allāh' I have no complaint against Thābit in terms of his religion or morals, but what I fear is falling into disbelief after coming to Islām (what she means is being ungrateful to her husband as she is not satisfied)

317- The rest of the ḥadīth says, "and then has sexual intercourse with her at the end of the day." (such behavior contradicts human nature, as this is an intimate relationship that requires love and affection between the spouses)

318- Takes place when the woman is unhappy in her marriage, due to the husband's bad appearance or manners etc . and wishes to be separated from him . So, separation between them takes place in return for remuneration given to the husband . She gives this amount of money upon which they agree or gives him back his dower, or gives up all her financial rights, etc depending on the kind of agreement they make to let him release or divorce her

The Messenger of Allāh ﷺ said to her, "Will you give him back his garden?" She said, 'Yes' The Messenger of Allāh ﷺ said to him (the husband), "Take back the garden and make a single pronouncement of divorce (i.e. divorce her once)" Related by A. Bukhārī In another version by Al-Bukhārī, 'and he commanded him to divorce her.'

١١٠١ - وَأَبِي دَاوُدَ، وَالتِّرْمِذِيُّ، وَحَسَنُهُ: «أَنَّ ثَابِتَ بْنَ قَيْسٍ اخْتَلَعَتْ مِنْهُ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَّتَهَا حَبْصَةً»

1101 Abū Dawūd and At-Tirmidhī transmitted that the wife of Thābit bin Qais asked for *Khul'a* from her husband and the Messenger of Allāh ﷺ told her to wait for a single menstruation (as her *Iddah*).

١١٠٢ - وَفِي رِوَايَةٍ عَنْ مَرْوَانَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ، رَضِيَ اللَّهُ عَنْهُمْ - عِدَّتُهَا مِائَةٌ. «أَنَّ ثَابِتَ بْنَ قَيْسٍ كَانَ ذَمِيمًا، وَأَنَّ امْرَأَتَهُ قَانَتْ تَوَلَّى مَخَافَةَ اللَّهِ إِذَا دَخَلَ عَلَى لَعَنَتْ فِي رَجْعِهِ»

1102 'Amro bin Shu'aib narrated on the authority of his father on the authority of his grandfather that Thābit bin Qais looked very ugly and his wife said, 'If it was not for the fear of Allāh, I would have spat on his face when he entered my place.'³¹⁹ Related by Ibn Mājah

١١٠٣ - وَأَحْمَدُ مِنْ حَدِيثِ سَهْلِ بْنِ أَبِي حَنْظَلَةَ «وَسَكَتَ ذَلِكَ أَوْ لَوْ خُلِعَ فِي الْإِسْلَامِ»

1103. Ahmad transmitted on the authority of Saḥl bin Abī Hathmah, 'It was the first *Khul'a* in Islām.'

319. She said in another narration that she saw him walking among his companions, and found that he had the darkest skin, he was the shortest and the most ugly, so she feared Allāh in treating him badly or not giving him his rights and that is why she asked for *Khul'a*

بَابُ الطَّلَاقِ

Chapter VIII: Divorce

١١٠٤ — عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَبْغَضُ أَحْلالِ اللَّهِ الطَّلَاقُ» رَوَاهُ أَبُو دَاوُدَ ، وَابْنُ مَاجَهَ ، وَصَحَّحَهُ الْحَاكِمُ ، وَرَجَّحَ أَبُو خَاتِمٍ إِسْمَاعِيلُ

1104 Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "There is no lawful matter which is more detested by Allāh than divorce." Related by Abū Dawūd and Ibn Mājah. Al Hākim graded it as *Sahih*.

١١٠٥ — وَغَيْرِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَقَالَ «مُرَّه فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ، ثُمَّ تَحْضِ ، ثُمَّ تَطْهُرَ ، ثُمَّ إِنْ سَاءَ أُمْسَكَتَ نَعْدُ ، وَإِنْ سَاءَ طَلَّقَ قَبْلَ أَنْ يَحْسَ ، فَبِتَّ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ بِهَا النِّسَاءُ» مُتَّفَقٌ عَلَيْهِ

1105 Ibn 'Umar narrated that he divorced his wife while she was menstruating during the lifetime of the Prophet ﷺ. Umar asked the Prophet ﷺ about that and he said, "Let your son take her back and keep her in wedlock until her menstrual period ends and then wait until she has the next period and when it (the period) ends, if he wishes to keep her, he can do so and if he wishes to divorce her, he can do so before having sexual intercourse with her. This is the prescribed period that Allāh has fixed for the woman to be divorced." Agreed upon

١١٠٦ — وَهِيَ رَوَاهُ يُمُسِّمُ «مُرَّه فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا طَاهِرَةً أَوْ حَامِلَةً»

1106 In a narration by Muslim "Order him to take her back and then divorce her when she is (after the time of her period) either pure from menstruation or pregnant."

١١٠٧ — وفي رواية أخرى للبخاري «وَحُسِبَتْ نَظِيمَةً»

1107 In another version by Al-Bukhârî, 'It was counted as one declaration of divorce (i.e. divorcing her while she is menstrual ting)'

١١٠٨ — وفي رواية لمسلم : قَالَ ابْنُ عُمَرَ : «أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوْ اثْنَيْنِ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي أَنْ أَرْجِعَهَا ثُمَّ أُنْكِسَهَا حَتَّى تَحْبِصَ خِيَصَةً أُخْرَى ، ثُمَّ أُنْكِسَهَا حَتَّى تَطْهَرَ ، ثُمَّ أَطْلَقْتُهَا فَبَلَ أُنْكِسَهَا ، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا ، فَقَدْ عَصَيْتَ رَبِّي فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ»

1108 In a narration by Mushm, Ibn 'Umar said (when he was asked him about the one who divorced his wife while she was having her menses), 'If you have made one or two declarations of divorce, Allâh's Messenger ﷺ commanded me to take her back and then wait until she has her next menses, and then wait until her period ends, and then divorce her before touching her (having sexual intercourse with her) But if you have pronounced the word of divorce three times (at the same time., then you have disobeyed Allâh and His Messenger ﷺ in His command about divorcing your wife.'

١١٠٩ — وفي رواية أخرى : قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ «وَرَدَّهَا عَلَيَّ ، وَنَمَّ بِرِهَا شَيْئًا ، وَقَالَ : إِذَا طَهَّرَتْ فَلْيُطَوَّأَوْ لِيُكْسَبَتْ».

1109. In another version, 'Abdulâh Ibn 'Umar said, 'So he made her return to me and did not count this divorce (the one pronounced during her menses) and said, "When she is purified, he may divorce her or keep her."

١١١٠ — وَعَسَى أَنْ يَبْعَثَ رَضِيَ اللَّهُ عَنْهُمَا وَلَ . «كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي بَيْتِ بَنِي نَكْرٍ وَسَتَيْنِ مِنْ حِلَافَةِ عُمَرَ طَلَاقُ الثَّلَاثِ وَاحِدَةً ، فَقَالَ عُمَرُ : إِنْ التَّامَ قَدْ اسْتَعْلَمُوا فِي مَرِّ كَانَتْ لَهُمْ فِيهِ أُنَاةٌ ، سَوَاءٌ أُنْكِسَتْ عَلَيْهِمْ ؟ فَأَمَضَهُ عَلَيْهِمْ» رَوَاهُ مُسْلِمٌ .

1110 Ibn Abbâs (RAA) narrated, 'Threefold divorce (If one

states three pronouncements of divorce at the same time) was counted as only one divorce during the lifetime of the Prophet ﷺ, Abū Bakr and two years of the Caliphate of Umar. Then Umar said, 'People have become hasty in a matter in which they used to take their time (i.e. divorce, before deciding on it. So, I wish if we implement it on them (count them as three divorces if they say at one time)' ³²⁰ So Umar implemented it. Related by Mushm

١١١١ - وَعَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ طَلَقَاتٍ جَمِيعًا ، فَمَامَ عَصَاكَ ثُمَّ قَالَ «يُلَاعِبُ بَكْتُبِ اللَّهِ وَأَنَا بَيْنَ أَطْهَرِكُمْ» ، حَتَّى قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ، أَلَا أَقْنُتُهُ ؟ رَوَاهُ التِّرْمِذِيُّ ، وَرَوَّاهُ مُوْتَقِرُونَ

1111 Maḥmūd bin Labīd (RAA) narrated, 'The Messenger of Allāh ﷺ was told about a man who divorced his wife by making three pronouncements of divorce at the same time (threefold divorce) The Prophet ﷺ got up very angrily and said, **"Are you playing games with Allāh's Book while I am among you?"** A man got up and said, 'O Messenger of Allāh, shall I kill him?' Narrated by An-Nasā'ī with a sound chain of narrators.

١١١٢ - وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ طَلَّقَ أَبُو رُكَّانَةَ امْرَأَتَهُ ثَلَاثًا ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «رَاجِعِ امْرَأَتَكَ» ، فَقَالَ إِنِّي طَلَّقْتُهَا ثَلَاثًا . قَالَ «قَدْ عَلِمْتُ ، رَاجِعِهَا» . رَوَاهُ أَبُو دَاوُدَ

1112 Ibn Abbās (RAA) narrated, 'Abū Rukānah divorced his wife (irrevocably) The Messenger of Allāh ﷺ thereupon said to him **"Take your wife back."** Abū Rukānah then said, 'I have divorced her three times' The Messenger of Allāh again said to him, **"I know that. Take her back."** Related by Abū Dawūd

320- He means it as a punishment to let them think it over first, before pronouncing divorce three times at the same time

١١١٣ — وَفِي لَفْظٍ لِأَحْمَدَ ، طَلَّقَ أَبُو رُكَّانَةَ امْرَأَتَهُ فِي مَحْسَبٍ وَاحِدٍ ثَلَاثًا ، فَخَرَدَ عَلَيْهَا ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «فَإِنَّهَا وَاحِدَةٌ» ، وَفِي سَنَدِهِمَا ابْنُ إِسْحَاقَ ، وَفِيهِ مَقَالٌ

1113 In a narration by Ahmad, 'Abû Rukânah divorced his wife irrevocably (by making three pronouncements of divorce) in one sitting. He then became very sad. The Messenger of Allâh ﷺ said to him, "It is considered as one(divorce)." There is a weak narrator in its chain.

١١١٤ — وَكَدَّ رَوَى أَبُو دَاوُدَ مِنْ وَجْهِ آخَرَ أَحْسَنَ مِنْهُ «أَنَّ رُكَّانَةَ طَلَّقَتْ امْرَأَتَهُ سُهَيْمَةَ الثَّقَفِيَّةَ ، فَقَالَ وَاللَّهِ مَا أَتَدْتُ بِهَا إِلَّا وَاحِدَةً ، هَرَدَهَا إِلَيْهِ الشَّيْءُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

1114 Abû Dawûd narrated with a stronger chain of narrators, 'Rukânah divorced his wife Suhaymah irrevocably (When he went to the Messenger of Allâh ﷺ he said, "By Allâh, I only intended it to be one time (as one divorce) " The Messenger of Allâh ﷺ returned her to him.

١١١٥ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «ثَلَاثُ خُدُوعٍ خَدْعٌ ، وَهَرْتُهُمْ خَدْعٌ ، النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ» . رواه الأربعة إِلَّا لِسَانِي وَصَحَّحَهُ الْحَاكِمُ

1115 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "(There are) **three things when they are taken seriously they are considered as serious and when taken in jest, they are still taken seriously. (They are) marriage, divorce and revocation (of divorce)**" Related by the four Imâms except for an-Nasâ'î. Al-Hâkim graded it as *Sahih*.

١١١٦ — وَفِي رِوَايَةٍ لِأَنَسٍ عَدِيٍّ مِنْ وَجْهِ آخَرَ صَعِيفٍ «الطَّلَاقُ وَالْعَقْدُ وَالنِّكَاحُ»

1116 In a narration by Ibn 'Adî with a weak chain of narrators, "(They are) divorce, manumitting and marriage."

١٧ - وَتَبَحَّثَ بِنْتُ أَبِي سَامَةَ مِنْ حَدِيثِ عَدَدِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُمْ - رَفَعَهُ «لَا يَجُوزُ السَّعْبُ فِي ثَلَاثٍ الطَّلَاقُ وَالنِّكَاحُ وَتَعْنِاقُ، وَمَنْ قَالَهُنَّ فَقَدْ وَجَسَ» وَسَنَدُهُ ضَعِيفٌ

1117 Al Hānth bin Abi Usāmah narrated on the authority of Ubādah bin As-Sāmūt (RAA) that the Messenger of Allāh ﷺ said, **It is not permissible to jest in three things: divorce, marriage and manumitting. Whoever mentioned them, they are binding.** It is related with a weak chain of narrators

١١١٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِنَّ اللَّهَ تَعَالَى جَدُّورٌ عَنْ أَمْرِي مَا حَدَّثْتُ بِهِ نَفْسَهَا مَا لَمْ تَعْمَلْ أَوْ تُكَلِّمْ» مُتَّفَقٌ عَلَيْهِ

1118. Abū Hurairah, narrated that the Messenger of Allāh ﷺ said, **"Allāh, the Almighty has forgiven for my Ummah (nation) the thoughts that occur to their minds (what they speak within themselves), as long as they do not put them into action or express them verbally (utter them)."** Agreed upon.

١١١٩ - وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِنَّ اللَّهَ - تَعَالَى وَضَعَ عَنِ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ، وَمَا اسْتَكْرَهُوا عَلَيْهِ» رَوَاهُ ابْنُ مَاجَةَ، وَابْنُ حَكَمٍ، وَقَالَ أَبُو حَاتِمٍ لَا يَسْتُ

1119 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, **"Allāh has forgiven my Ummah their (wrong actions), which are due to error or oblivion, and for what they do under coercion."** Related by Ibn Mājah and al Hākim

١١٢ - وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «إِذَا حَرَّمَ مَرَأَتُهُ لَيْسَ بِنِسْيَانٍ، وَقَالَ {فَقَدْ كَانَ بَيْنَكُمْ فِي رَسُولِ اللَّهِ أُتُوءٌ فَحَسَ}» رَوَاهُ الْبُخَارِيُّ

1120 Ibn Abbās (RAA) narrated 'If a man takes an oath that

his wife is prohibited(unlawful) to him,³²¹ it is not to be considered as anything (i.e. not considered as a divorce). Verily you have a good example in the Messenger of Allāh ﷺ ' Related by Al Bukhārī

١٢١ - وَلِمُسْلِمٍ عَنْ أَبِي عِيَّاسٍ «إِذَا حَرَّمَ الرَّحُلُ امْرَأَتَهُ ، فَهُوَ يَمِينٌ يُكْفَرُهَا»

1121 Ibn 'Abbās (RAA) narrated, 'If a man takes an oath that his wife is prohibited (unlawful) to him, he should offer an expiation for his oath ' Related by Muslim.

١١٢٢ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ أُمَّةَ الْجَوْرِ لَمَّا أُدْخِلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَدَنَا مِنْهَا قَامَتْ أَعْوَدُ بِإِلَهِ مِنْكَ فَقَالَ «بَقَدْ عَذَّبَ بِعَظِيمٍ ، انْحَقِي بِأَهْلِكَ» . رَوَاهُ الْبُخَارِيُّ

1122 'Ā'ishah (RAA) narrated, 'When the daughter of Al-Jawn entered the presence of the Messenger of Allāh ﷺ, and he went near her, she said, 'I seek refuge in Allāh from you ' He replied, 'You have sought refuge in the One Who is Great. Rejoin your kin.'³²² Related by Al-Bukhārī

١١٢٣ - وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا طَلَّاقَ إِلَّا بَعْدَ نِكَاحٍ ، وَلَا عَتْرَ إِلَّا بَعْدَ مِتْكَ» . رَوَاهُ أَبُو يَعْنَى ، وَصَحَّحَهُ الْحَاكِمُ ، وَهُوَ مَعْلُومٌ

1123. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "No divorce is to be considered except after marriage (has taken place ³²³ and no emancipation is considered exce-

321 Meaning he would not touch her or have any sexual relationship with her

322 She was divorced in this case, as the Messenger of Allāh ﷺ meant to divorce her

323- Such as a man saying that any woman I marry from that family or tribe will be divorced, even before he marries any of them. This is not considered as a divorce as marriage has not yet taken place.

pt after the actual owning (of the slave).” Related by Abû Ya’lâ, and al Hâkim graded it as *Ṣaḥīḥ*, but the *Ḥadīth* is defective.

١١٢٤ — وَأَخْرَجَ ابْنُ مَاجَهَ عَنِ الْمُسَوِّبِ بْنِ مَخْرَمَةَ بْنِ هِشَامٍ، وَإِسْنَادُهُ خَسِرٌ، نَكْهٌ مَعْلُولٌ أَيْضًا

1124. Ibn Mājah related the same narration on the authority of A. Miswar bin Makhramah, with a reasonable chain of narrators, but it is also defective.

١١٢٥ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَذَرُ لَابَنٍ دَمَ هَيْمٍ لَا يَمُوتُ، وَلَا عَنُقَ نَهْ هَيْمٍ لَا يَمُوتُ، وَلَا طَلَّاقَ لَهْ هَيْمٍ لَا يَمُوتُ» أَخْرَجَهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَصَحَّحَهُ، وَثَقِلَ عَنْ التِّرْمِذِيِّ أَنَّهُ صَحَّحَ وَرَدَّاهُ

1125 Amro bin Shu’ab narrated on the authority of his father on the authority of his grandfather that the Messenger of Allāh ﷺ said, “No human being may make a vow about something which he does not possess, or emancipate someone who he does not possess, or divorce someone who is not his (wife).” Related by Abû Dawūd and At-Tirmidhî who graded it as *Ṣaḥīḥ*. al-Bukhārî commented that it is the most sound *Ḥadīth* on this subject.

١١٢٦ — وَعَنْ غَدِيشَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ الثَّامِرِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمَسْحُودِ حَتَّى يَعْصِيَ أَوْ يَقِينَ» رَوَاهُ أَحْمَدُ، وَالْأَرْنَؤَةُ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ الْحَاكِمُ، وَأَخْرَجَهُ ابْنُ حِبَرٍ

1126 ‘Ā’ishah (RAA) narrated that Allāh’s Messenger ﷺ said, “There are three (people) who are not blamed for their actions: the sleeping person until he wakes up, the child until he becomes mature, and the insane person until he comes back to sanity or becomes conscious.” Related by Ahmad and the four Imāms except for At-Tirmidhî Al-Hâkim graded it as *Ṣaḥīḥ*.

بَابُ الرُّجْعَةِ

Chapter IX: *Raj'ah* (Taking Back A Divorced Wife)

١١٢٧ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُطْلَقُ امْرَأَتَهُ ، ثُمَّ يُرَاجِعُ وَلَا يَشْهَدُ ، فَقَالَ «أَشْهَدُ عَنِ طَلَاقِهَا وَعَنِ رَجْعِهَا» رَوَاهُ أَبُو دَاوُدَ هَكَذَا مُوَفَّقًا ، وَسَنَدُهُ صَحِيحٌ

1127 Imrān bin Ḥuṣayn (RAA) narrated that he was asked about the ruling of a man who divorces his wife and then takes her back without the attestation of witnesses. He said, 'Get witnesses for both her divorce and her *raj'ah*. Related by Abū Dawūd with a sound chain of narrators.

١١٢٨ — وَأَخْرَجَهُ الْإِسْنَمِيُّ بِمِثْلِ «رَأَى عِمْرَانُ بْنُ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ سُئِلَ عَمَّنْ رَاجَعَ امْرَأَتَهُ ، وَلَمْ يَشْهَدْ فَقَالَ فِي غَيْرِ سِتَّةٍ فَلْيُشْهَدْ الْآنَ». وَرَأَى الطَّبْرَانِيُّ فِي رِوَايَةٍ «رَيْسُ غَفَرِ اللَّهِ»

1128. It was also related by Al-Baihaqī with the wording, 'Imrān bin Ḥuṣayn (RAA) was asked about a man who took back his divorced wife without the attestation of witnesses. He replied, 'He did that without following the *Sunnah* (of the Prophet ﷺ), let him get the witnesses now.' Imām Aṭ-Ṭabarānī had the addition, 'And ask for the forgiveness of Allāh.'

١١٢٩ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ لَمَّا طَلَّقَ امْرَأَتَهُ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ «مَرْءٌ فَلْيُرَاجِعْهَا» مُتَّفَقٌ عَلَيْهِ

1129 Ibn 'Umar (RAA) narrated that when he divorced his wife, the Messenger of Allāh ﷺ said to 'Umar (RAA), "Command him to take her back." Agreed upon

بَابُ الْإِسْلَاءِ وَالطَّهْسَارِ وَالْكَفَّارَةِ

Chapter X: *Ilâ*³²⁴, *Dhihâr*³²⁵ and *Kaffârah* (Expiation)

١١٣٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : «آتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَنَاتِهِ وَحَرَّمَ ، فَجَعَلَ الْحَرَامَ حَلَالًا ، وَجَعَلَ الْبَيْمِينَ كَفَّارَةً»
رواه الترمذي ، وزوَّاهُ ثِقَاتٌ

1130 'Ā'ishah (RAA) narrated, 'Allāh's Messenger ﷺ took an oath not to approach his wives (made *Ilâ*) and prohibited (something which is not unlawful in itself). Then he went back and made this thing lawful (as it was originally) and offered an expiation for his oath.' Related by At-Tirmidhī with a trustworthy chain of narrators.

١١٣١ - وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : «إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ وَقَفَ الْمُؤَلَّى حَتَّى يُطْلَقَ ، وَلَا يَقْعُ عَلَيْهِ الطَّلَاقُ حَتَّى يُطْسَ» أَخْرَجَهُ الْبُخَارِيُّ

1131 Ibn 'Umar (RAA) narrated, 'When the period of four months has expired (as stated in the Qur'ān), the husband either returns to his wife (has a normal relationship with her) or divorces her. And the divorce is not valid until the husband declares it himself.' Related by Al-Bukhārī

١١٣٢ - وَعَنْ سُلَيْمَانَ بْنِ يَسَّارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : «أُذِرْتُ بِصَفَةِ عَشْرٍ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْهُمْ يَقْعُونَ الْمُؤَلَّى» رَوَاهُ الشَّافِعِيُّ

1132 Sulamān bin Yasār (RAA) narrated, 'I met over ten

324- This is where the husband takes an oath that he will not approach his wife, i.e. not to have sexual intercourse with her, as a kind of discipline. The maximum period for the *Ilâ* as set by the Qur'ān is four months (*Sūrah al-Baqarah*, 2:226)

325- A practice that goes back to pre-Islamic times. It is when the husband makes a statement to his wife like, 'You are to me like the back of my mother,' meaning never to approach her. For the Mushūms Aḥlāh proscribed an expiation to be offered by anyone who says such a thing and it is not regarded as divorce

Companions of the Prophet ﷺ who gave the husband a maximum of four months for the *Ilâ'* (after which he should either divorce her or resume his relationship with her)' Related by Ash-Shâfi'î

١١٣٣ وعن ابن عباس رضي الله عنهما - قال « كان يلاء النخاهلية السنة والمشتتين ، فوقت الله أربعة أشهر ، فإن كان أهل من أربعة أشهر فليس بيلاء » أخرجه البيهقي .

1133. Ibn 'Abbâs (RAA) narrated, '*Ilâ'* at the time of *Jâhiliyyah* (pre-Islâmic period), used to continue for one or two years. Allâh revealed that it is not to exceed four months. If it continues for less than four months, then it is not considered *Ilâ'*' Related by A. Baihaqî

١٣٤ . وعنه رضي الله عنه أن رجلاً طاهر من امرأته ، ثم وقع عليها ، فسأى النبي صلى الله عليه وسلم فقال : إني وقعت عليها قبل أن أكفر ، قال « فلا تمرنها حتى تفعل ما أمرك الله » رواه الأربعة ، وصححه الترمذي ، ورجح السائي إرساله ، ورواه التراز من وجه آخر عن ابن عباس - رضي الله تعالى عنهما - ورأى فيه . « كمر ولا تعد » .

1134. Ibn 'Abbâs (RAA) narrated, 'A man practiced *Dhuhâr* with his wife and then he had intercourse with her. He went to the Prophet ﷺ and said, 'I had intercourse with her before making the prescribed expiation.' The Messenger of Allâh ﷺ said to him, **"Do not approach her until you do what Allâh ordered you to do."** Related by the four Imâms and rendered as *Sahih* by At-Tirmidhî. The narration of Al-Bazzâr is as follows, **"Offer the prescribed expiation and do not do it again."**

١١٣٥ وعن سلمة بن صحبر رضي الله عنه - قال : دخل رمصاً ، فحقت أن أصب امرأتي ، فطهرت منها ، فأنكشفت لي شيء منها ليلة ، فوقع عليها ، ففساد لي رسول الله صلى الله عليه وسلم . « حرز رقية » فقلت : ما أمتك إلا رقيتي ، فإن : « فصم شهرين متتابعين » . فقلت : وهل أصبت لذي أصبت إلا من

الصَّيَامِ قَدْ «أَطْعَمَ فَرْقَ مِنْ خَيْرِ سَبْعِينَ مِائَتًا» أَخْرَجَهُ أَحْمَدُ ، وَالْأَرْبَعَةُ إِلَّا
الْمُسَائِيَّ ، وَصَحَّحَهُ أَبُو خُرَيْمَةَ ، وَابْنُ الْخَارُودِ

1135 Salamah Ibn Sakhr (RAA, narrated, 'When the month of *Ramadhān* came, I feared lest I should have intercourse with my wife (while fasting), so I made *Dhuhār* with her and told her that she is like the back of my mother. One night in *Ramadhān* I saw something of her (body) so I had intercourse with her. The Messenger of Allāh ﷺ said to me, "Free a slave." I said, 'I do not possess any but myself.' He again said, "Then fast for two consecutive months." I said, 'Whatever I suffered was due to my fasting.' He said, "Feed sixty poor people one *Faraq* (a measure that equals 15 *Sā*) of dates." Related by Ahmad and the four Imāms except for An-Nasā'i. Ibn Khuzaimah and Ibn al-Gārūd graded it as *Sahih*.

بَابُ اللَّعْنِ

Chapter XI: Li'ân³²⁶

١١٣٦ — عَنْ أَبِي عُمَرَ — رَضِيَ اللَّهُ عَنْهُمَا — قَدْ «سَأَلَ فُلَانٌ فَدَرَ» يَا رَسُولَ
اللَّهِ ، أَرَأَيْتَ أَنْ يَزْنَ وَجَدَّ أَحَدًا امْرَأَتَهُ عَنِ مَاحِشِهِ كَيْفَ يَصْنَعُ ؟ إِنْ كُنْتُمْ تَكْتُمُونَ
بِأَمْرِ عَصِيمٍ ، وَإِنْ سَكَتَ سَكَتَ عَلَى مِثْلِ ذَلِكَ فَمَنْ يُجَنِّهُ ، فَلَمَّا كَانَ يَوْمَ ذَلِكَ

326. The word is derived from the Arabic word *La n* which means cursing. This takes place when a man accuses his wife of committing adultery without having four witnesses to support his claim. If he speaks publicly about it he will be considered as an accuser and will be given eighty lashes which is the punishment for accusation of adultery. When this incident took place during the lifetime of the Prophet ﷺ the verse of *Li'ân* was revealed (24: 6-9), which states that a husband should swear four times (in front of the magistrate and in the presence of his wife) that he is telling the truth and the fifth time he says that may the curse of Allāh be upon him if he is lying. And then she swears four times that he is lying about what he has charged her with and the fifth time she says that may the wrath of Allāh be upon her if he is telling the truth. In this way he is no longer liable to be punished for false accusation and she is no longer liable to be punished for adultery. By this, she is eternally prohibited for him and the child she is expecting (if any), is not his.

أَنَّهُ قَال : إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ أَثْبَتَ بِهِ فَأَنْزَلَ اللَّهُ الْآيَاتِ فِي سُورَةِ النُّورِ ، فَتَلَاهُ عَلَيْهِ ، وَوَعظَهُ ، وَذَكَرَهُ ، وَأَخْبَرَهُ أَنَّ عَذَابَ النَّارِ أَكْثَرُ مِنْ عَذَابِ الْإِحْرَةِ ، قَالَ : لَا ، وَالَّذِي بَعَثَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا ، ثُمَّ دَعَاهَا فَوَعظَهَا كَذَلِكَ قَالَتْ : لَا ، وَالَّذِي بَعَثَ بِالْحَقِّ إِنَّهُ لَكَاذِبٌ ، فَبَدَأَ بِالرَّجُلِ ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ، ثُمَّ نَسِيَ بِالْمَرْأَةِ ، ثُمَّ مَرَّقَ بَيْنَهُمَا » رَوَاهُ مُشْنَمٌ

1136. Ibn 'Umar (RAA) narrated, 'A man asked, 'O Messenger of Allāh' What do you see if someone from amongst us happened to find his wife committing adultery? What should he do? If he talks, he is talking of a grievous matter, and if remains silent, he is also keeping silent over a grievous matter. The Messenger of Allāh ﷺ did not answer him. Afterwards the man came again and said to Allāh's Messenger ﷺ, 'What I have asked you about is now my affliction (i.e. it actually happened to me; that he saw his wife committing adultery). Then Allāh, the Almighty revealed the verses of *Sûrah an Nûr*, and the Messenger of Allāh ﷺ recited them for him, exhorted him and reminded him of Allāh, and told him that the torture of this present life is much less than the torture of the Hereafter. He (the man) said, 'No, by Him Who sent you with the truth! I did not tell a lie about her.' Then the Prophet ﷺ called her (the wife of that man) and exhorted her as well. She said, 'No, by Him Who sent you with the truth! He is a liar.' The Prophet ﷺ began with the man who made four testimonies by Allāh, and then the woman did the same, and then he separated them both (forever).' Related by Mushm

١١٣٧ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْمُتَلَاعِمِينَ «حَسَابُكُمَا عَلَى اللَّهِ ، أَحَدُكُمَا كَاذِبٌ ، لَا مَسْرَ لَكَ عَلَيْهَا قُلْ يَا رَسُولَ اللَّهِ ، مَا بِي ؟ فَقَالَ «إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا ، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا ، فَهَذَاكَ أَبْعَدُ لَكَ مِنْهَا» ، مُتَّفَقٌ عَلَيْهِ .

1137. Ibn 'Umar RAA, narrated that the Messenger of Allāh ﷺ said to the couple involved in the case of *Lu ān*, "Your accounts will be with Allāh. One of you two is a liar. You have no

authority over her." The man said, 'O Messenger of Allāh! My property! The Messenger of Allāh ﷺ replied, **"If you were telling the truth concerning her, that would be in return for what you have enjoyed of her, and if you were lying, that would be more remote to you than her returning to you (i.e. if he was lying about her, how would he take what he had given to her)."** Agreed upon

١١٣٨ — وَعَسَى أَنْ يَكُن رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَنْتَبِرُوهَا ، فَإِنْ جَاءَتْ بِهَ أَتَمَرَ سَطَطَ فَهُوَ لِرَوْحِهَا ، وَإِنْ جَاءَتْ بِهَ أَكْحَلَ حَقْدًا ، فَهُوَ لِنَدَى رَمَاهَا بِهِ» مُتَّفَقٌ عَلَيْهِ

1138. Anas (RAA) narrated that the Messenger of Allāh ﷺ said, **"Watch (for the baby that she will give birth to), if she gives birth to a child which is white with lank hair, then it is her husband's child, but if she gives birth to a child which is brown with curly hair then it is the child of the man her husband accused her of committing adultery with."** Agreed upon

١١٣٩ — وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ رَجُلًا أَنْ يَصْغَ يَدَهُ عِنْدَ الْحَامِسَةِ عَنِ فِيهِ ، وَقَالَ : «إِنَّهَا مُوَحَنَةٌ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَرِجَالُهُ ثِقَاتٌ

1139 Ibn 'Abbās (RAA) narrated, **"The Messenger of Allāh ﷺ ordered a man to put his hand on his hand on the fifth testimony and said to him, "It would be the decisive one which will bring Allāh's punishment and curse, and will separate them for ever)." Related by Abū Dawūd and An-Nasā'ī with a trustworthy chain of narrators.**

١١٤٠ — وَعَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - فِي قِصَّةِ الْمُتَلَاعِبِينَ - قَالَ «بِمَا مَرَعَا مِنْ تَلَاعُتُهُمَا قَالَ كَذَبْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، إِنَّ أَمْسَكْتَهَا ، فَطَلَقْتُهَا تَلَاكًا ، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ » مُتَّفَقٌ عَلَيْهِ

1140 Sahl bin Sa'd (RAA) narrated concerning the case of the

couple involved in the *Li ân*, 'When they had finished making their testimony, the man said 'O Messenger of Allāh' If I keep her now as a wife with me, then I have told a lie about her ' The man then divorced thrice before Allāh's Messenger ﷺ ordered him to do so.³²⁷ Agreed upon

١١٤١ وَعَنْ أَبِي عَاسِمٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّ امْرَأَتِي لَا تَرُدُّ يَدَ لَأَمْسٍ ، قَالَ : «عَرَّبْتُهَا» ، قَالَ : أَخَافُ أَنْ تُتَنَعَّهَا بِنَفْسِي قَالَ : «فَاسْتَمِيعْ بِهَا» رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَابْنُ أَبِي شَيْبَةَ وَرَجَاهُ ثِقَاتٌ

وَأَخْرَجَهُ النَّسَائِيُّ مِنْ وَجْهِ أَخْرَجَ عَنْ أَبِي عَاسِمٍ - رَضِيَ اللَّهُ عَنْهُمَا - لَفْظٌ قَالَ : «طَفَّيْهَا» ، قَالَ : لَا أَصْبِرُ عَلَيْهَا قَالَ : «فَاتِمِسْكُهَا».

1141 Ibn 'Abbās (RAA) narrated, 'A man came to the Prophet ﷺ and said, 'I have a wife who does not keep the hand of the toucher (anyone who touches her) from her. The Prophet ﷺ said to him, "Divorce her." The man replied, 'But I am afraid, I won't be able to keep away from her.' The Messenger of Allāh ﷺ then said to him, "Then enjoy her (with that deficiency)." Related by Abû Dawûd, At-Tirmidhî and Al-Bazzâr with a trustworthy chain of narrators

An Nasâ'î related on the authority of Ibn 'Abbās with a different chain of narrators, 'The Messenger of Allāh ﷺ said to him. "Divorce her." He replied, 'I can not endure my desire for her. The Messenger of Allāh ﷺ then said, "Then keep her."

١١٤٢ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : حِينَ تَرَدَّتْ يَدُ الْمُتَلَاعِشِ «أَيُّمَا امْرَأَةٍ أَذْخَلْتُ عَلَى قَوْمٍ

327 The majority of scholars are of the opinion that separation takes place anyway by the end of the process of *Li ân*. As for what this man did, he was not ordered by the Prophet ﷺ to do so. His divorce only assured him of what had already taken place, which is their separation for ever.

مَنْ لَيْسَ مِنْهُمْ ، فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ ، وَلَمْ يُدْخِلْهَا اللَّهُ جَنَّةً ، وَإِنَّمَا رَجُلٌ جَحْدٌ وَلَسَدٌ - وَهُوَ يَنْظُرُ إِلَيْهِ - أَحْتَجِبَ اللَّهُ عَنْهُ ، وَفَصَحَّحَهُ عَلَى رُءُوسِ الْأَرْبَعِ وَالْآخِرِينَ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتَّسَائِيُّ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

1142 Abû Hurairah (RAA) narrated that he heard the Messenger of Allâh ﷺ say when the verse of *Li'ân* was revealed, "Any-one who falsely claims a child to her family, while he does not belong to them, Allâh will have nothing to do with her (not to expect His Mercy) and will not let her enter His Paradise. And any man who denies paternity of his own child - while looking at him, i.e. he is certain that he is his child Allâh will not let him look at Him (at Allâh) and shall disgrace him in the presence of all creation the first and the last (on the Day of Resurrection)." Related by Abû Dawûd and An-Nasâ'î and Ibn Mâjah. Ibn Hibbân graded it as *Sahih*.

١١٤٣ — وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : «مَنْ أَقْرَأَ بَوْلَهُ طَرَفَةَ عَيْنٍ ، فَلَيْسَ لَهُ أَنْ يَنْفَعَهُ» . أَخْرَجَهُ التَّهَقُفِيُّ ، وَهُوَ حَسَنٌ مُوقُوفٌ .

1143 Umar (RAA) narrated, 'Whoever acknowledges his paternity to his child, even for a second, he is not to deny him.' Related by Al Baihaqi.

١١٤٤ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ ، إِنِّي اسْتَرَأَيْتُ وَلَدًا عَلَامًا أَسْوَدَ ، قَالَ «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ . نَعَمْ . قَالَ : «وَمَا أَلْوَأْنُهَا؟» قَالَ حُمْرٌ . قَالَ لَهُ «هَلْ فِيهَا مِنْ أَوْزَقٍ؟» قَالَ . نَعَمْ . قَالَ «فَأَنَّى ذَلِكَ؟» قَالَ بَعْلُهُ نَرَعُهُ عَرَقًا . قَالَ : «فَمَنْ أَبَتْ هَذَا نَرَعُهُ عَرَقًا» مُتَّفَقٌ عَلَيْهِ فِي رِوَايَةِ الْمُسْنَيْنِ «وَهُوَ يُعْرَضُ بِأَنْ يَنْفَعَهُ» ، وَقَالَ فِي آخِرِهِ «وَلَمْ يُرَخَّصْ لَهُ فِي الْإِنْتِفَاعِ بِهِ»

1144. Abû Hurairah (RAA) narrated, 'A man came to the Prophet ﷺ and said, 'My wife gave birth to a black child.' The Prophet ﷺ asked him, "Do you have camels?" The man replied, 'Yes.'

The Messenger of Allāh ﷺ asked him, "What color are they?" The man replied, 'Red' The Messenger of Allāh ﷺ asked him again, "Is there a gray one among them?" The man answered, 'Yes' The Messenger of Allāh ﷺ then asked him "Where has that (gray) one come from?" The man said, 'Maybe it is due to heredity' The Prophet ﷺ said, "Maybe your latest son has this (black) color due to heredity"

In a version by Muslim, 'The man was intending to deny him.' And said at the end of the narration, 'Allāh's Messenger ﷺ did not allow him to deny him.'

بَابُ الْعِدَّةِ، وَالْإِحْدَادِ، وَالْإِسْتِزَاءِ، وَغَيْرُ ذَلِكَ

Chapter XII: 'Iddah and Ihḍād³²⁸

١١٤٥ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ سُبَيْعَةَ الْأَسْمِئِيَّةَ رَضِيَ اللَّهُ عَنْهَا - بُسِئَتْ بَعْدَ وَفَاةِ رَوْحِهَا بِبَيْلٍ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَتْهُ أَنْ تُكْرَحَ، فَأُذِرَ لَهَا، فَكُحِّتْ» رَوَاهُ الْحَارِثِيُّ، وَأَصْلُهُ فِي الصَّحِيحِ

رَوَيْتُ عَنْهُ «أَنَّهَا وَصِفَتْ بَعْدَ وَفَاةِ رَوْحِهَا بِأَرْبَعِينَ لَيْلَةً»
 هِيَ بَقِيَّةُ الْمُسْلِمِ قَالَ الرَّهْرِيُّ «وَلَا أَرَى بَأْسًا أَنْ تَرَوْحَ وَهِيَ فِي دِمِهَا، غَيْرَ أَنَّهُ لَا يَقْرُبُهَا رَوْحُهَا حَتَّى تَعْلُوهَا»

1145 Al-Miswar bin Makhramah narrated that Subai'ah al-Aslamyah(RAA) gave birth(to a child, a few nights after the death of her husband. She went to the Prophet ﷺ and asked his permission to get married, so he permitted her to do so and she did³²⁹
 Related by Al-Bukhârî

328- The woman whose husband has died refrains from adornments, perfumes, going out except for a necessity etc. for a period of four months and ten days after the death of her husband which is her 'Iddah

329- The 'Iddah of the pregnant woman ends when she gives birth whether divorced or a widow

In another narration, 'She gave birth forty nights after the death of her husband'

In Muslim's version, Az-Zuhari said, 'I see nothing wrong with her getting married while she is still in her post birth bleeding but on condition that her husband does not touch her till she becomes pure

١١٤٦ — وَعَنْ غَائِثَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ «أَمَرْتُ بِرِيَّةَ بِنْتِ نَعْدٍ ثَلَاثَ حَبَصٍ» رَوَاهُ ابْنُ مَاجَةَ، وَرَوَاهُ ثِقَاتٌ وَلَكِنَّهُ مَعْمُورٌ

1146 'Ā'ishah (RAA) narrated, 'I commanded Barīrah to observe her *Idāah* for three menstrual periods. Related by Ibn Mājah

١١٤٧ — وَعَنِ النَّفَّيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا - عَنِ الشَّيْبِيِّ ضَلَّى اللَّهُ عَنْهُ وَسَسَّمُ فِي الْمَطْلَعَةِ ثَلَاثًا «بَسَّ بِهَا سَكْنَى وَلَا نَعَمَ» رَوَاهُ مُسْنِمٌ .

1147 Ash-Shi'bi narrated on the authority of Fâtimah bint Qais (RAA) that the Messenger of Allāh ﷺ said regarding a woman who is divorced three times (irrevocable divorce), **"She has no right for maintenance or housing."** Related by Muslim.

١١٤٨ — وَعَنْ أُمِّ عَطَّةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تُحَدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى رَوْحِ أَرْبَعَةِ أَشْهُرٍ وَعِشْرِينَ، وَلَا تُلْبَسُ ثَوْبًا مَصْبُوعًا، وَلَا ثَوْبٌ عَصَبٌ، وَلَا تُكْحَلُ، وَلَا تُسَمُّ طَبِيًا، إِلَّا إِذَا طَهَّرَتْ نَفْسَهُ مِنْ قُسْطٍ لَوْ أَطْفَارَ» مَقْفُوعٌ عَنْهُ . وَالْقَطُّ لِمُسْنِمٍ وَالْأَيُّ دُرُودٌ وَالسَّائِي مِنَ الرِّيَاةِ . «وَلَا تُخْتَصِمُ» وَالسَّائِي «وَلَا تَمْسُطُ»

1148. Umm Atiyah (RAA) narrated that the Messenger of Allāh ﷺ said, **"It is not lawful for a woman who believes in Allāh and the Hereafter to mourn for a dead person for more than three days, except for her husband (she is to mourn) for four months and ten days. She is not to wear a dyed garment, except for a garment of 'Aṣḥ (special clothes made in Yemen) She must not apply Kuhl nor perfume. But**

what is permissible is that when she is purified from her menses, she may use a small amount of *Kust* (type of incense, to get rid of the smell of the blood)." Agreed upon and the wording is from Mushm.

Abû Dawûd and an Nasâ'i added the following, 'She must not apply *Henna*.' an Nasâ'i added "or comb her hair."

١١٤٩ — وَعَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا قَالَتْ جَعَلْتُ عَيْنِي عَيْتِي صَبْرًا بَعْدَ أَنْ تَوَفَّى أَبُو سَلَمَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّهُ يَنْسِبُ الْوُجْهَ ، فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ ، وَأَنْتَ عِيبُهُ بِالنَّهَارِ ، وَلَا تُمَتِّشِي بِالطِّيبِ ، وَلَا بِالْحَنَاءِ فَإِنَّهُ حَصْبٌ» . قُلْتُ بَأَيِّ شَيْءٍ أُمَتِّشُ ؟ قَالَ «بِالسَّنَدِ» رَوَاهُ أَبُو دَاوُدَ وَالتَّيَمِيُّ ، وَإِسْنَادُهُ حَسَنٌ

1149 Umm Salamah (RAA) narrated, 'I applied aloe juice to my eyes after the death of Abû Salamah.' The Messenger of Allâh ﷺ said, "It gives the face a nice glow (makes it look fresh), so use it only at night and remove it in the daytime, and do not comb your hair with scent or henna as it is a type of dye." I then asked him, 'What should I use when I comb my hair?' He said, "Use lote-tree leaves (*Sidr*)."

Related by An Nasâ'i and Abû Dawûd with a good chain of narrators

١١٥٠ — وَعَنْهَا - رَضِيَ اللَّهُ عَنْهَا أَنْ امْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ ، إِنَّ ابْنَتِي مَاتَ عَنْهَا زَوْجُهَا ، وَقَدْ اسْتَكْتَتْ عَيْشَهَا ، أَفَكُحِّلُهَا ؟ قَالَ «لَا» . مُتَّفَقٌ عَلَيْهِ .

1150. Umm Salamah narrated, 'A woman came to the Messenger of Allâh ﷺ and said, 'O Messenger of Allâh' My daughter's husband died, and she is suffering from a disease in her eyes. Shall we apply *Kuhl* to it?' He replied, 'No' Agreed upon

١١٥١ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ طُبِّعَتْ خَالِجِي ، فَأَرَدْتُ أَنْ تَجْعَلَ بَخْشَهَا ، فَرَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ ، فَأَتَى الشَّيْءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ «بِئْسَ جُلْدِي تَحْكُكُ ، فَإِنَّتِ عَسَى أَنْ تُصَدِّقِي أَوْ تُفْعَلِي مَعْرُوفًا» . رَوَاهُ مُسْلِمٌ

1151 Jâbir (RAA) narrated, 'My maternal aunt was divorced thrice, and she wanted to reap some dates of hers, but a man saw

her and blamed her for going out. She came to the Messenger of Allāh ﷺ to complain, and he said to her, "Certainly, go and reap your palms, so you may give in charity thereof or do a good deed." Related by Muslim.

١١٥٢ — وَعَنْ فُرَيْعَةَ بِنْتِ مَالِكٍ أَنَّ رَوْحَهَا خَرَجَ فِي صَبِّ أَعْدَانِهِ ، فَقَبِضُوهُ ، قَالَتْ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْجِعَ إِلَى أَهْلِي ، فَإِنْ رَوْحِي لَمْ يَرْتُدَّ لِي مَسْكًا يَمْنِكُهُ ، وَلَا نَفْعًا فَقَالَ «نَعَمْ» . فَمَا كُنْتُ فِي الْحَجَرَةِ بِأَدْنَى فَقَالَ : «امْكِنِي فِي بَيْتِكَ حَتَّى يَنْتَعِ الْكَذِبُ أَجْرَهُ» . قَالَتْ فَأَعْتَدْتُ لَهُ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ، قَالَتْ : فَمَضَى بِهِ بَعْدَ ذَلِكَ عُثْمَانُ أَخْرَجَهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَالدَّهْلِيُّ ، وَابْنُ حِبَّانَ ، وَالحَاكِمُ ، وَغَيْرُهُمْ

1152 Furai'ah bint Mālik narrated, 'My husband went out in search of some of his slaves, and they killed him. I asked the Messenger of Allāh ﷺ to go back to my people, for my husband left me without a house that belonged to him or maintenance.' He said to me, "Yes (go to your family)." When I was in my room he called me and said, "Stay at your place until you finish your prescribed *Iddah*." She said, 'So I stayed there for four months and ten days.' She added, 'Uthmān used to follow the same ruling later on (i.e. for the *Iddah* of the woman whose husband died).' Related by Ahmad and the four Imāms At-Tirmadhī, adh-Dhuhālī, Ibn Hibbān and al-Hākim graded it as *Sahih*.

١١٥٣ — وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قُلْتُ «يَا رَسُولَ اللَّهِ ، إِنْ رَوْحِي طَفِقَ ثَلَاثًا ، وَأَعْدُوهُ أَنْ يُقْتَحِمَ عَلَيَّ فَأَمَرَهُ فَنَحَوْتُ» رَوَاهُ مُسْلِمٌ

1153 Fāṭimah bint Qais narrated 'I said O Messenger of Allāh! My husband divorced me thrice and I am afraid that someone may attack me (as she was staying in a deserted place)' The Messenger of Allāh gave her permission to move to another house to spend her *Iddah* there.' Related by Muslim.

١١٥٤ - وَعَنْ عُمَرُو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُ قَالَ «لَا تُدْسُوا عَلَيْنَا سَنَةً بِيَسَاءٍ عِدَّةُ أُمِّ الْوَلَدِ إِذْ تُؤْفَى سِدَّهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ الْحَاكِمُ ، وَأَعْلَاهُ الدَّارَقُطْنِيُّ بِالْإِنْقِطَاعِ

1154 Amro bin al Ās (RAA) narrated, 'Do not confuse us about the *Sunnah* of our Prophet ﷺ. The *Iddah* of the slave woman, who is the mother of a child (born free), and her master died, is four months and ten days' Related by Ahmad, Abū Dawūd and Ibn Mājah. Al-Hākim graded it as *Sahih*

١١٥٥ - وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «طَلَّاقُ الْأَمَةِ تُطَيِّقَتَانِ ، وَعِدَّتُهَا حَيْثُ بَيَّ» رَوَاهُ الدَّارَقُطْنِيُّ ، وَأَخْرَجَهُ تَرْغُوبُ وَصَفَّهَ

1155 Ibn Umar (RAA) narrated, 'The slave woman has only two pronouncements of divorce (unlike the free woman who has three), and her *Iddah* is only for two menstrual cycles' Related by Ad-Dāraqutnī

١١٥٦ - وَأَخْرَجَهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَابْنُ مَاجَةَ مِنْ حَدِيثِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - ، وَصَحَّحَهُ الْحَاكِمُ وَخَالَمُوهُ ، فَاتَّمَرُوا عَلَى صَحِّهِ .

1156 Abū Dawūd, At-Tirmidhi and Ibn Mājah related the same *Hadith* on the authority of ʿĀʾishah (RAA) Al-Hākim graded it as *Sahih* but some scholars rendered it weak

١١٥٧ - وَعَنْ رُوَيْفِعِ بْنِ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ الشَّيْخِ صَاحِبِ اللَّهِ عَلَيْهِ رَسَمٌ قَالَ «لَا يَحِلُّ لِمَرْيَةٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْمِيَ مَاءَهُ رَزْعَ غَيْرِهِ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ ، وَحَسَنَهُ التِّرْمِذِيُّ

1157 Rawāfi bin Thābit (RAA) narrated that the Messenger of Allāh ﷺ said, "It is not lawful for a man who believes in Allāh and the Day of Resurrection to have intercourse with a slave woman (newly bought) who is already pregnant."³³⁰

330- If a man buys a slave woman and discovers that she is already pregnant he is not allowed to have intercourse with her until she delivers the

Related by Abū Dawūd and At-Tirmidhī Ibn Hūbān graded it as *Sahih*.

١١٥٨ — وَعَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ فِي امْرَأَةِ الْمَقْمُودِ «تُرَبَّصُ أَرْبَعَ سِنِينَ ، ثُمَّ نَعْتِدُ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» أَخْرَجَهُ مَالِكٌ ، وَالشَّاعِبِيُّ

1158 Ibn Umar narrated concerning the wife of a lost man ,who is absent and his news ceases to reach her, that she must wait for four years and then have an *Iddah* for four months and ten days (assuming that he died) Related by Malik and Ash-Shāfi

١١٥٩ — وَعَنِ الْعَمِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «امْرَأَةُ الْمَقْمُودِ امْرَأَةٌ حَتَّى يَأْتِيَهَا الْبَيِّنُ» أَخْرَجَهُ الدَّرَقُطَنِيُّ بِإِسْنَادٍ ضَعِيفٍ

1159. Al-Mughīrah bin Shu bah narrated that the Messenger of Allāh ﷺ said, “The wife of a lost man remains his wife, until she gets certain news about his fate.” Related by Ad-Dāraquṭnī with a weak chain of narrators.

١١٦٠ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَنُتَبِّسُ رَجُلٌ عِنْدَ امْرَأَةٍ إِلَّا أَنْ يَكُونَ نَكَحًا ، أَوْ ذَا مَحْرَمٍ» . رَوَاهُ مُسْنِمٌ

1160 Jābir bin ‘Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, “No man is allowed to spend the night in the house of another woman unless he is married to her, or of her *Mahrams* (who are not allowed to marry her.)” Related by Muslim

١١٦١ — وَعَنْ أَبِي عُبَيْسٍ - رَضِيَ اللَّهُ عَنْهُمَا - ، عَنْ أَبِي صَالِيٍّ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ قَالَ : «لَا يَخْبُرُ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ دِي مَحْرَمٍ» أَخْرَجَهُ الْبُخَارِيُّ

1161 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, “No man should be alone with a woman unless it is

child if he is not sure that she is pregnant. then she must have *Iddah* for one menstrual period before he can have intercourse with her

in the presence of one of her *Mahrams* (male relatives that she cannot marry) " Related by Al-Bukhârî

١١٦٢ .. وعن أبي سعيد - رضي الله عنه - أنَّ النبيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَبَايَا أَوَطَاسٍ «لَا تُوَصَّ أَحَدٌ حَتَّى تُصْعَ ، وَلَا عِدَّةٌ دَاتِ حَمْلٍ حَتَّى تَحْمِلَ حَبْصَةً». أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ الْحَاكِمُ

1162 Abû Sa'îd Al-Khudrî (RAA) narrated that the Messenger of Allāh ﷺ said regarding the captive women taken in *Autās* (the location of a battle), "You should not have intercourse with a pregnant woman until she gives birth, nor with a non-pregnant woman until she has one menstrual cycle." Related by Abû Dawûd Al Hakim graded it as Sahih.

١١٦٣ — وَلَهُ شَاهِدٌ عَنْ أَبِي عَثَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا هِيَ الدَّرَقُطِيُّ

1163 There is a similar hadith transmitted by Ad Dâraqatnî on the authority of Ibn 'Abbâs

١١٦٤ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - ، عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : «الْوَلَدُ لِمَفْرَاشٍ ، وَلِلْعَاهِرِ الْحَجَرُ». مُتَّفَقٌ عَلَيْهِ مِنْ حَدِيثِهِ

1164 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "The child is to be attributed to the one on whose bed he is born, and as for a woman adulterer she is to be stoned." Agreed upon

١١٦٥ ، ١١٦٦ ، ١١٦٧ — وَمِنْ حَدِيثِ غَائِثَةَ فِي قِصَّةِ ، وَعَنْ أَبِي مَسْعُودٍ عِنْدَ النَّسَائِيِّ ، وَعَنْ عُثْمَانَ عِنْدَ أَبِي دَاوُدَ

1165, 1166, 1167 An-Nasâ'î transmitted the same hadith on the authority of Â'ishah and Ibn Mas'ûd (RAA) Abû Dawûd related it on the authority of Uthmân

بَابُ الرِّضَاعِ

Chapter XIII: *Ridâ' (Becoming Unmarriageable Kin By Suckling)*

١١٦٨ - عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا تُحَرِّمُ الْمَضَّةُ وَالْمَصَّةُ». أَخْرَجَهُ مُسْلِمٌ

1168. 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, "One or two sucklings would not make marriage unlawful." Related by Muslim

١١٦٩ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا وَلَوْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَنْظُرُوا مِنْ إِخْوَانِكُمْ، فَإِنَّمَا الرِّضَاعُ مِنَ الْمَحَاغَةِ» مَثَمُوا عَلَيْهِ

1169 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, "Be sure as to who your foster brothers are, for the foster (suckling) relationship is confirmed when milk is still the essential food for the child (the only food that satisfies his hunger)." Agreed upon

١١٧٠ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا - قَالَتْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ ، فَقَالَتْ يَا رَسُولَ اللَّهِ ، إِنَّ سَابِمًا مَوْلَى أَبِي حُدَيْفَةَ مَعًا فِي بَيْتِنَا ، وَقَدْ بَلَغَ مَا يَسُغُ الرَّجُلُ ، فَقَالَ «أَرْضِعِيهِ تُحَرِّمِي عَلَيْهِ» رَوَاهُ مُسْلِمٌ

1170. 'Ā'ishah (RAA) narrated that Sahlah bint Suhail came and said, 'O Messenger of Allāh ﷺ' Sālim the client of Abū Hudh-aifah lives with us in the same house, and he has now reached puberty ' The Messenger of Allāh ﷺ said to her, "Suckle him so that he may become unlawful (in regard to marriage) for you."³³¹ Related by Muslim.

³³¹- Scholars are of the opinion that this hadith is not a common ruling, as it is only infants who are normally breastfed. In this case, the messenger of Allāh ﷺ meant that she may give him some of her milk (in a cup) and thus she would foster him, and not actually suckle him as he is a grown

١١٧١ - وَعَنْهَا أَنَّ أَفْلَحَ أَخِي الْقُعُوسِ جَاءَ يَسْأَلُ عَنْهَا بَعْدَ الْحِجَابِ ، قَالَتْ : فَأَيُّ أَنْ آدِلَ بِهِ ، فَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْبَرْتُهُ بِأَلَا يَصْنَعُهُ ، فَأَمَرَنِي أَنْ آدِلَ لَهُ عَلَيَّ ، وَقَالَ : «إِنَّهُ عَمَلٌ» مُتَّفَقٌ عَلَيْهِ

1171 'Ā'ishah (RAA) narrated that Aflah the brother of Abū al-Qu'ais (Aflah is her foster uncle) came and asked for permission to enter upon her after the verse of the *Hijāb* (the veiling of women) was revealed. 'Ā'ishah added, 'But I refused to let him in. When the Messenger of Allāh ﷺ came, I told him what happened, so he commanded me to give him permission to come into my presence and said, "He is your uncle." Agreed upon

١١٧٢ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : «كَانَ فِيمَا أُبْرِلُ مِنَ الْقُرْآنِ عَشْرُ رِصَالٍ مَعْلُومَاتٍ يُحَرِّمْنَ ، ثُمَّ يَسْخَرْنَ بِخَمْسٍ مَعْلُومَاتٍ ، فَتُؤَخَّرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ» رَوَاهُ مُسْلِمٌ

1172 'Ā'ishah (RAA) narrated, 'It had been revealed in the Holy Qur'ān that ten (definitely) known sucklings make the marriage unlawful, but that was abrogated (and substituted) by five known sucklings. When the Messenger of Allāh ﷺ died, they were still read. Their recitation was finally abrogated from the Qur'ān before his death, but the ruling still applies.' Related by Muslim

١١٧٣ - وَعَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدَ عَلَى بَنَةِ حَمْزَةَ ، فَقَالَ : «إِنَّهُ لَا حِلَّ لِي بِإِثْمِهَا إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ ، وَنَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ» . مُتَّفَقٌ عَلَيْهِ

1173 Ibn 'Abbās (RAA) narrated, 'The Messenger of Allāh ﷺ was asked to marry the daughter of *Hamzah* (his cousin and foster brother), he said, "She is unlawful for me as she is the daughter of my foster brother. What is unlawful due to blood relations, is also unlawful due to *Ridā'ah* (suckling)." Agreed upon

man and she cannot uncover in front of him. But the majority of scholars are of the opinion that fosterage only applies to infants within the first two years

١١٧٤ - وَعَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يُخْرِتُ مِنَ الرِّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءُ ، وَكَانَ قَبْلَ الْعِطَامِ» رَوَاهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ هُوَ وَالْحَاكِمُ .

1174 Umm Salamah (RAA) narrated that the Messenger of Allāh ﷺ said, "The only suckling which makes marriage unlawful is that which is absorbed in the bowels and was before the time of weaning." Related by At-Tirmidhî He and al-Hâkim graded it as *Sahîh*.

١١٧٥ - وَعَنْ أَبِي عُبَيْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «لَا رِضَاعَ إِلَّا فِي الْحَوْلِيِّ» رَوَاهُ الدَّارِمِيُّ ، وَابْنُ عَدِيٍّ ، مَرْفُوعًا وَمَوْفُوفًا ، وَرَجَّحَ الْمَوْفُوفَ .

1175 Ibn Abbâs (RAA) narrated, 'Riḍâ' (suckling) only applies to infants during the first two years of age.' Related by Ad-Dâraqutnî and Ibn 'Adî.

١١٧٦ - وَعَنْ أَبِي مُسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا رِضَاعَ إِلَّا مَا أَشْرَعَ الْعِظَمُ ، وَأَتَتْ اللَّحْمَ» أَخْرَجَهُ أَبُو دَاوُدَ .

1176 Ibn Mas'ûd (RAA) narrated that the Messenger of Allāh ﷺ said, "The only suckling which makes marriage unlawful is that which strengthens the bones and lets the flesh grow." Related by Abû Dawûd

١١٧٧ - وَعَنْ عُرَّةِ بْنِ الْحَارِثِ أَنَّهُ نَزَّحَ أُمَّ يَحْيَى بِنْتُ أَبِي إِهَابٍ ، فَجَاءَتْ مَرَأَةً ، فَسَأَلَتْ فَقَدْ رَضَعْتُكُمْمَا فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ «كَيْفَ وَقَدْ قَسَّ؟» فَصَرَفَهَا عَنْهُ فَكَفَحَ زَوْجًا غَيْرَهُ أَخْرَجَهُ الْحَافِي .

1177 'Uqbah bint Al Hârith narrated that he married Umm Yeh.â bint Abî Ihâb. A woman came along and said, 'I suckled both of you.' Uqbah then asked the Messenger of Allāh ﷺ who said to him, "How can you hesitate (about separating from her), after you have been told (that you were suckled from the same woman)?" Uqbah then separated from her and she married another man. Related by Al Bukhârî

١١٧٨ وعن زياد السهمي قال «بھی رسول اللہ صلی اللہ علیہ وسلم أن
تُسترضع الحمقى» أخرجه أبو داود ، وهو مرسل ، وليس زياد صحبة

1178 Zîâd As-Sahmî (RAA) narrated, 'The Messenger of Allâh ﷺ prohibited that a foolish woman be asked to suckle an infant.'³³²
Related by Abû Dawûd It is a *Hadîth Mursal* and Zîâd is not a Companion

بَابُ التَّقَاتِ

Chapter XIV: Maintenance

١١٧٩ عن عائشة رضي الله عنها - قالت دخلت عند بنت عتبة - امرأة
أبي سفيان على رسول الله صلي الله عليه وسلم ، فماتت يا رسول الله ،
أنا سفيان جلّ شحيح لا يعطيني من الثمن ما يكفيني وئكفي بي ، إلا ما أخذت
من ماله بغير علمه ، فهل عليّ في ذلك من جناح ؟ فقال «خذي من ماله
بالمعروف ما يكفيك وما يكفي بك» متفق عليه

1179 Ā'ishah (RAA) narrated that Hind bnt 'Utbah -the wife
of Abî Sufiân came to the Messenger of Allâh ﷺ and said, 'O
Messenger of Allâh! Abû Sufiân is a miser and he does not give
enough maintenance for me and my children except what I used to
take from him without his knowledge Am I to be blamed for that?'
The Prophet ﷺ said to her, "**Take what is sufficient for you
and your children but in moderation** (take only in reasonable
amounts)." Agreed upon

١١٨٠ وعن طريق المحاربى رضي الله عنه قال عدت إلى المدينة ، فبدا
رسول الله صلي الله عليه وسلم قائم على البئر يخطب الناس ، ويقول «يد

332- Scholars say that the wisdom behind this prohibition could be that bad character may be inherited, so it is better to choose one with fine qualities

الْمُعْطَى الْعُسَى ، وَإِذَا بِمَنْ تَعُولُ أُمُّكَ وَأَبُوكَ ، وَأَخْتُكَ وَأَخْلَا ، ثُمَّ أَذْنَاكَ
فَإَذْنَاكَ » رَوَاهُ النَّسَائِيُّ ، وَصَحَّحَهُ أَبُو حَازِمٍ ، وَالثَّوْقِيُّ

1180 Târiq Al-Muhâribî (RAA) narrated, 'We arrived in Madī-
nah when the Messenger of Allāh ﷺ was on the pulpit addressing
the people and saying, "The hand which gives (charity) is the
upper hand. And spend first (before giving charity) on the
ones who are dependent on you: your mother and father,
your sister and brother, then your closer relatives and so
on." Related by An Nasā'ī Ibn Hibbān and ad-Dâraqutnī graded
it as Ṣaḥih.

١١٨١ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : «لِلْمَعْنُولِ صَعَامُهُ وَكُسُوتُهُ ، وَلَا يُكْفَى مِنَ الْعَمَلِ إِلَّا مَا يُطْبِقُ»
رَوَاهُ مُسْنَدُ

1181 Abū Hurairah narrated that the Messenger of Allāh ﷺ
said, "A slave is entitled to his food and clothing (spent by his
master), and he is not to be given tasks that are beyond his
ability." Related by Musl.m.

١١٨٢ وَعَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُسَيْرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ ، مَا
حَقُّ زَوْجَةٍ أَحَدًا عَلَيْهِ ؟ قَالَ «أَنْ تُطْعَمَ إِذَا طَعِمْتَ ، وَتَكْسُرَ إِذَا كُتِمَتْ»
الْحَدِيثُ وَتَقْدَمُ فِي عَشْرَةِ النِّسَاءِ

1182. Hakīm bin Mu'āwiyah Al Qushairī narrated on the au-
thority of his father, 'I asked. 'O Messenger of Allāh! What are the
rights of one's wife upon her husband?' The Prophet ﷺ said, "To
feed her when you eat, and clothe her when you clothe
yourself." (see ḥadīth no 1052

١١٨٢ وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي حَدِيثٍ الْحَقِّ بِطَوْلِهِ قَالَ فِي ذِكْرِ النِّسَاءِ «وَنَهَى عَنْكُمْ زَوْجَهُنَّ وَكِسْوَتَهُنَّ
الْمَعْرُوفَ» أَخْرَجَهُ مُسْنَدُ

1183 Jābir bin 'Abdullah (RAA) narrated, 'In the Farewell

Sermon, the Messenger of Allāh ﷺ said regarding women, "You are responsible for their maintenance and clothing in a fair manner." Related by Muslim.

١١٨٤ — وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُصِيعَ مَنْ يَقُوبُ » رَوَاهُ النَّسَائِيُّ وَهُوَ عِنْدَ مُسْلِمٍ بَلَقَطَ : « أَنْ يَحْسَنَ عَمَلُ يَمْنُوكَ قَوْلُهُ »

1184. Abdullāh Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "It is a grave sin for someone to destroy those for whom he is responsible for their maintenance (leave them without paying their necessary provisions)" Related by An-Nasā'ī

In the version of Muslim, "...to withhold his provisions from those he possesses (his slaves) "

١١٨٥ — وَعَنْ جَابِرٍ - يَرْفَعُهُ ، فِي الْحَمْلِ الْمَوْقُوفِ عَلَيْهَا رَوْحُهَا - قَالَ ، « لَا نَعْقُ نَبَا » أَخْرَجَهُ التَّبَهَقِيُّ ، وَرِجَالُهُ ثَعَاتٌ ، نَكَلَ قَالَ ، الْمَحْفُوظُ وَفَقَهُ

1185 Jābir (RAA) narrated concerning the pregnant woman whose husband died, that the Messenger of Allāh ﷺ said, "She has no right to maintenance." Related by Al-Baihaqī with a reliable chain of narrators, but he regarded it as *Mawqûf*

١١٨٦ — وَثَبَتَتْ نَفْسُ الشَّعْقَةِ فِي حَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ - رَضِيَ اللَّهُ عَنْهَا - كَمَا فَدَّمَ رَوَاهُ مُسْلِمٌ

1186 It was mentioned earlier that the one who was divorced thrice is not entitled to maintenance (see hadith no. 1147). Related by Muslim

١١٨٧ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « أَلَيْدُ الْغَنِيَّا خَيْرٌ مِنَ أَلَيْدِ السُّفْلَى ، وَيَبْدَأُ أَحَدُكُمْ بِمَنْ يَقُولُ ، تَقُولُ الْمَرْأَةُ أَطْعَمَنِي أَوْ طَبَّقَنِي » رَوَاهُ الدَّارِمِيُّ ، وَسَادَهُ حَسَنٌ

1187 Abū Hurairah (RAA) narrated that the Messenger of

Allāh ﷻ said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than he who takes it) And spend first on the ones who are dependent on you. A woman would say: 'Feed me or divorce me.'" Related by Ad-Dāraqutnī with a good chain of narrators.

١١٨٨ وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فِي الرَّجُلِ لَا يَجِدُ مَا يُعْمَلُ عَلَيْهِ قُلُوبُ
قَالَ «يُعْرَقُ بَيْنَهُمَا» أَخْرَجَهُ سَعِيدُ بْنُ مَثُورٍ عَنْ سَفِيَانَ، عَنْ أَبِي الرَّبِيعِ عَنْهُ .
قَالَ قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ، سُنَّةٌ؟ قَالَ سُنَّةٌ وَهَذَا مُرْسَلٌ قَوِيٌّ

1188 Sa'īd bin al-Musayyab narrated regarding a man who finds nothing to spend on his wife, "They should be separated." Related by Sa'īd bin Manṣūr on the authority of Safiān on the authority of Abū az-Zinād who said, "I asked Sa'īd bin al-Musayyab: Does this relate to the Sunnan of the Prophet ﷺ?" He replied, "Yes it does." Thus *Hadīth* is a *Mursal*

١١٨٩ - وَعَنْ عُمرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - «أَنَّهُ كَتَبَ إِلَى أَمْرٍ، الْاجْتِدَادُ فِي
رَجُلٍ عَاثُوا عَنْ سَنَائِهِمْ أَنْ يَأْخُذُوا بِهِمْ بَلَّ يَتَمَقُّوا أَوْ يُطَفِّقُوا، لِأَنَّهُ طَفَّفُوا نَعْلُوا بِفَقْرِهِ
مَا حَسَبُوا» أَخْرَجَهُ الشَّافِعِيُّ، ثُمَّ لُتْبَعِيُّ بِإِسْنَادٍ حَسَنٍ

1189. Umar (RAA) narrated that he wrote to the commanders of the armies regarding some men (soldiers) who had been absent from their wives for long periods of time, telling them to send maintenance or divorce them. If they divorce, they should send them maintenance for the period that they had stopped paying it. Related by ash-Shāfi'ī and al-Baihaqī with a good chain of narrators.

١١٩٠ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ، عِنْدِي دِيَارٌ؟ قَالَ «أَتَقْفُ عَلَى
نَفْسِكَ» قَالَ - عِنْدِي آخَرُ؟ قَالَ «أَتَقْفُ عَلَى وَدَكَ» قَالَ - عِنْدِي حَرٌّ؟
قَالَ «أَتَقْفُ عَلَى أَمْلِكَ» قَالَ - عِنْدِي آخَرُ؟ قَالَ «أَتَقْفُ عَلَى خَادِمِكَ» قَالَ -
عِنْدِي حَرٌّ؟ قَالَ «أَنْتَ أَعْلَمُ» أَخْرَجَهُ شَافِعِيُّ، وَابْنُ دَاوُدَ، وَالتَّيْمِيُّ، وَابْنُ
وَأَخْرَجَهُ السُّبِّيُّ، وَالْحَاكِمُ بِتَقْسِيمِ الرَّوَّاحَةِ عَلَى الْوَلَدِ

يسرعه مئى ، فقال لها رسول الله صلى الله عليه وسلم «أنت أحق به ، ما لم تنكحي». رواه أحمد ، وأبو داود ، وصححه الحاكم

1192 Abdūlāh bin Umar (RAA) narrated, 'A woman said, 'O Messenger of Allāh' This is my son, for him my womb was a vessel, my breast was like a water skin, and my lap was his bedding, yet his father divorced me and wants to take him away from me' The Messenger of Allāh ﷺ said to her, **"You have more right to keep him unless you get married."** Related by Ahmad and Abū Dawūd Al-Hākim graded it as *Sahih*

١١٩٣ — وعن أبي هريرة - رضي الله عنه أن امرأة قالت يا رسول الله ، إن زوجي يريد أن يذهب بابني ، وقد نفعتي وسعدني من ثمر أبي عتبة ، فجاء زوجها ، فقال النبي صلى الله عليه وسلم «يا عاتمة ، هذا أموك وهذه أمك ، فخذ بيد أيهما شئت» فأخذ بيد أمه ، فأنطقت به ، رواه أحمد والأربعة ، وصححه الترمذي .

1193 Abū Hurairah (RAA) narrated that a woman said. 'O Messenger of Allah' My husband wants to take away my son, and he is helping me and draws water for me from the well of Abū 'Inabah (i.e. her son) Her husband came and the Messenger of Allāh ﷺ said. **"O boy! This is your father and this is your mother, take the hand of whoever you wish of them."**³³³ The boy then took his mother's hand and she went away with him' Related by Ahmad and the four Imāms At-Tirmidhi graded it as *Sahih*

١١٩٤ — وعن أنس بن مالك رضي الله عنه - أنه أسلم ، وأبنت أمه أن أسلم ، فأخذ النبي صلى الله عليه وسلم لأم حاحية ، والآب حاحية ، وأفعد

333- This is a proof that when the child starts to be independent he is given the choice between staying with the mother or the father

الصَّيِّ يَتَّسِعُهَا ، فَمَالَ إِلَى أُمِّهِ . فَقَالَ «لَهُمْ هَذِهِ» فَمَالَ إِلَى أَبِيهِ فَأَخَذَهُ
أَخْرَجَهُ أَبُو دَاوُدَ ، وَالنَّسَائِيُّ ، وَصَحَّحَهُ الْحَاكِمُ .

1194. Rāfi' bin Smān (RAA) narrated that he embraced Is'ām but his wife refused to do so. The Messenger of Allāh ﷺ made the mother sit on one side and the father sit on the other side and seated the boy between them. The boy then inclined to his mother. The Messenger of Allāh ﷺ said, "O Allāh! Guide him." The boy then inclined to his father's side, and he took him and went away. Related by Abū Dawūd and An-Nasā'ī. Al-Hākim graded it as *Sahih*.

١١٩٥ — وَعَنِ الْبَرَاءِ بْنِ عَزَبٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَصَى فِي آتَةِ خَمْرَةٍ لَخَالَتِهَا ، وَقَالَ «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ» أَخْرَجَهُ الْبُخَارِيُّ

1195. Al Barā' Ibn 'Azib narrated that the Messenger of Allāh ﷺ ordained that the daughter of Hamzah should stay with her maternal aunt, and said, "The maternal aunt has the same status as the mother." Related by Al-Bukhārī

١١٩٦ — وَأَخْرَجَهُ أَحْمَدُ مِنْ حَدِيثِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ — فَقَالَ «وَأَنْجَارِيهِ عِنْدَ خَالَتِهَا فَإِنَّ الْخَالََةَ وَالْأُمَّةَ»

1196. Ahmad transmitted the same *hadith* on the authority of 'Alī (RAA) and said, "The little girl must be given to the care of her aunt for the maternal aunt is like a mother."

١١٩٧ — وَعَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أَتَى أَحَدُكُمْ خَادِمُهُ بِطَعْمِهِ فَإِنْ لَمْ يُجِئْهُ مَعَهُ ، فَلْيَبَارِكْهُ لِقَمِّهِ أَوْ لِقَمَتَيْهِ» مَقْنَعٌ عَلَيْهِ ، وَلَقَطُ لِلْخَارِجِيِّ

1197. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "When the servant of one of you brings him his food, if he does not let him sit with him (to eat) he should give him one or two mouthfuls." Agreed upon and the wording is from Al-Bukhārī

١١٩٨ - وعمر ابن عمر رضي الله عنهما - ، عن النبي صلى الله عليه وسلم
 قال «عذِّب امرأة في هرة سجنها حتى ماتت ، فدخلت النار فيها ، لا هي
 أطعمتها ومسقتها ، إذ حسنها ، ولا هي تركها تأكل من خشاش الأرض»
 متفق عليه

1198. Ibn Umar narrated that the Messenger of Alâh ﷺ said,
 'A woman was punished on account of a cat. She kept it
 locked in until it died. So, she was put in the Hell Fire be-
 cause of what she did. She neither fed it or gave it water; as
 she locked her in, nor left her to eat from the creatures of
 the earth.' Agreed upon.

كِتَابُ الْجَنَائِزَاتِ

Book IX: Crimes (Qisâs or Retaliation)

Chapter I

١١٩٩ - عَنْ أَنَسٍ مَسْعُودٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَحِلُّ دَمُ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّي رَسُولُ اللَّهِ ، إِلَّا بِأَحَدٍ ثَلَاثٍ : الثَّيِّبُ الرَّأْمِي ، وَالنَّفْسُ بِالنَّفْسِ ، وَالدَّرَكُ لِدَيْهِ الْمُفَارِقُ بِلُحْمَةٍ» مُتَّفَقٌ عَلَيْهِ

1199. Ibn Mas'ûd (RAA) narrated that the Messenger of Allâh ﷺ said, "The blood of a Muslim who testifies that none has the right to be worshipped but Allâh and that I am His Messenger, cannot be shed lawfully, except in three cases: a married person who committed adultery, in *Qisâs* (retaliation) for murder (life for life) and the apostate from Islâm who abandons the Muslim *Jamâ'ah* (community)." Agreed upon

١٢٠٠ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا يَحِلُّ قَتْلُ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ : حَصْلٍ رَأْمٍ مُخْتَصٍ يُرْجَمُ ، وَرَجُلٍ يَقْتُلُ مُسْلِمًا مُتَعَمِّدًا ، فَيُقْتَلُ ، وَرَجُلٍ يَخْرُجُ مِنَ الْإِسْلَامِ فَيُحَارِبُ اللَّهَ وَرَسُولَهُ ، فَيُقْتَلُ ، أَوْ يُصَلَّبُ ، أَوْ يُقَى مِنَ الْأَرْضِ» . رَوَاهُ أَبُو دَاوُدَ ، وَالتَّيَّمِيُّ وَصَحَّحَهُ الْحَاكِمُ .

1200. 'Ā'ishah (RAA) narrated that Allâh's Messenger ﷺ said, "The blood of a Muslim is not to be shed except for three reasons: a married man who committed adultery, a man who kills another Muslim intentionally for which he must be killed (in *Qisâs* or retaliation), and a man who abandons Islâm and fights against Allâh and His Messenger, in which

case he should be either killed, crucified, or exiled.” Related by Abû Dawûd and An-Nasâ’î. Al Hâkim graded it as *Sahîh*.

١٢٠١ — وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ» مَثَقُوعٌ عَنْهُ

1201 ‘Abdallâh Ibn Mas‘ûd (RAA) narrated that the Messenger of Allâh ﷺ said, “The first issues to be judged among people on the Day of Resurrection, are those of unlawful blood-shed.” Agreed upon

١٢٠٢ — وَعَنْ سَمُرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . «مَنْ قَتَلَ عَبْدَهُ قَتَلَهُ ، وَمَنْ جَدَعَ عَبْدَهُ جَدَعَتْهُ» رَوَاهُ أَحْمَدُ ، وَالدَّارِمِيُّ ، وَحُسَيْنُ التِّرْمِذِيُّ ، وَهُوَ مِنْ رِوَايَةِ الْحَسَنِ ابْنِ سُرَيْجٍ عَنْ سَمُرَةَ ، وَقَدْ حُثِّفَ فِي سَمَاعِهِ مِنْهُ

فِي رِوَايَةِ أَبِي دَاوُدَ وَالتَّيْمِيُّ بِرِوَايَةِ «وَمَنْ خَصَصَ عَبْدَهُ خَصَّاهُ» وَصَحَّحَ الْحَاكِمُ هَذِهِ الرِّوَايَةَ

1202. Samurah (RAA) narrated that the Messenger of Allâh ﷺ said, “Whoever kills his slave we shall kill him, and whoever cuts the nose of his slave we shall cut off his nose.” Related by Ahmad and the four Imâms At-Tirmidhî graded it as *Hasan*.

Abû Dawûd and An-Nasâ’î added the following, “and whoever castrates his slave we shall castrate him.” Al Hâkim graded this addition as *Sahîh*

١٢٠٣ — وَعَنْ عَمْرِو بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «لَا يُقَدُّ الْوَلَدُ بِالرَّكْدِ» رَوَاهُ أَحْمَدُ ، وَالتِّرْمِذِيُّ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ ابْنُ الْجَارُودِ وَابْنُ يَمِينٍ ، وَقَالَ التِّرْمِذِيُّ «إِنَّهُ مُضْطَرَبٌ»

1203 Umar bin al-Khattâb (RAA) narrated, I heard the Messenger of Allâh ﷺ say, “A father is not to be killed for his offspring.” Related by Ahmad, At-Tirmidhî and Ibn Mâjah. Ibn al-Gârûd and al-Baihaqî graded it as *Sahîh*

١٢٠٤ - وَعَنْ أَبِي جُحَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ لِعَلِّيْ هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ غَيْرَ الْقُرْآنِ ؟ قَالَ لَا ، وَالَّذِي فَلَقَ لَحْيَهُ ، وَبَرَأ السَّمْعَ ، لَا فَيْهِنَّ يُعْطِيهِ اللَّهُ - تَعَالَى - جَلًّا فِي الْقُرْآنِ ، وَمَا فِي هَذِهِ الصَّحْفَةِ ، قُلْتُ وَمَا فِي هَذِهِ الصَّحِيفَةِ ؟ قَالَ «نَعْقُلُ ، وَفِكَارُكَ لِأَسِيرٍ ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ»
رواه البخاري

1204. Abū Juhāifah (RAA) narrated, 'I asked 'Alī 'Do you have any other Divine Revelation besides what is in the Qur'ān? 'Alī said, 'No By Him Who made the grain split (germinate) and created the soul, we have nothing besides the Qur'ān except the gift of understanding the Qur'ān, which Allāh gives a man, besides what is written in this manuscript. I said, 'What is in this manuscript?' Alī said, 'The regulations of *Diya* (Blood money), the ransom for captives and the ruling that no Muslim should be killed in *Qisās* for killing a disbeliever' Related by Al Bukhārī

١٢٠٥ - وَأُخْرِجَهُ حُمُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ مِنْ وَجْهِ آخَرَ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَقَالَ فِيهِ «الْمُؤْمِنُونَ تَكَافَأَ دِمَاؤُهُمْ ، وَيُسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ ، وَهُمْ يَدُ عَلَى مَنْ سِوَاهُمْ ، وَلَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ»
وَصَحَّحَهُ الْحَاكِمُ

1205. The previous tradition was also transmitted by Ahmad, An Nasā'ī and Abū Dawūd on the authority of 'Alī with a different chain of narrators where he said, 'The blood of one Muslim (his life) is equivalent to the blood of another Muslim (i.e. equal in *Qisās* and blood money), the protection of Allah is one (and is equally) extended to the most humble of the believers i.e. if a Muslim gives protection to a man or to a group of men, they should all help him even is he was the most humble of them) Believers are all like one hand against their enemies No believer is to be killed for a disbeliever (i.e. in *Qisās*), nor should one who has a covenant with the Muslims be killed while his covenant holds. Al-Ḥākim graded it as *Sahih*.

١٢٠٦ — وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - «أَبْ جَرِيَّةٌ وَجَدَ رَأْسَهَا
فَدُ رُحْصَتَيْنِ حَجَرَتَيْنِ ، فَسَأَلُوهُ مَنْ صَعَبَتْ هَذَا ؟ فَلَانٌ ، فَلَانٌ ، حَتَّى ذَكَرُوا
يَهُودِيَّ . فَأَوْثَمَاتُ بِرَأْسِهَا . فَأَخَذَ الْيَهُودِيَّ ، فَأَقْرَبَ ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ يُرْصَصَ رَأْسُهُ بَيْنَ حَجَرَتَيْنِ» مُتَّفَقٌ عَلَيْهِ ، وَالنُّقُطُ لِمُسْلِمٍ

1206 Anas b.n Málík (RAA) narrated that a girl was found with her head crushed between two stones. They asked her, 'Who did that to you? Is it so and so, or so and so?' They mentioned some names to her until they mentioned the name of a Jew, whereupon she nodded her head. The Jew was captured and he confessed. The Messenger of Allāh ﷺ ordered that his head be crushed between two stones. Agreed upon and the wording is from Muslim.

١٢٠٧ — وَعَنْ عَمْرِو بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ «أَنْ عَلِمَا لِأَنَاسٍ قُبُورَ ،
فَطَسَعَ ذَنْ عَلَامٍ لِأَنَاسٍ أَعْدَاءَ ، فَبَوَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمْ يَجْعَلْ لَهُمْ
شَيْئًا» رَوَاهُ أَحْمَدُ ، وَالثَّلَاثَةُ بِإِسْنَادٍ صَحِيحٍ .

1207 Imrân bin A. Husayn (RAA) narrated that a slave of some poor people cut off the ear of another slave belonging to some rich people. They came to the Messenger of Allāh ﷺ but he appointed no compensation for them.³³⁴ Related by Ahmad and the three Imāms with a sound chain of narrators.

١٢٠٨ — وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ
رَجُلًا طَعَنَ رَجُلًا يَهُودِيَّ فِي رُكْبِهِ ، فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ :
اقْدِنِي فَقَالَ «حَتَّى تَبْرَأَ» ، ثُمَّ جَاءَ إِلَيْهِ ، فَقَالَ اقْدِنِي فَأَقَادَهُ ، ثُمَّ جَاءَ بِهِ ،
فَقَالَ يَا رَسُولَ اللَّهِ ، عَرَّجْتُ فَقَالَ «فَدِّ نَهْيَكَ وَعَصِييَ ، وَتُبْعِدَكَ اللَّهُ ، وَتَعْطِلْ

334. Scholars have different opinions as to the reason for giving no compensation. Some say that it happened by accident, some say that maybe it was because his masters were poor so the Messenger of Allāh ﷺ gave him the compensation himself, some say that the boy was still immature and Allāh knows best.

عرجت» ثُمَّ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْضَى مِنْ جُرْحٍ حَتَّى يَبْرَأَ صَحُّهُ رَوَاهُ أَحْمَدُ ، وَالدَّارَقُطْنِيُّ ، وَأَعْلَى بِالْإِسْمالِ

1208 'Amro bin Shu'aib narrated on the authority of his father on the authority of his grandfather (RAA), that a man stabbed another man in his knee with a horn So he came to the Messenger of Allāh ﷺ and said, 'Retaliate on my behalf' The Messenger of Allāh ﷺ said to him, **"Wait until your wound has healed."** The man came again and said, 'O Messenger of Allāh' Retaliate on my behalf' So, he allowed him to retaliate against the one who attacked him (by stabbing him the same way) Then he came again to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh'I have become lame' The Messenger of Allah ﷺ said to him, **"I forbade you (to take retaliation until your wound was healed) but you disobeyed me, may Allāh keep you away from His mercy (for your disobedience), and as for your lameness you are not entitled to any compensation (as he retaliated before he discovered the lameness otherwise he would have been entitled half the *Diyah*)"** Then Allāh's Messenger prohibited the following. No retaliation is to be made for a wound before the victim is totally recovered' Related by Ahmad and Ad-Dāraqutnī

١٢٠٩ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ - أَقْسَمَ امْرَأَتَانِ مِنْ هُذَيْلٍ ، بِمَسْأَلِ إِخْدَامَتِي الْأُخْرَى بِحَجَرٍ ، فَضَرَّتْهَا وَمَا فِي بَطْنِهَا ، فَاحْتَضَمُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ دِيَةَ جَسَدِهَا عَرَّةٌ عِنْدَ أَوْ وَلِيدَةٍ ، وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَائِلَتِهَا ، وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ ، فَمَنْ حَمَلَ ثَلَاثَةَ أَهْدَالٍ يَا رَسُولَ اللَّهِ ، كَيْفَ يُقَرَّمُ مَنْ لَا شَرَبَ وَلَا أَكَلَ ، وَلَا يَطْلُو وَلَا اسْتَهَلَ ، فَمَنْ ذَلِكَ يُطْرُقُ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّاءِ» . مِنْ أَجْلِ سَجْعَةِ الَّذِي سَجَعَ ، مَقُولُ عَلَيْهِ

1209 Abū Hurairah (RAA) narrated, "Two woman of the tribe of *Hudhail* fought with each other and one of them threw a stone at the other In this way she killed the woman and what was in her womb (as she was pregnant). Their dispute was presented to

the Prophet ﷺ who ordained that the *Diyah* (blood money) of the unborn child, is a male or a female slave of the best quality. He also decided that the *Diyah* of the woman is to be paid by her relatives (the one who killed) on her father's side.³³⁵ The Messenger of

Allāh ﷺ also ordained that her inheritance (of the woman who killed as she died later) be for her sons and husband (and not for her relatives who had to pay the *Diyah*). Hamal bin An-Nābighah Al-Hudhaili then said, 'O Messenger of Allāh! Why should I pay the *Diyah* for one who neither drank nor ate nor spoke, nor cried (i.e. the dead fetus), such a creature is not entitled to blood money.'

The Messenger of Allāh ﷺ then said, "**This man is one of the brothers of the soothsayers,**" on account of the rhymed speech which he used, concerning the dead fetus

١٢١٠ - وَأُخْرِجَتْ أَبُو دَاوُدَ ، وَالتَّيْمِيُّ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ أَنَّ عُمرَ رَضِيَ
اللَّهُ عَنْهُ سَأَلَ مَنْ شَهِدَ قِصَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَبِيرِ ؟
فَأَنَّ فِقَامَ حِمْلُ بَيْنِ النَّاعَةِ ، هَذَا كُنْتُ بَيْنَ امْرَأَتَيْنِ ، فَضَرَبْتُ إِحْدَاهُمَا
بِالْأُخْرَى - فَذَكَرَهُ مُخْتَصَرًا ، وَصَحِّحَهُ ابْنُ حِبَّانَ ، وَالْحَاكِمُ .

1210 Abū Dawūd and An-Nasā'ī narrated on the authority of Ibn 'Abbās that Umar (RAA) asked about the judgment of the Prophet ﷺ concerning the *Diyah* of the dead fetus. Hamal bin An-Nābighah Al-Hudhaili then got up and said, "I was between the two women. One of them struck the other with a stone, killing her and what was in her womb. So the Messenger of Allāh ﷺ ordained" (as above). Ibn Hibbān and al-Hākim graded it as *Sahih*.

١٢١١ - وَعَنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الرُّبَيْعَ بِنْتَ النَّضَرِ غَمَمَهُ -
كَسَمَتْ ثَبَّةَ جَارِيَةٍ ، فَطَلَبُوا إِلَيْهَا نَعْفُو ، فَأَبَوْا ، فَغَرَضُوا الْأَرْضَ فَأَبَوْا ، فَأَتَوْا رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَبَوْا إِلَّا لِقَاصَصَ ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِالنَّقِصِصِ ، فَقَالَ أَنَسُ بْنُ النَّضَرِ يَا رَسُولَ اللَّهِ ، أَتُكْسَرُ ثَبَّةُ رُبَيْعٍ ؟ لَا ،

335- There was no *Qisās* in this case as the woman did not intend to kill her. She only used a small stone or the like.

وَالَّذِي يَعْتَكُ بِأَنْحُو ، لَا تُكْسِرُ نَسْهَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 «يَا أَنَسُ ، كَتَابُ اللَّهِ الْقَصَاصُ» . فَرَضِي الْقَوْمُ فَعَمُوا
 فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ نُوْأَفِسَمُ عَلَى اللَّهِ
 لِأَمْرَةٍ» . مُتَّفَقٌ عَلَيْهِ ، وَابْلَغُ لِلْبُخَارِيِّ

1211 Anas narrated that Ar-Rubai bint An Nadr (his aunt) broke the incisor teeth of a girl. The family of Ar-Rubai asked the family of the girl to pardon her, but they refused. They then offered them *Arsh*³³⁶, (as compensation) but they also refused. They came to the Messenger of Allāh ﷺ asking for *Qisas*, and he gave orders that they should take their *Qisas* from Ar-Rubai. Anas bin An Nadr then came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! Will the incisor tooth of Ar-Rubai be broken? No, by Him Who sent you with the truth, her incisor tooth will not be broken. The Messenger of Allāh ﷺ then said to him "Anas! Allāh's decree is equal retaliation." But the family of the girl agreed to pardon Ar-Rubai. The Messenger of Allāh ﷺ then said "Among Allāh's servants are those who if they swear by Allāh, for something), Allāh will consent to their oath." Agreed upon, and the wording is from Al-Bukhari.

١٢١٢ - وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ قُتِلَ فِي عَمِيٍّ ، أَوْ رَمًا بِحِجَرٍ ، أَوْ سَوْطٍ ، أَوْ عَصَا ، فَعَلَّهُ عَقْلُ الْفَضْلِ ، وَمَنْ قُتِلَ عَمْدًا ، فَهُوَ هَوْدٌ ، وَمَنْ حَالَ نَوْتُهُ فَعَلَّهُ بَعْدُ اللَّهِ» أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَابْنُ مَاجَةَ بِإِسْنَادٍ قَوِيٍّ

1212 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone is killed and his killer is not known³³⁷, or

336- Term used for blood money owed for injuries.

337 Such as the one killed in a fight between two families or two tribes and it is not definitely known who killed him or how he was killed. In this case the other family must take an oath that they did not kill the victim, and if it is known who killed him (which group of people or which family) they would share his *Diyah* (for a death caused by mistake. Other-

was killed with a stone, a whip or with a stick (i.e. killed by mistake but with a deliberate injury) his *Diyaḥ* will be that of killing by mistake (manslaughter). As for whoever killed deliberately, retaliation is due from the one who killed him. Anyone who tries to prevent taking *Qisās* (from the killer) may Allāh curse him." Related by Abū Dawūd, An-Nasā'ī and Ibn Mājah with a strong chain of narrators

١٢١٣ - وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ «إِذَا أَمْسَكَ الرَّجُلُ الرَّجُلَ وَقَتْلَهُ الْآخَرُ يُقْسُ الْبَيِّ قَتْلَ وَتَحْبِسُ الْبَيِّ أَمْسَكَ» رَوَاهُ ابْنُ دُرَيْمٍ مَوْصُولًا ، وَصَحَّحَهُ ابْنُ الْقَطَرِ ، وَرَجَّاهُ يَهُدَا ، إِلَّا أَنَّ الْبَيْهَقِيَّ رَجَّحَ الْمَرْسُ

1213. Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "If a man holds another man so that a third man can kill the seized one, then the one who killed is to be killed (in *Qisās*) and the one who seized the killed one is to be imprisoned." Related by Ad Dāraqutnī Ibn al Qattān graded it as *Ṣaḥīḥ* and its narrators are trustworthy

١٢١٤ - وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّعْمَانِيِّ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ مُسْلِمًا بِمُعَاهِدٍ ، وَقَالَ «أَنَا أَوْلَى مَنْ وَفَى بَعْدَهُ» ، أَخْرَجَهُ عَبْدُ الرَّزَّاقِ هَكَذَا مُرْسَلًا ، وَوَحَّصَهُ الشَّارِطِيُّ بِدِكْرِ ابْنِ عُمَرَ فِيهِ ، وَاسَادَ الْمُوَصُّوْنَ وَاه

1214 'Abdur Raḥmān bin Al Baīlamānī narrated that the Messenger of Allāh ﷺ killed a Muslim who killed a *Mu'āhid*³³⁸ who had made a covenant with the Muslims, and said, "I am closest to the ones who keep their covenants of protection." Related by 'Abdur Razzāq

wise, if it is difficult to identify the group of people who killed him, his *Diyaḥ* is to be paid from the Muslim Treasury

338 A *Mu'āhid* is a non Muslim who is residing in an Islamic State with whom there is a covenant of peace and protection. The killing of such a person is murder

١٢١٥ — وعن أبي عمر - رضي الله عنه - قال «نزلت علامة عينة، فقال عمر لو اشتراك فيه أهل صنعاء لقتلتهم به». أخرجه البخاري

1215. Ibn Umar (RAA) narrated, 'A young boy was murdered decentfully Umar (RAA) thereupon said, 'If all the people of *San'a'* (in Yemen) participated in killing him, I would kill them all'³³⁹
Related by al-Bukhârî

١٢١٦ — وعن أبي سريح الخرمي رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «ممن قتل له قيس بعد مقلبي هذه فاقته بين حجرين ثم أن يأخذوا العقول أو يقتلوا» أخرجه أبو داود والسنائي

1216. Abû Shurah Al Khazâ'î (RAA) narrated that the Messenger of Allâh ﷺ said, "If the relative of one of you is killed after my speech, his family has one of two choices: 'Either they take his *Diyah* or kill the killer.'" Related by Abû Dawûd and An Nasa'î

١٢١٧ — وأصله في الصحيحين من حديث أبي هريرة بمعناه

1217 A similar narration is transmitted by Al Bukhârî and Muslim on the authority of Abû Hurairah

بَابُ الدِّيَّاتِ

Chapter II: Types of *Diyah* (Blood money)

٢١٨ — عن أبي بكر بن محمد بن عمرو بن حزم ، عن أبيه عن جده - رضي الله عنهم - . أن النبي صلى الله عليه وسلم كتب إلى أهل اليمن - فدكر الحديث - ، وفيه - «أن من عتبط مؤمناً قتلاً عن يمينه فإنه قود ، إلا أن يرخصي

339. The incident happened when a man traveled and left his wife with their child. The woman and her lover killed the child for fear that he may tell the husband about it when he returned. Those involved were the woman, her lover, her servant and another man. When Umar knew about it from Yalâ bin Umayyah his ruler in Yemen, he issued a decree that all of them must be killed as they killed him collectively

أَوْلِيَاءُ الْمَعْتُولِ ، وَإِنْ فِي النَّفْسِ الدِّينَةُ مِائَةٌ مِنَ الْإِبِلِ ، وَفِي الْأَنْفِ إِذَا أَوْعِبَ جَذْعُهُ الدِّينَةُ ، وَفِي لُحْيَتَيْ الدِّينَةِ ، وَفِي اللِّسَانِ الدِّينَةُ ، وَفِي الشِّمَشِيِّ الدِّينَةُ ، وَفِي الذِّكْرِ الدِّينَةُ ، وَفِي الْبُصْبُصِيِّ الدِّينَةُ ، وَفِي الصُّبِّ الدِّينَةُ ، وَفِي الرَّجُلِ الْوَاحِدَةِ بَصْفُ الدِّينَةِ ، وَفِي الْحَامُومَةِ ثُلُثُ الدِّينَةِ ، وَفِي الْحَنِيئَةِ ثُلُثُ الدِّينَةِ ، وَفِي السَّقْبَةِ حُمْسُ عَشْرَةٍ مِنَ الْإِبِلِ ، وَفِي كُلِّ إصْصَعٍ مِنْ أَصَابِعِ الْيَدِ وَالرَّجْلِ عَشْرَتَا مِنَ الْإِبِلِ ، وَفِي السِّنِّ حُمْسٌ مِنَ الْإِبِلِ وَفِي مُنْوَصِحِهِ حُمْسٌ مِنَ الْإِبِلِ ، وَإِنْ الرَّجُلُ يُقْبَلُ بِالْمَرْأَةِ ، وَعَنِ أَهْلِ الْمَذْهَبِ أَلْفُ دِينَارٍ أَخْرَجَهُ أَبُو دَاوُدَ فِي الْمَرَّاسِيلِ ، وَالنَّسَائِيُّ ، وَابْنُ خُرَيْمَةَ ، وَابْنُ الْجَرُودِ ، وَابْنُ حَبَّابٍ ، وَأَخْنَدُ وَاسْتَنْقَوْا فِي صِحَّتِهِ

1218 Abû Bakr bin Muḥammad bin 'Amro bin Ḥazm narrated on the authority of his father on the authority of his grandfather (RAA) that "The Messenger of Allāh ﷺ wrote to the people of Yemen (mentioning the ḥadīth which included), 'Whoever kills a believer deliberately for no reason or a crime that he committed, he should be killed (in retaliation), unless the family of the murdered person agrees to take *Diyah* (blood money). The *Diyah* for a life is a hundred camels. Full blood money (i.e. total *Diyah* of 100 camels) is paid for the total cut off of each of the following: the nose, the eyes, the tongue, the lips, the penis, the testicles and the backbone.³⁴⁰ For the cutting off of one leg, half a *Diyah* is paid (i.e. 50 camels). For a head injury a third of the *Diyah* is paid, for a stab which penetrates the body, one third of the *Diyah*, for a blow which breaks a bone or dislocates it, 15 camels. For each finger or toe, 10 camels are paid. For each tooth five camels are paid. For a wound which exposes a bone five camels are paid. A man is killed in *Qiyās* for killing a woman. For those who possess gold, they should pay the equivalent of the 100 camels which is fixed as one thousand Dinārs.' Related by Abû Dawūd in his book "*al-Marāsil*", an-Nasā'ī, Ibn Khuzaimah, Ibn al-Gā'ir, Ibn Ḥibbān and Ahmad but they disagreed regarding its authenticity.

340- A full *Diyah* is due in this case, as each of these organs are either impaired (i.e. cannot be compensated), or the full pair is cut off (such as the ears, the lips etc.)

١٢١٩ - وَعَنْ أَنَسٍ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «دِيَةُ الْحَصِيِّ
أَخْمَاسًا ، عَشْرُونَ حَقَّةً ، وَعَشْرُونَ جَدْعَةً ، وَعَشْرُونَ بَاتٍ مَخَاصٍ ، وَعَشْرُونَ
بَنَاتٍ لُبُونٍ ، وَعَشْرُونَ بَنِي لُبُونٍ» أَخْرَجَهُ الدَّارِقُطْنِيُّ ، وَأَخْرَجَهُ الْأَرْبَعَةُ بِمَنْظَرِ
«وَعَشْرُونَ بَنِي مَخَاصٍ» بَدَلِ «لُبُونٍ» وَإِسْنَادُ الْأَوَّلِ أَقْوَى ، وَأَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ
مِنْ وَجْهِ آخَرَ مَوْفُوقًا وَهُوَ أَصَحُّ مِنَ الْمَرْفُوعِ

1219. Ibn Mas'ûd (RAA) narrated that the Messenger of Allâh ﷺ said, "The *Diyah* for accidental killing is paid in five types of camel indemnity³⁴¹: 20 she-camels '*hiqqah*' (in their fourth year), 20 she-camels '*Jaz'ah*' (in their fifth year), 20 she-camels '*bint makhâd*' in their second year), 20 she-camels '*bint labûn*' (in their third year) and 20 he-camels '*ibn labûn*' (in their third year)" Related by Ad Dâraqutnî with a strong chain of narrators. The four Imâms reported it with this version, "twenty '*ibn makhâd*' (twenty male camels which had entered their second year)," instead of "*ibn labûn*."

١٢٢٠ - وَأَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ مِنْ طَرِيقِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ
عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا - رَفَعَهُ «الدِّيَةُ ثَلَاثُونَ حَقَّةً ، وَثَلَاثُونَ جَدْعَةً ،
وَأَرْبَعُونَ خَبْعَةً ، فِي بَطْنِهَا أَوْلَادُهَا»

1220 Abû Dawûd and At-Tirmidhî transmitted on the authority of 'Amro bin Shu'a.b on his father's authority, who reported from his grandfather (RAA), who reported that the Messenger of Allâh ﷺ said, "The *Diyah* (of intentional homicide) is paid in three different types of camels³⁴²: 30 she-camels '*hiqqah*' (in their fourth year), 30 she-camels '*Jaz'ah*' (in their fifth year), and 40 pregnant she-camels."

341- This *Diyah* is less severe in that its payment is deferred, and paid in five different types of camels. Some scholars say that it could be paid over a period of three years

342- This *Diyah* is severe in that it is to be paid immediately and paid in three different good types of camels

١٢٢١ - وَعَنْ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِنَّ أَعْيَى النَّاسِ عِنْدَ اللَّهِ ثَلَاثَةٌ مَنْ قَتَلَ فِي حَرَمِ اللَّهِ ، أَوْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ قَتَلَ يَدْخُلُ الْجَاهِلِيَّةَ» أَخْرَجَهُ ابْنُ حِبَّانَ فِي حَدِيثٍ ضَعِيفٍ

1221 Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "Three types of people are most hated by Allāh, the Almighty: whoever kills another in the Sacred area of *Har-am* (Sanctuary), whoever kills anyone other than the one who killed him or whoever kills anyone in revenge as in times of *Jāhiliyah* (pre-Islāmic times)." Related by Ibn Hibbān

١٢٢٢ - وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَلَا إِنَّ دِيَةَ الْخَطِيئَةِ وَشَيْءَ الْعَمْدِ - مَا كَانَ بِالسُّوْطِ وَانْقِصَا مِائَةٍ مِنَ الْإِبِلِ ، مِنْهَا أَرْعُفٌ فِي نُطُوبِهَا أَوْلَادُهَا» أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتَّيَّمِيُّ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

1222 'Abdullāh Ibn 'Amro ibn al- Āg (RAA) narrated that the Messenger of Allāh ﷺ said, "The *Diyah* for accidental and quasi-deliberate homicide -such as that inflicted with a whip or a stick- is a hundred camels, forty of which are pregnant she-camels." Related by Abū- Dawūd, An Nasā'i and Ibn Mājah Ibn Hibbān graded it as *Sahih*.

١٢٢٣ - وَعَنْ بَنِي عَتَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «هَدْيٌ وَهَدْيٌ سَوَاءٌ يَغِي الْخِصْرَ وَالْإِنْهَامَ» رَوَاهُ التَّيَّمِيُّ ، وَابْنُ دَاوُدَ ، وَالتِّرْمِذِيُّ «دِيَةُ الْأَصْبِيعِ سَوَاءٌ ، وَلَأَسَانُ سَوَاءٌ النَّبِيُّ وَنَصْرَتُ سَوَاءٌ» وَابْنُ حِبَّانَ «دِيَةُ أَصَابِعِ الْيَدَيْنِ وَالرَّجْلَيْنِ سَوَاءٌ ، عَشْرَةٌ مِنْ إِبِلٍ لِكُلِّ بِصِيعٍ»

1223 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "This and that are equal meaning the little finger and the thumb." Related by Al Bukhārī Abū Dawūd and At Tirmidhī transmitted, "The *Diyah* for the fingers and toes is the same, and that for the teeth is the same; the incisor and the molar tooth are the same." Ibn Hibbān narrated, "The *Diyah* for the fingers and toes is the same; 10 camels for each."

١٢٢٤ - وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ رَفَعَهُ قَالَ «مَنْ تَطَبَّبَ، وَلَمْ يَكُنْ بِطَبِّبٍ مَعْرُوفٍ - فَاصَابَ نَفْسًا مِمَّا دُونَهَا، فَهُوَ صَامٌ». أَخْرَجَهُ الدَّرَقُطَنِيُّ وَصَحَّحَهُ الْحَاكِمُ، وَهُوَ عِنْدَ أَبِي دَاوُدَ وَالنَّسَائِيِّ وَغَيْرِهِمَا، بِأَنَّ مَنْ أَرْسَلَهُ أَقْوَى مِنْ وَصْنِهِ.

1224 'Amro bin Shu'aib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allāh ﷺ said, "Anyone who practices medicine but is not known as a practitioner, and kills a human being or inflicts harm on him, will be held responsible." Related by Ad-Dāraqutnī Al-Hākim graded it as *Ṣaḥīḥ* Abū Dawūd, an-Nasā'ī and others also narrated it, but its *Mursal* form is stronger than the connected one

١٢٢٥ - وَعَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «فِي الْمَوَاصِحِ خَمْسٌ، خَمْسٌ، مِنَ الْإِبِلِ» رَوَاهُ أَحْمَدُ، وَالْأَرْبَعَةُ، وَرَوَاهُ أَحْمَدُ «وَالْأَصَابِعُ سِوَاهَا، كُلُّهُنَّ عَشْرٌ مِنَ الْإِبِلِ»، وَصَحَّحَهُ ابْنُ حَرَبٍ وَابْنُ سَعْدٍ وَابْنُ خَلَّادٍ.

1225 'Amro bin Shu'aib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allāh ﷺ said, "For a wound which exposes a bone five camels are paid (in compensation)." Related by Ahmad and the four Imāms Ahmad added the following statement, "And the fingers and toes are all equal- in *Diyah*- ten camels." Ibn Khuzamah and Ibn al Gārūd graded it as *Ṣaḥīḥ*.

١٢٢٦ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «عَمَلُ أَهْلِ الدِّمَةِ بِصَفِّ عَقْلِ الْمُسْلِمِينَ» رَوَاهُ أَحْمَدُ، وَالْأَرْبَعَةُ وَلَمْ يَذْكُرْ أَبِي دَاوُدَ «دِيَةُ الْمُتَعَاهِدِ بِصَفِّ دِيَةِ الْحُرِّ» وَالنَّسَائِيُّ : «عَمَلُ الْمَرْأَةِ مِثْلُ عَمَلِ الرَّجُلِ حَتَّى يَتَلَعَ الثَّلَبُ مِنْ دِيَتِهَا» وَصَحَّحَهُ ابْنُ حَرَبٍ.

1226 'Amro bin Shu'aib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger

of Allāh ﷺ said, **"The *Diyah* of the *Dhimmi*³⁴³ is half that of a Muslim."** Related by Ahmad and the four Imāms. The narration of Abū Dawūd, **"The *Diyah* of the *Mu'ahid* (non Muslim with a covenant of protection) is half the *Diyah* of a free Muslim."** In the narration of An Nasā'ī, **"The *Diyah* of a woman is the same as the *Diyah* of a man up to the third of the value (if the due value exceeds the third then her *Diyah* is half that of the man)."** Ibn Khuzamah graded it as *Sahih*

١٢٢٧ — وَعَنْ رَضِيَ اللَّهُ عَنْهُ قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«عَقْلُ شَيْءٍ أَعْدَدَ مَقْلَطٌ مِثْلُ عَقْلِ الْعَمْدِ ، وَلَا يَقْتُلُ صَاحِبُهُ ، وَدَبْكُ أَنْ يَمُرَّ
الشَّيْطَانُ فَتَكُونَ دَمًا بَيْنَ النَّاسِ فِي غَيْرِ صَعِيَةٍ وَلَا حَمَلٍ سِلَاحٍ» . خَرَجَهُ
الْبَرْقُطِيُّ ، وَصَعَّفَهُ .

1227 Amro bin Shu'ayb narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allāh ﷺ said, **"The *Diyah* of the quasi-deliberate homicide is as severe as deliberate murder (in its being given in three types of camels), and the offender is not to be killed. This happens when the devil excites enmity between people causing them to shed blood but not due to hatred or carrying weapons in fighting."** Related by Ad Dāraqutnī and graded it as weak *Hadith*

١٢٢٨ — وَعَنْ أَنَسِ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «قَتَلَ رَجُلٌ رَجُلًا عَلَى
عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِيَّتَهُ اثْنَيْ
عَشَرَ أَلْفًا» . رَوَاهُ الْأَرْبَعَةُ ، وَرَوَّحَ النَّسَائِيُّ ، وَأَبُو حَاتِمٍ بِرِسَالِهِ

1228 Ibn 'Abbās (RAA) narrated that, 'A man killed another man during the lifetime of the Prophet ﷺ, so he decided that his *Diyah* would be 12 thousand *Dinars*.' Related by the four Imāms

343- A non-Muslim, Christian or Jew, living under the protection of an Islamic government

٢٢٩ — وَعَنْ أَبِي رَمْثَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعِيَ ابْنِي ، فَقَالَ : «مَنْ هَذَا ؟» فَقُتِبْتُ ابْنِي وَأَشْهَدُ بِهِ . فَقَالَ «أَمَّا إِنَّهُ لَا يَجْنِي عَنْكَ وَلَا تَجْنِي عَنْهُ» رَوَاهُ التِّرْمِذِيُّ ، وَأَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حُرَيْمٍ ، وَابْنُ الْجَرُودِ

1229 Abû Rimthah narrated, 'I came to the Prophet ﷺ with my son and he asked me, "Who is this?" I answered, This is my son, and I swear on it³⁴⁴ The Messenger of Allâh ﷺ said, "He will not carry your burdens³⁴⁵ (sins) and you will not carry his burdens." Related by An Nasâ'i and Abû Dawûd Ibn Khuzaimah and Ibn al-Gârûd graded it as *Ṣaḥīḥ*.

بَابُ دَعْوَى الدِّمِّ وَالْقَسَامَةِ

Chapter III: Claiming the Right to Qisâs and Qasâmah (taking an oath)

١٢٣٠ — عَنْ سَهْلِ بْنِ أَبِي حَنْظَلَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَجُلٍ مِنْ كُرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحِبُّصَةَ بِنْتُ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ مِنْ جِهْدِ أَصَابِهِمْ ، فَأَتَتِي مُحِبُّصَةُ فَأَخْبَرَتْنِي أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي عَيْنِ فَأَتَتِي يَهُودٌ ، فَقَالَ أُنْتُمْ وَاللَّهِ فَتَلْتُمُوهُ قَالُوا : وَاللَّهِ مَا قَتَلْنَاهُ . فَأَقْبَلَ هُوَ وَأَخُوهُ خُوَيْصَةَ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ ، فَدَخَلَ مُحِبُّصَةُ بَيْتَكُمْ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَبُرَ كَيْدٌ» يُرِيدُ السُّرَّ . فَتَكَلَّمَ خُوَيْصَةُ ، ثُمَّ تَكَلَّمَ مُحِبُّصَةُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّمَا أَنْ يَدْرُوا صَاحِبُكُمْ ، وَإِنَّمَا أَنْ يَأْدُبُوا بِحَرْبٍ» .

344- In another narration the Messenger of Allâh ﷺ asked him again, 'Is it true that he is your son?' The man then said I bear witness to it. The Messenger of Allâh ﷺ smiled because of the resemblance between the father and son and for the fact that the father took an oath on this matter.

345- Any action which entails Qisâs or punishment.

فَكُتِبَ إِلَيْهِمْ فِي ذَلِكَ ، فَكُتِبُوا يَا وَاللَّهِ مَا قُتِلَهُ هَذَانِ يَحْيُوصَةُ ، وَمُحَبَّبَةُ ،
وَعَنْدَرُخْمِ بْنِ سَهْلٍ «أَتُخَفُّونَ ، وَتُسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا لَا
قَالَ : «فَيُخَلَفُ لَكُمْ يَهُودٌ؟» قَالُوا : لَيْسُوا مُسْلِمِينَ فَوَدَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهِ فَنَعِبَ إِلَيْهِمْ مِائَةَ نَاقَةٍ ، قَالَ سَهْلٌ فَنَعَدْتُ رَكْعَتَيْنِ مِنْهَا نَاقَةً
حُمْرَاءَ مُتَمَرِّعَةٍ عَلَيْهِ

1230 Sahl bin Abi Khaithamah (RAA) narrated on the authority of some honored men from his people that 'Abdullāh bin Sahl and Muhāyisah bin Mas'ūd, went out to Khaibar because of a hardship they were undergoing. Muhāyisah came and told them that 'Abdullāh bin Sahl had been killed and thrown into a well. He came to the Jews and said to them, 'I swear by Allāh that you have killed him.' They replied, 'We swear by Allāh that we have not killed him.' Then Muhāyisah came along with his brother Huwayisah and 'Abdur Raḥmān bin Sahl to the Prophet ﷺ and Muhāyisah started to talk. The Messenger of Allāh ﷺ said to him, **"Let an older one speak (take charge of this matter)."** So Huwayisah narrated what happened and then Muhāyisah spoke. The Messenger of Allāh ﷺ said **"Either they pay the *Diyah* of your companion or be ready for war."** The Messenger of Allāh ﷺ wrote to them about this and they wrote back saying, 'By Allāh, we have not killed him.' The Messenger of Allāh ﷺ then said to Huwayisah, Muhāyisah and 'Abdur Raḥmān bin Sahl, **"Would you take an oath (that they killed him) and then you will be entitled to the *Diyah* of your companion."** They answered, 'No (as they did not witness the crime).' The Messenger of Allāh ﷺ then said, **"Then the Jews should take an oath (that they are innocent)."** They said, 'They are not Muslims.' The Messenger of Allāh ﷺ thereupon paid the *Diyah* of the victim himself and sent them 100 camels. Sahl commented, 'A red she-camel (of these 100 camels) kicked me.' Agreed upon.

١٢٣١ — وَعَنْ رَجُلٍ مِنَ الْأَنْصَارِ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأَ لِقَامَهُ عِشَى مَا كَانَتْ عَلَيْهِ مِنَ الْجَاهِلِيَّةِ ، وَقَصَّى بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَمُّ بَيْنِ نَاسٍ مِنَ الْأَنْصَارِ هِيَ قَتِيلِ الدَّغْوَةِ عَلَى الْيَهُودِ» رَوَاهُ مُسْلِمٌ .

1231 A man from the Angâr narrated that the Messenger of Allâh ﷺ consented to the *Qasamah* (taking an oath that they did not kill the victim), which was practiced during the time of *Jâhiliyah* (pre-Islâm) and the Messenger of Allâh ﷺ made a judgment between some men from the Angâr concerning a man who was killed and they claimed that the Jews had killed him.' Related by Muslim.

بَابُ قِتَالِ أَهْلِ الْبَغْيِ

Chapter IV: Fighting Transgressors (who rebel against the ruler unjustly)

١٢٣٢ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا» مَتَّفَقٌ عَلَيْهِ .

1232 Ibn 'Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever carries arms against us, is not one of us." Agreed upon

١٢٣٣ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ حَرَّحَ عَنِ الطَّاعَةِ ، وَفَارَقَ الْجَمَاعَةَ ، وَمَاتَ ، فَمِيتُهُ مِيتَةُ جَاهِلِيَّةٍ» أَخْرَجَهُ مُسْلِمٌ

1233 Abû Hurairah (RAA) narrated, "He who rebels against obedience to the ruler, abandons the Muslim community and then dies, his death will be as if he died at the time of *Jâhiliyah*." Related by Muslim.

١٢٣٤ - وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «تَقْتُلُ عَمَّارًا الْعَتَّةَ السَّاعِيَةَ» رَوَاهُ مُسْلِمٌ

1234 Umm Salamah (RAA) narrated that the Messenger of Allâh ﷺ said, "The transgressing party will kill 'Ammâr ('Ammâr bin Yâsir) " Related by Muslim.

١٢٣٥ - وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «هَلْ تُنْزِي يَا ابْنَ أُمِّ عَبْدِ اللَّهِ كَيْفَ حُكْمُ اللَّهِ فِيمَنْ بَعَى مِنْ هَذِهِ الْأُمَّةَ؟» قَالَ اللَّهُ وَرَسُولُ أَعْنَمُ قَالَ «لَا يُجْهَرُ عَلَى جَرِّهَا ، وَلَا يُقْسَرُ سِرُّهَا ، وَلَا يُقْلَبُ دَرَبُهَا ، وَلَا يُقْسَمُ فِتْوَاهَا» رَوَاهُ الثَّرَاوِيُّ ، وَالْحَاكِمُ ، وَصَحَّحَهُ بُوَيْهَمٌ ، لِأَنَّهُ فِي إِسْنَادِهِ كَثْرَتُ رِثَسٍ حَكِيمٍ ، وَهُوَ مُرْرُودٌ

1235 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said "Do you realize Ibn Umm 'Abd³⁴⁶ what the ruling of Allāh is concerning those who rebel against the ruler in this Ummah?" I said, 'Allāh and His Messenger know best.' He said, "A wounded man among them is not to be given the last stroke (that kills him), their captive is not killed, the one who runs away is not followed and their booties are not divided (among other Muslims)" Related by Al-Bazzār and a.-Hākim The latter graded it as *Ṣaḥīḥ* but he was mistaken as Kawthar bin Hākim (one of the narrators) is a rejected narrator

١٢٣٦ - وَعَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «مَنْ أَتَاكُمْ وَأَمَرَكُمْ جَمِيعُ بَرِيْدٍ أَنْ يُفَرَّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ» أَخْرَجَهُ مُسْتَمٌ

1236 'Arfagah bin Shuraiḥ (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "He who comes to you when you are united and wants to disunite your community, kill him." Related by Muslim

346 The one who is known as Ibn Umm 'Abd' is Abdu. āh bin Mas ūd, and may be Ibn Umar is narrating the ḥadīth on his authority

Chapter V: Fighting The Offender and Killing the Apostate

1237 'Abdullāh bin Umar narrated that the Messenger of Allāh ﷺ said, **"He who is killed while defending his property is considered a martyr."** Related by Abū Dawud An-Nasā'ī and At-Tirmidhī who graded it as *Sahih*.

1238 Imrân bin Hushayn (RAA) narrated, 'Ya'la bin Umayyah fought with another man. One of them bit the other man's finger and the latter whose finger was bit pulled his hand out of the first man's mouth (who was biting) by force, causing his incisors teeth to be pulled out. They presented their dispute to the Prophet ﷺ who said, "One of you bit his brother as a male camel bites? Go and there is not *Diyah* for him (as a punishment for their foolishness)." Agreed upon and the wording is from Muslim.

1239 Abū Hurairah (RAA) narrated that the Messenger of

Allāh ﷻ said, "If anyone spies on you (tries to look at you) without your permission, and you thereupon throw a stone at him and because of it he lost his eye, you are not to be blamed." Agreed upon In another version by Ahmad and an-Nasā'i and graded as Sahih by Ibn H.abbân, "He has no right for *Diyah* or *Qisâs*."

١٢٤٠ — وَعَنْ الرَّاءِ بْنِ عَزَبٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ «قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ حِفْظَ الْحَوَائِطِ بِالنَّهَارِ عَلَى أَهْلِهَا ، وَأَنْ حِفْظَ الْمَاشِيَةِ بِاللَّيْلِ عَلَى أَهْلِهَا ، وَأَنْ عَلَى أَهْلِ الْمَاشِيَةِ مَا أَصَابَتْ مَشِيَّتُهُمْ نَالِيًا» رَوَاهُ أَحْمَدُ ، وَالأربعة إلا لترمذي ، وصححه ابن حبان ، وفي إسناده خلاف

1240 Al-Barā' bin Āzib (RAA) narrated, "The Messenger of Allāh ﷻ ordained that the guarding of a garden is the responsibility of its owners during the day and the guarding of animals is the responsibility of their owners at night. However, the owners of the animals are responsible for any damage caused by their animals during the night (i.e. pay compensation for what they damaged of other's property)." Related by Ahmad and the four Imāms except At-Tirmidhi. Ibn H.abbân graded it as Sahih

١٢٤١ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ . «فِي جُلٍّ أُسْلِمَ ثُمَّ يَهُودًا ، لَا أَجْلِسُ حَتَّى يُقْلَ ، فَصَاءُ اللَّهِ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ بِهِ فَصِيَ» مَقْفُوعٌ عَنْهُ وَفِي رَوَايَةٍ لِأَبِي ذَاوُدَ . وَكَانَ قَدْ اسْتَيْبَ قَبْلَ ذَلِكَ

1241 Mu'ādh bin Jabal (RAA) narrated concerning a man who embraced Islām and then turned to Judaism (i.e. apostated), "I shall not sit down until he is killed. That is the Command of Allāh and His Messenger, and he gave an order that he must be killed and so he was." Agreed upon

In a version by Abū Dawūd, He was given a chance to repent and return to Islām but he refused.

١٢٤٢ — وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ بَدَّلَ دِينَهُ فَأَعْبُوهُ» رَوَاهُ الْحَارِثِيُّ .

1242 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh

ﷺ said, "He who changes his religion (i.e. apostates) kill him." Related by Al Bukhārī

١٢٤٣ وعنه - رضي الله تعالى عنه - أن أغمى كتبته أم ولد تشتم النبي صلى الله عليه وسلم ورفعته فيثبها ، فلا تتهي ، فلما كتب دات ليه أحد الميعور ، فجعلته في نطها وأثكأ عليها فقتلها ، فسمع ذلك النبي صلى الله عليه وسلم فقتل «ألا أشهدو بدمها هدر» روه أبو داود ، ورواهه أحمد

1243 Ibn 'Abbās (RAA) narrated. 'A blind man had a pregnant slave, who used to abuse the Messenger of Allāh ﷺ and defame him. The blind man forbade her but she did not stop. One night she began to slander the Prophet ﷺ so he took an axe, placed it on her belly, pressed it and killed her. The Messenger of Allāh ﷺ was told about it, and thereupon he said, "Oh people! Be witnesses that no *Diyah* is to be paid for her blood."³⁴⁷ Related by Abū Dawūd with a trustworthy chain of narrators

347 Because she was slandering the Prophet ﷺ, so she is considered as a disbeliever and an apostate

كِتَابُ الْحُدُودِ

Book X: Hudûd or Prescribed Penalties in Islâmic Sharī'ah

بَابُ حَدِّ الرَّأْسِيِّ

Chapter I: *The Prescribed Penalty (punishment) for Fornication*

١٢٤٤ - عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : يَا رَسُولَ اللَّهِ ، أَتَشُدُّكَ اللَّهُ إِلَّا قَصِيْتُ لِي بِكِتَابِ اللَّهِ - تُعَالِي - فَقَالَ الْآخَرُ وَهُوَ أَقْبَهُ مِنْهُ نَعَمْ ، فَافْضُ بَيْنَا بِكِتَابِ اللَّهِ ، وَأَدِّنْ لِي . نِمَالُ «قُلْ» قَالَ إِنْ أُنِيتُ كَانَ عَسِيقًا عَلَى حَدِّ ، مَرَرْتُ بِأَمْرَأَةٍ ، وَإِنِّي اعْتَرَفْتُ أَنَّ عَلَى ابْنِي الرُّجْمَ ، وَفَضَيْتُ مِنْهُ بِمِائَةِ شاةٍ ، وَوَلَسِدَةً ، فَسَأَلْتُ أَهْلَ النِّعَمِ ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَعْرِيبَ عَامٍ ، وَأَنَّ عَلَى امْرَأَةٍ هَذَا الرُّجْمَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَالَّذِي نَفْسِي بِيَدِهِ ، لَا أَقْصِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ : الْوَبِيدَةُ وَالنِّعَمُ رَدُّ عَلَيْكَ ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَعْرِيبُ عَامٍ ، وَاعْذُ يَا ابْنُ سُلَيْمٍ إِلَى امْرَأَةِ هَذَا ، فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا»

مُتَّفَقٌ عَلَيْهِ ، وَتَلَفُظٌ لِمُسْلِمٍ

1244 Abū Hurairah and Zaid bin Khâlid al-Juhani (RAA) narrated that a Bedoun came to the Prophet ﷺ and said, 'O Messenger of Allāh! I beseech you by Allāh, that you judge between us according to Allāh's Laws. The man's opponent who was wiser than him got up and said, 'Yes, judge between us according to Allāh's Law and kindly allow me (to speak)'. The Prophet ﷺ said, "Speak." He said, 'My son was a laborer working for that man (the Bedoun) and he committed illegal sexual intercourse with his wife, and I was informed that my son deserved to be stoned to death (as punishment for this offence). I ransomed him with one

hundred sheep and a slave girl. But when I asked the knowledgeable people they told me that my son should receive a hundred lashes and be exiled for a year, and the man's wife should be stoned to death. The Messenger of Allāh ﷺ replied, "By Him in Whose Hands my soul is, I shall judge between you according to the Law of Allāh (i.e. His Book). The slave girl and the sheep are to be returned to you. As for your son, he has to receive one hundred lashes and be exiled for a year. O Unais! Go to this man's wife, and if she confesses, then stone her to death." Agreed upon, and this is Muslim's version.

١٢٤٥ - وَعَنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«خُذُوا عَنِّي، تُعَذُّوا عَنِّي فَقَدْ جَعَلَ اللَّهُ لَهُنَّ مِيزًا، الْكَرُّ بِالْكَرِّ حَتَّى مِائَةٍ وَتَفِي
سَةِ، وَالثَّبْتُ بِالثَّبِّ حَتَّى مِائَةٍ وَالرَّحْمُ». رَوَاهُ مُسْلِمٌ.

1245 'Ubādah bin As-Sâmit (RAA) narrated that the Messenger of Allāh ﷺ said, "Receive from me (this revelation), receive from me (this revelation) Allāh has ordained a way for those women³⁴⁸ (unmarried females who committed adultery) When an unmarried man, commits adultery with an unmarried woman, they should receive one hundred lashes and be exiled for a year³⁴⁹. If they (fornicate while they) were married, they shall receive hundred lashes and be stoned to death³⁵⁰ Reported by Muslim

348- The Messenger of Allāh ﷺ is referring to the verse (4:15) *sūrat an-Nisā'*.
"and if they testify, confine them (those women) to their houses until death, or (until, Allāh ordains for them some other way."

349- Imām Mālik is of the opinion that a woman is not to be exiled as this will expose her to hardship, and she is not allowed to travel on her own anyway. She should only be flogged a hundred lashes, and the male is to be flogged and exiled. Other scholars say that if she is exiled she must be with a *mahram*.

350- Most scholars are of the opinion that there is no need for flogging and that stoning is sufficient for the married adulterer and the adulteress. Their evidence is that the Prophet ﷺ did not combine flogging and stoning in the punishment of *Mā'iz* and only stoned him to death. This is also evident in this *ḥadīth* as the Prophet ﷺ did not order Unais to flog her.

١٢٤٦ - وعن أبي هريرة رضي الله تعالى عنه - قال أتى رجل من المسلمين رسول الله صلى الله عليه وسلم وهو في المسجد فده، فقال يا رسول الله، إني رببت فأعترض عنه فصحى لعماء وجهه، فقال يا رسول الله، إني رببت فأعترض عنه، حتى نسي ذلك عنه أربع مرّات، فمما شهد عني نفسه أربع شهادات دعاه رسول الله صلى الله عليه وسلم فعد «أبك جؤ» قال لا قر: «فهل أخضت؟» قال: نعم فقال النبي صلى الله عليه وسلم «ذهبوا به فارجموه» منقر عنه

1246 Abū Hurairah (RAA) narrated, 'A Muslim man³⁵¹ came to the Prophet ﷺ while he was in the mosque, and called him saying, 'O Messenger of Allāh' I have committed adultery' The Messenger of Allāh ﷺ turned his face away from him, so the man came round (from the other side) towards his face and said, 'O Messenger of Allāh I have committed adultery' The Messenger of Allāh ﷺ again turned his face away from him, but the man repeated his statement four times When he testified four times that he did it, the Messenger of Allāh ﷺ called him saying, "Are you insane?" The man said, 'No. The Messenger of Allāh ﷺ then asked him, "Are you married?" The man answered, 'Yes.' The Messenger of Allāh ﷺ "Take him away and stone him (to death)" Agreed upon

١٢٤٧ وعن ابن عباس رضي الله تعالى عنهما قال لما أتى معاوية بن مسعود بنى النبي صلى الله عليه وسلم قرده «لعمرك قتل، أو عمت أو نظرت؟» قال لا، يا رسول الله رواه البخاري

1247 Ibn 'Abbās (RAA) narrated, 'When Mā'iz came to the Prophet ﷺ (admitting that he had committed adultery), he said to

first, but just to stone her. Some scholars are also of the opinion that this hadith is abrogated as it was the first to be revealed concerning the punishment of the married adulterer and adulteress while the story of Mā'iz occurred at a later time

351 He is Mā'iz al-Aslamī as evidenced by the following hadith

him, "Perhaps you have just kissed, or touched or looked (at the woman)" Mā'iz said, 'No, O Messenger of Allāh.' Related by Al-Bukhārī

١٢٤٨ — وَعَسَىٰ عُمْرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ — أَنَّهُ خَطَبَ فَقَالَ «إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ آيَةُ الرَّجْمِ، فَرَأَاهَا، وَوَعَّيَاهَا وَعَقَّبَهَا فَرَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَجَمْنَا بَعْدَهُ، فَأَخْشَيْتُ إِنْ طَانَ بِالنَّاسِ رِمَانٌ أَنْ يَقُولُوا قَائِلٌ مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، فَصَلُّوا بِرُؤُوسِهِ أَتْرَبَهَا اللَّهُ، وَإِنَّ الرَّجْمَ حَقٌّ فِي كِتَابِ اللَّهِ تَعَالَى عَلَى مَنْ رَمَى، إِذَا أُحْصِيَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الشُّبُهَةُ، أَوْ كَانَتْ الْحَبْلُ أَوْ الْإِغْتِرَابُ» مُتَّفَقٌ عَلَيْهِ .

1248. Umar bin al-Khattāb (RAA) narrated that he addressed the people and said, 'Verily Allāh has sent Muḥammad with the Truth and sent down the Book to him, and the verse of stoning was included in what Allāh sent down. We recited, memorized and comprehended it. The Messenger of Allāh ﷺ accordingly (to what was in the verse) stoned to death (whoever committed adultery while being married), and we stoned after his death. But I am afraid that after a long time passes, someone may say, 'We do not find the Verses of stoning in Allāh's Book,³⁵² and thus they may go astray by abandoning an obligation that Allāh has sent down. Verily, stoning is an obligation in the Book of Allāh to be inflicted on married men and women who commit adultery, when their crime is proven,³⁵³ evident by pregnancy, or through the confession (of the adulterer)' Agreed upon

352. A Qur'ānic verse was revealed prescribing the punishment of stoning, but according to the opinion of the majority of the companions and scholars, it was later abrogated, regarding its recitation in the Qur'ān, but its verdict still applies as proven by the *Sunnah*. The Prophet ﷺ and the companions after his death continued to apply this punishment for the married culprit.

353. The evidence required in this crime is either four witnesses confession by the one who committed it, or pregnancy which applies only to women. The majority of scholars are of the opinion that pregnancy by itself is not a sufficient sign to inflict the punishment unless it is accompanied

١٢٤٩ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 «إِذَا رَبَّتْ أَمَةٌ أَحَدَكُمْ فَتَسْنِ رِبَهَا فَلْيَحْدِثْهَا الْحَدَّ ، وَلَا يُثْرِبْ عَلَيْهَا ، ثُمَّ إِنْ رُبَّتْ
 فَلْيَحْدِثْهَا الْحَدَّ ، وَلَا يُثْرِبْ عَلَيْهَا ، ثُمَّ إِنْ رُبَّتْ سَالَتْهُ فَتَسْنِ رِبَهَا فَلْيَسْقِهَا وَلَوْ بِحَنْبَلٍ
 مِنْ شَعْرِ» مَتَّفَقٌ عَلَيْهِ ، وَهَذَا لَفْظُ مُسْنَمٍ

1249. Abū Hurairah (RAA) narrated, I heard the Messenger of Allāh ﷺ say, "When the slave-woman of one of you commits adultery and she is proven guilty (through witnesses or confession), he should flog her as prescribed for the slave woman),³⁶⁴ but he should not admonish her. If she does this again, then she should be flogged again but he should not admonish her. If she commits it for the third time, and she is proven guilty, then he must sell her even if it was for a rope of hair." Agreed upon, and the wording is from Mus.im.

١٢٥٠ — وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَقِمُوا الْحُدُودَ
 عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ» رَوَاهُ أَبُو دَاوُدَ ، وَهُوَ فِي مُسْنَمٍ مُتَّفَقٍ

1250. Alī (RAA) narrated that the Messenger of Allāh ﷺ said, "Inflict the prescribed punishment on those whom you possess (i.e. your slaves)." Related by Abū Dawūd and Muslim (but only traced to the Companion)

١٢٥١ — وَعَنْ عَمْرٍاءَ بِنْتِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ
 النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَبْلَى مِنَ الرَّثِّ - فَقَالَتْ يَا نَبِيَّ اللَّهِ ، أَصِيبُ
 حَدَّ ، فَأَقِمَّهُ عَلَيَّ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْهَا ، فَعَانَ «أَحْسَنُ

with confession or witnesses. Malik on the other hand believes that the pregnancy of an unmarried woman who was not forced to commit fornication, is sufficient to inflict punishment taking this hadith as evidence.

364 The Messenger of Allāh ﷺ is referring to the verse "And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women." (4.25). The punishment referred to in this verse is 50 lashes.

إِلَيْهَا ، فَوَدَّ وَصَعَتْ فَاتِي بِهَا» فَصَلَّ ، فَأَمَرَ بِهَا فَشَكَّتْ عَلَيْهَا ثَابُهَا ، ثُمَّ أَمَرَ بِهَا
وَرُحِمَتْ ، ثُمَّ صَلَّى عَلَيْهَا ، فَقَالَ عُمَرُ أَتُصَلِّي عَلَيْهَا يَا نَبِيَّ اللَّهِ وَقَدْ رَتَّ ؟
فَقَالَ «تَعَدَّ ثَابِتُ ثَوْبِهِ لَوْ قُضِمَتْ بَيْنَ سَتَعَيْنِ مِنْ أَهْلِ الْمَدِينَةِ لَوَسَعَتْهُمْ ، وَهَلْ
وَحَدَّثَ أَفْضَلَ مِنْ أَنْ حَاذَتْ بِفَيْهَا لَلَّهِ تَعَالَى ؟» رَوَاهُ مُسْلِمٌ

1251 Imrân bin Huṣam (RAA) narrated, 'A woman from Juh-
ainah came to the Prophet ﷺ while she was pregnant due to com-
mitting adultery, and said, 'O Messenger of Allāh! I have done
something for which a prescribed punishment is to be inflicted, so
please inflict it on me The Messenger of Allāh ﷺ called her guar-
dian and said, **"Be good to her, and when she delivers bring
her back to me."** Her guardian brought her back when she had
delivered and the Messenger of Allāh ﷺ gave his commands and
her clothes were tied around her and then the Prophet ﷺ gave his
commands and she was stoned to death The Messenger of Allāh
ﷺ offered funeral prayer for her, and thereupon Umar said, 'O
Messenger of Allāh' You offer funeral prayer for her even though
she committed adultery?' The Messenger of Allāh ﷺ replied, **"She
has offered such a repentance (for her sin) that if it was divi-
ded between seventy of the inhabitants of Madīnah, it wou-
ld be sufficient for them. Have you found such repentance
better than sacrificing her life for the sake of Allāh, the
Almighty?"**³⁵⁵ Related by Muslim

١٢٥٢ — وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ — رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا — قَالَ «رَحِمَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنْ أَسْلَمَ ، وَرَجُلًا مِنَ الْيَهُودِ ، وَأَمْرَأَةً» رَوَاهُ مُسْلِمٌ

1252 Jābir bin Abdullāh (RAA) narrated, 'The Messenger of
Allāh ﷺ stoned a man from Aslam³⁵⁶ to death, a Jewish man and

355- No punishment is to be inflicted on the pregnant woman until she gives birth even if she was unmarried In another narration concerning the same woman it was explained that she was not stoned until she weaned her child

356- He is Mā'z whose story was related earlier

a woman ³⁵⁷ Related by Muslim

١٢٥٣ — وقصة اليهوديين في الصحيحين من حديث ابن عمر

1253 The story of stoning the two Jews³⁵⁸ is mentioned in Al-Bukhârî and Muslim on the authority of Ibn 'Umar

١٢٥٤ — وعن سعيد بن سعد بن عبد الله رضي الله عنه - قال كان في أيماننا زويجل ضعيف ، فحبس بأمة من إمائهم ، فذكر ذلك سعد لرسول الله صلى الله عليه وسلم فقال : « اضربوه حدة » فقالوا يا رسول الله ، إنه أضعف من ذلك فقال « خذوا عنكأله مئة شراع ثم اضربوه به صرقة واحدة » ففعلوا . رواه أحمد ، والسنائي ، وابن ماجه ، وإسناده حسن ، لكن الحنف في وصله وإسناده

1254. Sa'id bin Sa'd bin 'Ubâdah (RAA) narrated, 'A small weak man was staying in our tribe, and he committed adultery with one of their slave women. Sa'd mentioned this to the Messenger of Allâh ﷺ, and thereupon he said, "**Flog him (according to) the prescribed penalty.**" The people then said, 'O Messenger of Allâh' He is too weak to bear it.' The Messenger of Allâh ﷺ then said, "**Get a stalk of the raceme of a palm tree with a hundred twigs and strike him just once.**"³⁵⁹ So, they did Related

357- The woman from Juhanah whose story was told in the previous hadith

358- Two Jewish people (a man and a woman) were brought to the Prophet ﷺ as they committed adultery and they were both married. The Messenger of Allâh ﷺ asked them about the legal penalty for such a crime in their Book (the Torah). They told him that their Rabbis have innovated a punishment of blackening the faces with charcoal. Abdulâh bin Salâm said, 'O Messenger of Allâh! Tell them to bring the Torah.' When they brought the Torah, one of them found the verse of stoning to death with his hand and starting reading the preceding verse and what followed. Ibn Salâm then said to the Jews, 'Lift up your hand.' The verse was there under his hand and thereupon the Messenger of Allâh ﷺ ordered that the two sinners be stoned to death.

359- People were afraid that he may die if he receives the full 100 lashes, so the Prophet out of mercy for him, ordered them to get this stalk, but stick with 100 twigs (to fulfill the number of lashes), to flog him with

by Ahmad, An-Nasā'ī and Ibn Mā'ah with a good chain of narrators.

١٢٥٥ وعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ وَجَدْتُمُوهُ يَغْمِلُ غَمْلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْمَاعِزَ وَالْمَغْمُولَ بِهِ ، وَمَنْ وَجَدْتُمُوهُ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ بِهَيْمَتِهِ». رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ وَرِجَالُهُ مُوْتَقُونَ ، إِلَّا أَنَّ فِيهِ اخْتِلَافًا

1255 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever you find doing as the people of Lot did (i.e. homosexuality), kill the one who does it and the one to whom it is done, and if you find anyone having sexual intercourse with an animal, kill him and kill the animal."³⁶⁰ Related by Ahmad and the four Imāms with a trustworthy chain of narrators

١٢٥٦ — وَعَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرَبَ وَعُزْبَ ، وَأَنَّ أَبَا بَكْرٍ صَرَبَ وَعُزْبَ ، وَأَنَّ عُمَرَ صَرَبَ وَعُزْبَ» رَوَاهُ التِّرْمِذِيُّ ، وَرِجَالُهُ ثِقَاتٌ ، إِلَّا أَنَّهُ اخْتَلَفَ فِي وَقْعِهِ وَرَفَعِهِ

1256 Ibn Umar (RAA) narrated, "The Messenger of Allāh ﷺ applied the punishment of flogging and also that of exile, Abū Bakr (RAA) applied the punishments of flogging and exile and also Umar applied them" Related by At-Tirmidhī with a trustworthy chain of narrators, but scholars differed over its being traced back to the Prophet ﷺ or only to the companion.

١٢٥٧ — وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُنْحَنِينَ مِنَ الرِّجَالِ ، وَالْمَرْجُلَاتِ مِنَ النِّسَاءِ ، وَعَنْ «أَخْرِجُوهُمْ مِنْ بَيْتِنَا» رَوَاهُ النَّحَارِيُّ

1257 Ibn 'Abbās (RAA) narrated, "The Messenger of Allāh ﷺ

360- As for killing the animal, some scholars say that the *Fitrah* (nature) of this animal has been spoiled, as it is not created for this. Others say that it is disliked to eat it or use it after such a disgraceful action

cursed men who are hermaphrodites and women who take the similitude of men, and said, "Get them out of your homes." Related by Al-Bukhārī

١٢٥٨ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«ادْفَعُوا الْحُدُودَ مَا وَجَدْتُمْ لَهَا مَدْفَعًا» أَخْرَجَهُ ابْنُ مَاجَةَ بِإِسْنَادٍ ضَعِيفٍ

1258. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Avert the infliction of the prescribed punishments as long as you find a way out (i.e. to avoid their infliction)," Related by Ibn Mājah with a weak chain of narrators

١٢٥٩ — وَأَخْبَرَهُ اللَّهُ مَدْيُ ، وَأَخْبَأَكُمْ مِنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
بِمَقْطُوعٍ «ادْرَعُوا الْحُدُودَ عَنِ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ» وَهُوَ ضَعِيفٌ أَيْضًا

1259 At-Tirmidhī and Al-Hākim transmitted on the authority of 'Ā'ishah (RAA), with the wording, 'Allāh's Messenger ﷺ said, "Avert the infliction of the prescribed punishment on Muslims as much as you can." It is also a weak ḥadīth

١٢٦ — وَرَوَاهُ التَّبَهِيُّ عَنْ أَبِي رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِنْ قَوْلِهِ بِمَقْطُوعٍ
«ادْرَعُوا الْحُدُودَ بِالشُّهَابِ» .

1260. Al-Baihaqī transmitted on the authority of 'Alī (RAA) that he said 'Avert the prescribed punishments by rejecting doubtful evidence'

١٢٦٠ — وَعَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«اجْتَنِبُوا هَذِهِ الدُّوَرَاتِ الَّتِي يَهَى اللَّهُ تَعَالَى عَنْهَا ، فَمَنْ أَلَمَّ بِهَا فَلَيْسَتْ بِسِرِّ
اللَّهِ تَعَالَى - ، وَلَيْسَتْ بِإِلَى اللَّهِ - تَعَالَى ، فَإِنَّهُ مَنْ تَبَيَّنَ لَدَى صَفْحَةٍ نَفَمَ عَنْهُ
كِتَابُ اللَّهِ تَعَالَى » رَوَاهُ تَحَاكُمُ ، وَهُوَ فِي الْمُؤَطَّلِ مِنْ مَرْسَلِ رِيْدِ بْنِ أَسْنَمٍ

1261 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "Avoid these filthy practices which Allāh, the Almighty has prohibited. He who commits any of these, should conceal with Allāh's Most High Veil (i.e. should not speak

about it), and should turn to Allâh, the Most High in repentance, for if anyone uncovers his hidden sins (to us , we shall inflict on him the punishment prescribed by Allâh, the Almighty.” Related by Al-Hâkim and in A. Maṣwatta’ but traced to its narrator Zaid bin Aslam as *Hadīth Mursal*.

بَابُ حَدِّ الْقَذْفِ

Chapter II: Penalty for Qadhf (Accusing a Person of Adultery without Proof)

١٢٦٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ «لَمَّا بَرَأَ عُسْرِي قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَنَبَرِ ، فَذَكَرَ ذَلِكَ وَثَلَاثَ أَلْفٍ أَلْفٍ ، فَلَمَّا بَرَأَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَصُرُّوا «لِحَدِّ» أُنْخِرَ أَحْمَدُ ، وَالْأُتْرَعَةُ ، وَأُشَارَ إِلَيْهِ الْبَحْرِيُّ

1262 A'ishah (RAA) narrated, 'When my vindication was revealed,³⁶¹ the Prophet ﷺ mounted the pulpit and mentioned what happened and recited the verses of the Qur'ân (which had been revealed) When he came down from the pulpit he ordered that two men and a woman³⁶² should be given the prescribed flogging (for this false accusation of A'ishah (RAA, which is eighty lashes ' Related by Ahmad and the four Imâms Al-Bukhârî referred to it.

١٢٦٣ - وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «أَوَّلُ نَعَايَ كَدٍ فِي الْإِسْلَامِ أَنَّ شُرَيْكَ بْنَ سَخْمَاءَ قَدَفَهُ هِلَالَ بْنُ أُمَيَّةَ بِامْرَأَةٍ ، فَقَالَ لَهُ الشَّيْخُ حُصَيْنُ بْنُ عَبْدِ اللَّهِ عَنْهُ وَسَلَّمَ «الْيَسَاءُ ، وَإِلَّا فَحَدُّ هِيَ ظَهَرَتْ» الْحَدِيثُ أَخْرَجَهُ أَبُو يَعْنَى ، وَرِجَالُهُ نَعَدَتْ

1263 Anas bin Mâlik (RAA) narrated, 'The first *Li'ân* that took place in Islâm was when Hilâl bin Umayyah accused his wife of having committed adultery with Shurâik bin Sahmâ ' Thereupon the Messenger of Allâh ﷺ said to him, "Either you produce evidence (for your claim) or you will receive punishment

361- *Sûrat an-Nûr* (24: 11)

362 The two men are Mâ'sah bin Athâthah and Hassân bin Thâbit and the woman is Hammah bint Jahsh.

on your back (i.e. flogged for your accusation if it is false.”(refer to hadith no 1138). Related by Abû Ya lâ with a trustworthy chain of narrators

١٢٦٤ وفي البخاري نحوه من حديث أبي عباس رضي الله عنهما

1264 Al-Bukhârî related a similar hadith on the authority of Ibn ‘Abbâs (RAA,

١٢٦٥ — وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ رَبِيعَةَ قَالَ «لَقَدْ أَذْرَسْتُ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ - رَضِيَ اللَّهُ عَنْهُمْ - وَمَنْ بَعْدَهُمْ ، فَمِنْ أَرْهَمُ يَضْرِبُونَ الْمَمْلُوكَ فِي الْعَذَابِ إِلَّا أَرْبَعِينَ» رَوَاهُ مَالِكٌ وَالثَّوْرِيُّ فِي حَامِهِ

1265 ‘Abdul âh bin ‘Âmir bin Rabî’ah narrated, ‘I witnessed the time of Abû Bakr, ‘Umar and ‘Utmân (RAA), and those who came after them. I never saw them flogging a slave for *Qadhf*(false accusation of adultery) except forty lashes”³⁶³ Related by Mâlik, and Ath-Thawri n his book *al-Jâmi*

١٢٦٦ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ قَذَفَ مَمْلُوكَهُ يُغَامُ عَلَيْهِ أَحَدُ يَوْمِ الْقِيَامَةِ ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ» ، مُتَّفَقٌ عَلَيْهِ .

1266. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “He who accuses his slave of committing adultery (without proof) will be punished with the prescribed penalty on the Day of Resurrection unless it is (true) as he said.” Agreed upon

بَابُ حَدِّ السَّرِقَةِ

Chapter III: Penalty for Theft

١٢٦٧ — عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا تُقَطَّعُ يَدُ سَارِقٍ إِلَّا فِي رُبْعِ دِينَارٍ قِصَاعِنَا» . مُتَّفَقٌ عَلَيْهِ ، وَالْبَيْهَقِيُّ لِمُسْتَمِيمٍ .

363- This is evidence that the punishment of a male or a female slave for this crime is half of that prescribed for a free person, which would be 80 lashes.

وَلَمْ يَطُ الْبُخَارِيُّ «تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا» وَهِيَ رَوَاهُ لِأَخْنَدٍ
«أَقْطَعُوا فِي رُبْعِ دِينَارٍ، وَلَا تَقْطَعُوا بِمِثْلِهِ هُوَ أَذْنَى مِنْ ذَلِكَ» .

1267. A'ishah (RAA) narrated that Allāh's Messenger ﷺ said, **"A thief's hand should not be cut off except for a quarter of a Dīnār³⁶⁴ or more."** Agreed upon and the wording is from Muslim

The version of Al-Bukhārī reads, **"The hand of a thief is to be cut off for a quarter of a Dīnār or more."**

In a version by Ahmad, **"Cut off a thief's hand for a quarter of a Dīnār, and do not cut it off for what is less than that."**

١٢٦٨ — وَعَنْ أَنَسٍ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمْ - « أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطَعَ فِي مِجْرٍ ثَمَنُهُ ثَلَاثَةُ دِرَاهِمٍ » مَتَّقٍ عَلَيْهِ

1268. Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirhams. Agreed upon.

١٢٦٩ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَعَنَ اللَّهُ السَّارِقَ ، يَسْرِقُ الْبُصْبَةَ ، فَتُقَطَّعُ يَدُهُ ، وَيَسْرِقُ الْخَنْزِيرَ فَتُقَطَّعُ يَدُهُ » . مَتَّقٍ عَلَيْهِ أَيْضًا

1269. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"May Allāh curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off."** Agreed upon ³⁶⁵

364- A thief's right hand is to be cut off if he is caught stealing a quarter of a Dīnār almost 1.5 gm of gold, or goods worth that much at the time of the theft

365- The consensus of the scholars is that stealing an egg or a rope does not call for someone's hand to be cut off. The exaggeration in the ḥadīth is meant to be a factor that urges anyone who thinks of stealing, to think twice, and see how mean this act is, as he would lose his precious right hand for something as worthless as an egg

١٢٦٠ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَخَطَبَ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّمَا هُنَّ أَلْدَبِيرٌ مِنْ قَسَكُمُ أَنْتُمْ كَانُوا بِهِ سُرِقَ فِيهِمُ الشَّرِيفُ تَرْكُوهُ، وَإِذَا سُرِقَ فِيهِمُ «الصَّعِيفُ» أَقَامُوا عَلَيْهِ الْحَدَّ» مُتَّفَقٌ عَلَيْهِ، وَانْقِطَ لِمُسْلِمٍ وَلَهُ مِنْ وَجْهِ آخَرَ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: كَانَتْ امْرَأَةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَحْجِذُهُ، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَطْعِ يَدِهَا

1270. 'Ā'ishah (RAA) narrated, 'Allāh's Messenger ﷺ said (to Usāmah bin Zaid), "Are you interceding with regards to one of Allāh's prescribed penalties?"³⁶⁶ Then he got up and addressed the people saying, "O people! What destroyed the nations before you, was that when a noble person committed theft, they used to leave him (without punishment), but if a weak person among them committed theft, they would inflict the legal punishment on him." Agreed upon and the wording is from Mushm

Muslim has another version on the authority of 'Ā'ishah (RAA) who said, A woman used to borrow (people's) belongings and deny having taken them, so the Prophet ﷺ ordered that her hand be cut off.

١٢٧١ . وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَيْسَ عَلَى خَائِبٍ، وَلَا مُخْتَلِسٍ، وَلَا مُتَسَهِّبٍ قَطْعٌ» رَوَاهُ أَحْمَدُ، وَالْأَرْبَعَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَابْنُ حِبَّانَ

366- A lady known as Fāṭimah bint Aswad al-Makhzūmiyah who came from a prominent family committed an act of theft. When the Messenger of Allāh ﷺ commanded that her hand was to be cut off, people started to intercede to exempt her from punishment, and among them was Usāmah bin Zaid, the son of his former servant Zaid bin Thābit. The Messenger of Allāh ﷺ became very angry and said the statement mentioned in the ḥadith. The owner of the stolen goods however can intercede for the thief, for his hand not to be cut off as long as the case has not yet been taken to the judge. Once it has been brought to court, no one can seek pardon for the thief

1271 Jābur (RAA) narrated that the Messenger of Allāh ﷺ said, "There is no cutting of the hand for the treacherous, for snatching (like the one who snatches and runs away), or for forcible seizure (looting or robbery)." Related by Ahmad and the four Imāms. At-Tirmidhī and Ibn Habbān graded it as *Sahih*.

٢٧٢ وعن رافع بن خديج - رضي الله عنه - قال سمعت رسول الله صلى الله عليه وسلم يقول « لا قطع في نمر ولا كثير » رواه المذکورون ، وصححه أيضًا الترمذي ، وأبو حنن

1272 Rāfi bin Khudaj (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say "There is no cutting off of a hand for taking fruit or the pith of a palm tree." Related by Ahmad and the four Imāms. At-Tirmidhī and Ibn Habbān graded it as *Sahih*.

١٢٧٣ - وعن أبي أمية المخرومي - رضي الله عنه - قال أني رسول الله صلى الله عليه وسلم يصر قد اعترف اعترافاً ، ولم يوجد معه متاع ، فقال له رسول الله صلى الله عليه وسلم « ما إحالك سرفت » قال بلى ، فأعاد عليه مرتين أو ثلاثاً ، فأمر به ، فقطع ، وجيء به ، فقال « استغفر الله وتب إليه » فقال استغفر الله وأتوب إليه فقال « اللهم تب عليه - ثلاثاً » أخرجه أبو داود ، واللفظ له ، وأحمد ، والنسائي ، ورجاله ثقات

1273 Abū Umayyah al Makhzūmī (RAA) narrated, 'A thief who has made a confession was brought to the Messenger of Allāh ﷺ, but no goods were found with him. Allāh's Messenger ﷺ said to him, "I do not think you have stolen!" The man replied, 'Yes I have.' The Prophet ﷺ repeated it to him twice or thrice, so he gave his commands concerning him, and his hand was cut off. He was then brought to the Messenger of Allāh ﷺ who said to him, "Ask for the forgiveness of Allāh and turn to Him in repentance." The man then said, 'I ask Allāh's forgiveness and turn to Him in repentance.' The Messenger of Allāh ﷺ then said three times, "O Allāh! forgive him." Related by Abū Dawūd, Ahmad and An-Nasā'ī with a trustworthy chain of narrators, and it is Abū Dawūd's version.

١٢٧٤ — وَأَخْرَجَهُ نَحَاكُمُ مِنْ خَدَيْثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، سَنَافَهُ بِمَعْنَاهُ ، وَقَالَ فِيهِ «ادْهَبُوا بِهِ فَانْقَطِعُوا» ، ثُمَّ اخْتَصِمُوهُ» . وَأَخْرَجَهُ التِّرْمِذِيُّ أَيْضًا ، وَقَالَ لَا بَأْسَ بِسَنَادِهِ .

1274 Al-Hâkim transmitted the same hadîth on the authority of Abû Hurairah (RAA) giving similar meaning The Messenger of Allâh ﷺ said, **"Take him away and cut off his hand and cauterize him."** Al Bazzâr transmitted the same hadîth but commented that its chain of narrators is not sound.

١٢٧٥ — وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا يَغْرُمُ اسْتِزْقُ إِدْمَ أَقْبَمَ عَلَيْهِ نَحْدٌ» رَوَاهُ التِّرْمِذِيُّ ، وَيَسِّرَ أَنَّهُ مُنْقَطِعٌ وَقَالَ أَبُو حَاتِمٍ هُوَ مُتَكَرِّرٌ

1275 'Abdur Rahmân bin 'Auf (RAA) narrated that the Messenger of Allâh ﷺ said, **"A thief is not to be fined if the prescribed punishment has been inflicted on him."** Related by An-Nasâ'î who said that its chain of narrators is disconnected

١٢٧٦ — وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُرَّ عَنِ الثَّمَرِ الْمَعْمُورِ ، فَقَالَ ، «مَنْ أَصَابَ بِهِ مِنْ دِي حَاجَةٍ غَيْرِ مَسْتَحْدٍ حُتَّةٍ فَلَا شَيْءَ عَلَيْهِ ، وَمَنْ حَرَّحَ بَشِيءٍ مِنْهُ فَعَلَيْهِ الْعَرَامَةُ وَالْعُقُوبَةُ ، وَمَنْ حَرَّحَ بَشِيءٍ مِنْهُ بَعْدَ أَنْ يُؤْوِيَهُ الْحَرِيرُ فَبَيْعَ ثَمَرِ الْحَرِّ فَعَلَيْهِ الْمَطْعُ» . أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ لِحَاكِمٌ .

1276 Abdullâh bin Amro bin al 'Âs (RAA) narrated, "The Messenger of Allâh ﷺ was asked about dates which are still hanging on the palm tree, he then said, **"If a needy person eats some dates, but without taking a supply away in his garment, he is not to be blamed, but if anyone takes away any of it, he is to be fined and punished. And if anyone takes away any of it (the dates) after it has been put in the place where it is going to be dried, and it amounts to the price of a shield,**

he must have his hand cut off." Related by Abū Dawūd and An-Nasā'ī Al-Hākim graded it as *Sahih*.

١٢٧٧ — وَعَنْ صَفْوَانَ بْنِ أُمَيَّةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَمَّا أَمَرَ بِمُطْعِمِ الَّذِي سَرَقَ رِدَاءَهُ فَشَفَعَ فِيهِ . «هَلَّا كَانَ ذَلِكَ قَبْلَ أَنْ تَأْتِيَنِي بِهِ ؟» أَخْرَجَهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَصَحَّحَهُ ابْنُ الْحَارُودِ ، وَالْحَاكِمُ

1277 Safwān bin Umayyah (RAA) narrated, 'When the Messenger of Allāh ﷺ commanded that the thief who had stolen his cloak (i.e. Safwān's) should have his hand cut off, Safwān wanted to intercede, for the thief's hand not to be removed Thereupon the Messenger of Allāh ﷺ said to him, "Why didn't you do so before bringing him to me?" Related by Ahmad, the four Imāms, and Al-Hākim graded it as *Sahih*.

١٢٧٨ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ جِئْتُ بِسَارِقٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ «اقْتُلُوهُ» فَقَالُوا: إِنَّمَا سَرَقَ يَا رَسُولَ اللَّهِ . قَالَ «اقْطَعُوهُ» فَطُغِ ، ثُمَّ جِئْتُ بِهِ الثَّانِيَةَ ، فَقَالَ : «اقْتُلُوهُ» . فَذَكَرْتُ مِثْلَهُ ، ثُمَّ جِئْتُ بِهِ الثَّالِثَةَ ، فَذَكَرْتُ مِثْلَهُ ، ثُمَّ جِئْتُ بِهِ الرَّابِعَةَ كَذَلِكَ ، ثُمَّ جِئْتُ بِهِ الْخَامِسَةَ ، فَقَالَ : «اقْتُلُوهُ» أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَاسْتَكْرَاهُ

1278 Jābir (RAA) narrated, 'A thief was brought to the Prophet ﷺ and he said to them, "Kill him." The people said, 'He has just stolen O Messenger of Allāh" He then said, "Cut off his hand." He was brought to him the second time and the Messenger of Allāh ﷺ also said, "Kill him." They said the same and the Messenger of Allāh ﷺ said to them, 'Cut off his hand." The same man was brought a third and a fourth time and same was said.³⁶⁷ When they brought him for the fifth time, the Messenger of Allāh ﷺ said, "Kill him." Related by Abū Dawūd and An-Nasā'ī who regarded it as *Munkar* (a type of a weak ḥadīth)

367- The first time a thief steals, his right hand is cut off The second time his left foot is to be cut off, the third time his left hand and the fourth time his right foot.

١٢٧٩ - وَأَخْرَجَ مِنْ حَدِيثِ الْحَارِثِ بْنِ حَاطِبٍ نَحْوَهُ ، وَذَكَرَ الشَّافِعِيُّ أَنَّ الْقَتْلَ فِي الْخَامِسَةِ مَسْئُوحٌ

1279. An-Nasâ'î also reported a similar hadîth on the authority of Al Hārith bin Hātib. Ash-Shāfi'î mentioned that the killing in the fifth time (of stealing) is abrogated.

بَابُ حَدِّ الشَّارِبِ ، وَبَيَانِ الْمُسْكَرِ

Chapter IV: Penalty for Drinking and the Nature of Intoxicants

١٢٨٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - « أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّى بِهِ جُلْدٌ فَلَمْ يَشْرَبِ الْخَمْرَ ، وَجَدَهُ بِحَرِيدَتَيْنِ يَخْوُ أَرْبَعِينَ ، قَالَ : وَقَعَهُ أَبُو بَكْرٍ ، فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ ، فَقَالَ عُثْمَانُ الرَّحْمَنُ بْنُ عَفْرٍ أَخَفُّ الْحُدُودِ ثَمَانُونَ ، فَأَمَرَ بِهِ عُمَرُ » مُتَّفَقٌ عَلَيْهِ .

1280 Anas bin Mālīk (RAA) narrated, 'A man who had drunk wine was brought to the Prophet ﷺ and he commanded that the man should be beaten (lashed). The man was given about forty lashes with two palm branches. Anas added, Abū Bakr (RAA) did the same, but when Umar (RAA) became the Caliph, he consulted the people and 'Abdur Raḥmān bin 'Auf said, 'The mildest punishment for drinking is eighty (lashes).' So, Umar (RAA) gave his commands accordingly. Agreed upon.

١٢٨١ - وَلِإِسْمَاعِيلَ بْنِ عَمِيٍّ رَضِيَ اللَّهُ عَنْهُ - فِي قِصَّةِ الْوَلِيدِ بْنِ عُقْبَةَ « جَلَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ ، وَجَدَ أَبُو بَكْرٍ أَرْبَعِينَ ، وَجَلَدَ عُمَرُ ثَمَانِينَ ، وَكُلُّ مَسْئَةٍ وَهِيَ أَحَبُّ إِلَيَّ » وَفِي الْحَدِيثِ « أَنَّ رَسُولًا شَهِدَ عِنْدَ اللَّهِ رَأْيَهُ بِقِيَامِ الْخَمْرِ ، فَقَالَ عُثْمَانُ : إِنَّهُ لَمْ يَنْتَهَأَ حَتَّى شَرِبَهَا »

1281 Muslim transmitted on the authority of 'Alī (RAA) concerning the story of al-Walid bin 'Uqbah³⁸⁸ that the Messenger of

388- He was the brother of Uthmān bin Affān and he became a Muslim on the day of the Conquest of Makkah. He was appointed by Uthmān to

Allāh inflicted forty lashes, Abū Bakr (RAA) forty lashes and Umar (RAA) eighty. All of them are in accordance with the *Sunnah* of the Prophet ﷺ but this one (the eighty lashes) is preferable to me³⁶⁹. In this *ḥadīth* also a man witnessed that he had seen him vomiting wine, Uthmān (RAA) said, 'He would not have vomited it, unless that he had drunk it.'

١٢٨٢ — وعن معاوية - رضي الله عنه - عن النبي صلى الله عليه وسلم أنه قال في شارب الخمر «إدا شرب فاجلدوه ، ثم إذا شرب فاجلدوه ، ثم إذا شرب الثالثة فاجلدوه ، ثم إذا شرب الرابعة فاصربوا عنقه». أخرجه أحمد ، وهذا لفظه ، والأربعة ، وذكر الترمذي ما يدل على أنه منسوخ ، وأخرج ذلك أبو داود صريحاً عن الزهري .

1282. Mu'āwiyah (RAA) narrated that the Messenger of Allāh ﷺ said regarding the one who drinks alcohol, **'If he drinks (for the first time) flog him, then if he drinks for the second time flog him, then if he drinks for the third time flog him then if he drinks for the fourth time you should kill him.'** Related by Ahmad and the wording is his. It is also transmitted by the four Imāms, At-Tirmidhi mentioned what indicates that it is abrogated, but Abū Dawūd reported it clearly on the authority of Az Zuharī.

١٢٨٣ — وعن أبي هريرة - رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم . «إدا شرب أحدكم فليكن الوجه» . متفق عليه .

1283. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"When one of you is flogging (while inflicting a prescribed punishment) he should avoid the face."** Agreed upon

govern al-Kūfah and was later ordered to retire by him for drinking alcohol.

369- It is preferable for him due to the daring attitude of the drunkards and not that what Umar (RAA) did was dearer to him than what the Messenger of Allāh ﷺ did.

١٢٨٤ - وَعَنْ أَبِي عَاسِمٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَقْدُمُ الْخُلُودُ فِي الْمَسْجِدِ». رَوَاهُ التِّرْمِذِيُّ، وَالْحَاكِمُ

1284 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "Prescribed punishments are not to be inflicted in mosques." Related by At-Tirmadhī and Al-Hākim

١٢٨٥ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ «نَزَلَ اللَّهُ تَحْرِيمَ الْخَمْرِ وَمَا بِأَمَلِهِ سَرَابٌ يُشْرَبُ إِلَّا مِنْ تَمْرٍ» أَخْرَجَهُ مُسْلِمٌ

1285 Anas (RAA) narrated, Allāh sent down the verses stating the prohibition of alcohol when there was no other beverage to drink in Madīnah except that prepared from dates (wine of dates). Related by Muslim.

١٢٨٦ - وَعَنْ عُمَرَ قَالَ «بَرَّ تَحْرِيمُ الْخَمْرِ، وَهِيَ مِنْ خَمْسِهِ مِنَ الْعِنَبِ، وَالْمَرْ، وَالْعَسِ، وَالْحَنْظَلَةِ، وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْقَلْلَ» مَعْنَى عَلَيْهِ

1286 Umar (RAA) narrated, 'When the prohibition of *Khamr* (alcoholic drinks) was revealed, it used to be made from grapes, dates, honey, wheat and barley *Khamr* is what shields one's mind' Agreed upon

١٢٨٧ - وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ». أَخْرَجَهُ مُسْلِمٌ

1287 Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "Every intoxicant is *Khamr*, and every intoxicant is **proh.bited**." Related by Muslim

١٢٨٨ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ «تَأْتِيكُمْ كَثِيرَةٌ فَمِنْهُ حَرَامٌ». أَخْرَجَهُ أَحْمَدُ، وَالْأَرْبَعَةُ، وَصَحَّحَهُ أَبُو حَيَّانَ

1288 Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "If a large quantity of any beverage intoxicates, then a small amount of it is prohibited." Related by Ahmad and the four Imāms. Ibn Hibbān graded it as Sahih.

١٢٨٩ — وَعَنْ ابْنِ عَبَّاسٍ قَالَ : « كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَدُّ لَهُ الرَّيْبُ فِي السَّاءِ ، فَيَشْرِبُهُ يَوْمَهُ ، وَالْعَدَّ ، وَبَعْدَ الْعَدِّ ، فَإِذَا كَانَ مَسَاءً امْتَلَأَتْ شَرِبَهُ وَسَقَاهُ ، فَإِنْ فَضَلَ شَيْءٌ أَهْرَاقَهُ » أَخْرَجَهُ مُسْلِمٌ .

1289 Ibn Abbâs (RAA) narrated, 'Raisins used to be soaked for the Messenger of Allāh ﷺ in a water skin, and he would drink it that day, the next day and the following day When it was the evening of the third day, he would drink it and give some to others. If anything was left from it, he would spill it. Related by Muslim.

١٢٩٠ — وَعَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « إِنْ لَمْ يَخْفَلْ شَاءَكُمْ فَمَا حَرَّمَ عَلَيْكُمْ » أَخْرَجَهُ التَّيْهَقِيُّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ .

1290 Umm Salamah (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh did not make your cure in what He made *Harām* (unlawful) to you." Related by Al-Baihaqī and graded as *Sahih* by Ibn Hibbān.

١٢٩١ — وَعَنْ وَائِلِ الْخَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدٍ رَضِيَ اللَّهُ عَنْهُ ، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ بَصْعَةً لِلدَّوَاءِ ، فَقَالَ : « إِنَّهَا لَنْ تَنْتَ دَوَاءٌ ، وَلَنْ تَكُنْ دَاءٌ » أَخْرَجَهُ مُسْلِمٌ ، وَأَبُو دَاوُدَ ، وَغَيْرُهُمَا .

1291 Wā'il Al Hadramī narrated that Tāriq bin Suwaid asked the Messenger of Allāh ﷺ about *Khamr* which he made only to be used as a medicine The Prophet ﷺ replied, "It is not a medicine, it is a disease." Related by Muslim and Abū Dawūd.

بَابُ التَّعْزِيرِ وَحُكْمِ الصَّائِلِ

Chapter V: Ta'zir Discretionary punishment And Ordinances Regarding An Assailant

١٢٩٢ — عَنْ أَبِي بُرَّةٍ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ النَّبِيَّ يَقُولُ : « لَا يُحْلَدُ فَوْقَ عَشْرَةِ أَسْوَاطٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ - تَعَالَى » مُتَّفَقٌ عَلَيْهِ .

1292 Abū Burdah Al-Ansārī (RAA) narrated that he heard the Messenger of Allāh ﷺ say, "No more than ten lashes are to be given except when inflicting one of the Hudūd (prescribed punishments) of Allāh." Agreed upon

١٢٩٣ — وَعَنْ هَالِكَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَقْبِسُوا دَوِيَّ الْهَيْبَتِ عَنْ رَأْسِهِمْ، إِلَّا الْخُدُودَ». رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَابْنُ أَبِي شَيْبَةَ

1293 'Ā'ishah (RAA) narrated that Allāh's Messenger ﷺ said, "Forgive the people with high moral values when they slip but not what calls for the infliction of Hudūd." Related by Ahmad, Abū Dawūd, An-Nasā'ī and A. Baihaqī

١٢٩٤ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «مَا كُنْتُ لِأَقِيمَ عَلَى أَحَدٍ حَدًّا فَيَمُوتَ فَأَجِدَ فِي نَفْسِي، إِلَّا شَارِبَ الْخَمْرِ، فَإِنَّهُ يَمُوتُ وَدَيْتُهُ» أَخْرَجَهُ الْبُخَارِيُّ

1294 'Alī (RAA) narrated, 'I would not blame myself for the death of a man when I inflicted prescribed punishment on him, with the exception of one who drunk *Khamr*, for if he were to die, I would pay *Diyah* for him.

١٢٩٥ — وَعَنْ سَعِيدِ بْنِ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قُتِلَ دُونَ مَا لَهُ فَهُوَ شَهِيدٌ» رَوَاهُ الْأَرْبَعَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ

1295 Sa'īd bin Zaid (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever is killed while protecting his property, he is a martyr."³⁷⁰ Related by the four Imāms and At-Tirmidhī graded it as Sahih.

370 Imām Mushm transmitted a ḥadīth on the authority of Abū Hurairah that a man came to the Prophet ﷺ asking about a man who is trying to take away his money, the Prophet ﷺ said to him, "Do not give it to him." He then asked again, "What if he fights me?" The Prophet ﷺ said to him, "Fight him." The man asked again, "What if he kills me?" The Prophet ﷺ said to him, "You are then (considered) a martyr." The man asked, "What if I kill him?" The Prophet ﷺ said to him, "He is then

١٢٩٦ — وَعَنْ عَبْدِ اللَّهِ بْنِ خُبَابٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ أَبِي يَقُولُ
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «تَكُونُ فِتْنٌ، فَكُنْ فِيهَا عِنْدَ اللَّهِ
 «مَقْتُولًا، وَلَا تَكُنْ الْقَاتِلَ» أَخْرَجَهُ ابْنُ أَبِي حَبْشَةَ، وَالدَّرَقُطَنِيُّ

1296. ‘Abdullāh bin Khabbāb (RAA) narrated, ‘I heard my father say ‘I heard the Messenger of Allāh ﷺ say **“There will be times of *Fitan*,³⁷¹ so O slave of Allāh be in it the one who is killed and do not be the killer.”** Related by Abū Khaithamah and Ad Dāraqutnī

١٢٩٧ — وَأَخْرَجَ أَحْمَدُ نَحْوَهُ عَنْ خَالِدِ بْنِ عُرْفَةَ

1297. Ahmad transmitted a similar hadīth on the authority of Khālid bin ‘Urfatāh.

in the Hell Fire.” And in that case there is no *Qisās* as the man was defending himself.

371- Plural of *Fitnah* which means affliction, hardship trials etc.

كِتَابُ الْجِهَادِ

Book XI: Jihād

Chapter I

١٢٩٨ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مُرَاتٍ ، وَلَمْ يَغُرْ ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِمَاتَ عَلَى شُعْبَةٍ مِنْ نفاقٍ» رَوَاهُ مُسْلِمٌ

1298. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"He who dies without having gone or thought of going out for Jihād in the Cause of Allāh, will die while being guilty of having one of the qualities of hypocrisy."** Related by Muslim

١٢٩٩ - وَعَنْ أَنَسِ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ». رَوَاهُ أَحْمَدُ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ

1299. Anas (RAA) narrated that the Messenger of Allāh ﷺ said, **"Fight the disbelievers (polytheists) with your property, yourselves and your tongues"** Related by Ahmad, An-Nasā'ī and Al Hākim graded it as Sahīh

١٣٠٠ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ ، عَنِ النِّسَاءِ جِهَادٌ ؟ قَالَ «نَعَمْ ، جِهَادٌ لَا قِتَالُ فِيهِ ، هُوَ الْحَجُّ وَالْعُمْرَةُ» رَوَاهُ ابْنُ مَاجَةَ ، وَاصْنَعُهُ فِي الْبَحَارِيِّ

1300. A'ishah (RAA) narrated, 'I said 'O Messenger of Allāh! Is Jihād prescribed (also) for women?' Allāh's Messenger ﷺ said, **"Yes, a Jihād which is without fighting, it is Hajj and 'Umrah."** Related by Ibn Mājah

١٣٠١ - وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُ فِي الْجِهَادِ ، فَقَالَ «أَخِي وَإِيذًاكَ ؟» قَالَ نَعَمْ

قال : «فمبهما فجامد». متفق عليه

1301 'Abdullāh bin 'Umar (RAA) narrated 'A man came to the Messenger of Allāh ﷺ asking his permission to go out for *Jihād*. The Messenger of Allāh ﷺ asked him, "Are your parents alive?" He replied, 'Yes'. The Messenger of Allāh ﷺ then said to him, "Then your *Jihād* would be with them (i.e. in looking after them and being at their service)." Agreed upon

١٣٠٢ — وَأَبِي دَاوُدَ مِنْ حَدِيثِ أَبِي سَعِيدٍ بَحْوُهُ ، وَرَأَى : «ارْجِعْ فَاسْأَلْنَهُمْ ، فَإِنْ آذَنَّا بِكَ ، وَإِلَّا فَبِرْهُمَ» .

1302 Ahmās and Abū Dawūd transmitted a similar ḥadīth on the authority of Abū Sa'īd, and they added the extra statement, "Go back and ask for their permission. If they permit you to go, then go for *Jihād* otherwise, be good to them (look after them)."³⁷²

١٣٠٣ — وَعَنْ جَرِيرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كُلُّ بَرِيءٍ مِنْ كُلِّ مُسْلِمٍ بِقِسْمِ بَيْنِ الْمُشْرِكِينَ». رَوَاهُ الثَّلَاثَةُ ، وَإِسْنَادُهُ صَحِيحٌ ، وَرَجَّحَ الْحَارِثِيُّ رِسَالَهُ

1303. Jarīr (RAA) narrated that the Messenger of Allāh ﷺ said, "Any Muslim who stays among the polytheists, does not belong to me." Related by the three Imāms with a sound chain of narrators. Imām Al Bukhārī considered it as *Mursal* (i.e. the companion is absent from the chain of narrators)

١٣٠٤ — وَعَنْ أَبِي عَتَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ - قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا هِجْرَةَ بَعْدَ الْفَتْحِ ، وَلَكِنْ جِهَادٌ وَبَيْتٌ» . مُتَّفَقٌ عَلَيْهِ

1304 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh

372- Scholars say that this ḥadīth is evidence that asking the parent's permission before going for *Jihād* is necessary. Also that *Jihād* is not compulsory when both parents or one of them is still alive (especially if they are elderly)

ﷺ said, "There is no emigration (from Makkah to al Madīnah) after the conquest of Makkah, but only *Jihād* (in the Cause of Allāh) and a good intention."³⁷³

١٣٠٥ . وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«مَنْ فَاتَرَ يَتَكُونُ كَيْفَهُ اللَّهُ هِيَ الْعُتْبُ هُوَ فِي سَبِيلِ اللَّهِ» مُتَّفَقٌ عَلَيْهِ

1305 Abū Mūsā Al-Asn arī (RAA) narrated that the Messenger of Allāh ﷺ said, "The one who fights for Allāh's word to become Superior, is striving in Allāh's Cause." Agreed upon

١٣٠٦ — وَعَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«لَا تَنْقَطِعُ الْهَجْرَةُ مَا قُورِلَ الْعَدُوُّ» رَوَاهُ التَّيْسَانِيُّ ، وَصَحَّحَهُ أَبُو حَنِيفَةَ

1306. Abdullāh bin As-Sa dī narrated that the Messenger of Allāh ﷺ said, "Emigration (to fight the enemy) will continue as long as an enemy is fought." Related by An Nasā'ī, and Ibn Habbān graded it as *Sahīh*

١٣٠٧ — وَعَنْ زَيْدِ بْنِ أَبِي عَرَبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَبِيِّ
الْمُصْطَفِيِّ ، وَهُمْ عَارُونَ ، فَمِنْ مُقَاتِلَتِهِمْ ، وَسَبَى دَرَاهِمَهُمْ خَدَشَتِي بِدَسِّ عَبْدِ اللَّهِ
بْنِ عُمَرَ « مُتَّفَقٌ عَلَيْهِ ، وَفِيهِ وَأَصَابَ يَوْمًا جُوزِيرَهُ

1307 Nāfi' (RAA) narrated, "The Messenger of Allāh ﷺ made an attack on Banī al-Mus Tanīq when they were unaware ³⁷⁴ He killed the men who were fighting and took the women and children as captives ' Abdullāh bin Umar told me about it. Agreed upon

373. The specific *Hijrah* (migration) from Makkah to Madīnah is not compulsory anymore after the conquest of Makkah, but still *Jihād* remains and one could emigrate from his home for its sake. Also emigration with a good intention such as escaping from the land of the disbelievers, travelling to gain knowledge, escaping from *Fitnah* etc.

374. As they were preparing to fight the Prophet ﷺ

١٣٠٨ — وَعَنْ سُلَيْمَانَ بْنِ بَرَيْدَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ — رَضِيَ اللَّهُ عَنْهَا — قَالَتْ
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَرْصَاهُ فِي
خَاصَّتِيهِ بِنُفُوزِ اللَّهِ ، وَبِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ حَتَّى إِذَا قَالَ «اعْرُؤُوا عَلَى اسْمِ
اللَّهِ ، فِي سَبِيلِ اللَّهِ ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ ، اعْرُؤُوا ، وَلَا تَقْلُوا ، وَلَا تَغْدُرُوا ، وَلَا
تُضَيِّتُوا ، وَلَا تَفْتَنُوا وَلِيْدًا ، وَإِذَا لَقِيتَ عَدُوًّا مِنْ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ
عَصَايِرَ ، فَإِنْ هُمْ أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ
أَجَابُوكَ فَاقْبَلْ مِنْهُمْ ، ثُمَّ ادْعُهُمْ إِلَى النَّحْوِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ ، فَإِنْ
أَبَوْا فَأَخْرِجْهُمْ مِنْهُمْ بِأَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ ، وَلَا يَكُونُ لَهُمْ فِي الْعِصْمَةِ وَالْقِيَّةِ
شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ ، فَإِنْ هُمْ أَبَوْا فَاسْأَلْهُمْ الْحَرْبَةَ فَإِنْ هُمْ أَجَابُوكَ
فَاقْبَلْ مِنْهُمْ ، فَإِنْ أَبَوْا فَاسْتَعِزْ عَلَيْهِمْ بِاللَّهِ تَعَالَى — وَقَابِلْهُمْ ، وَإِذَا حَاصَرْتَ
أَهْلَ حَصْنٍ فَأَرَادُوا أَنْ تَخْرُجَ لَهُمْ دِمَّةُ اللَّهِ وَدِمَّةُ بَيْتِهِ ، فَلَا تَنْفَعُ وَلَكِنْ اجْعَلْ لَهُمْ
دِمَّتَكَ فَإِنَّكُمْ إِنْ تَخَفَرُوا دِمَّتَكُمْ أَهْلُوهُ مِنْ أَنْ تَخَفَرُوا دِمَّةَ اللَّهِ ، وَإِذَا أَرَادُوكَ أَنْ
تُسْرِطَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تَفْعَلْ ، بَلْ عَنِ حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ فِيهِمْ
حُكْمَ اللَّهِ — تَعَالَى — أَمْ لَا ؟» أَخْرَجَهُ مُسْنَدُ

1308 Sulamân bin Buraidah narrated on the authority of his father on the authority of 'Ā'ishah (RAA), 'Whenever Allāh's Messenger ﷺ appointed a commander over an army or a *Sariyah*,³⁷⁵ he would instruct him to fear Allāh in his own behavior and consider the welfare of the Muslims who were with him. He then used to say ﷺ "Go out for *Jihād* in Allāh's name in the Cause of Allāh, and fight those who disbelieve in Allāh. Go out for *Jihād* and do not indulge in *Ghulal*³⁷⁶, or be treacherous or mutilate (dead bodies) or kill a child. When you meet your

375. A small army unit which is sent out by the Prophet ﷺ for *Jihād*, but without his participation in it.

376. Seizing the war booty before it is distributed according to the laws of *Shari'ah*. According to the consensus of the scholars it is one of the major sins.

enemy, or the polytheists, invite them to three courses of action, and accept whichever of them they are willing to agree to, and withhold from doing anything else: Call them to Islām, and if they agree accept it from them. Then invite them to migrate from their land to the land of the Emigrants (i.e. al-Madīnah),³⁷⁷ if they refuse, then tell them they will be like the Muslim desert Arabs,³⁷⁸ thus they will have no right in the *Ghanimah*³⁷⁹ or *Fai*³⁸⁰ unless they participate in *Jihād* with the Muslims. If they refuse (to accept Islām, order them to pay the *Jizyah*³⁸¹ and if they agree, accept it from them. If they refuse, seek Allāh, the Most High's help against them and fight them. When you besiege a fortress, and its people wish you to grant them the protection of Allāh and His Prophet ﷺ, grant them neither but grant them your protection, for it is less serious (a lesser guilt) to break your guarantee of protection than to break that of Allāh's. And if they offer to capitulate under the condition that they are subjected to the judgment of Allāh, do not grant them this, but judge according to your own command, for you do not know whether or not you will be able to carry out Allāh, the Most High's Judgment regarding them." Related by Muslim

377 Migration from Makkah to Madīnah used to be compulsory before the conquest of Makkah, as it was the land of Islām up until that time.

378- They are subjected to all the other commands of Allāh like other Muslims i.e. performing prayer, paying *Zakāh*, paying *Diyyah* etc, except that they do not get a share in war booty

379- *Ghanimah* refers to the spoils of war that Muslims gain after fighting the disbelievers and defeating them. One fifth of the war booty is taken away and the rest is distributed among the ones who fought. This fifth is spent on the orphans, poor, needy, in the cause of Allāh etc

380- This term refers to the war booty which is acquired from the disbelievers without fighting them. No fifth is to be taken away and it is spent on the poor, the orphans etc

381- Poll tax money paid by non Muslim citizens who are staying in a Muslim land, in return for their protection services provided etc

١٣٠٩ — وَعَنْ كَعْبِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ عَرَّةً وَرَى بِغَيْرِهَا» مُتَّفَقٌ عَلَيْهِ .

1309. Ka'b bin Māhk (RAA) narrated that whenever the Messenger of Allāh ﷺ intended to go out on a battle, he would pretend to head in a different destination. Agreed upon.

١٣١٠ — وَعَنْ مَعْقِلِ بْنِ النُّعْمَانِ بْنِ مُقَرَّبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : «شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يُقَابَلْ أَوَّلَ النَّهَارِ أُخِّرَ الْقِتَالُ حَتَّى تَرُودَ الشَّمْسُ ، وَتَهْبِطَ الرِّيَّاحُ ، وَيَبْرُقَ النَّصْرُ» . رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ ، وَأَصْنَعُهُ فِي التَّحَارِيرِ .

1310. Ma'qil bin An Nu'mān bin Muqarrin (RAA) narrated, "I witnessed (battles with) Allāh's Messenger ﷺ and if he did not start fighting at the beginning of the day he delayed the fighting till the sun had passed the meridian, and the wind blew³⁸² and victory descended from Allāh." Related by Ahmad and the three Imāms Al-Hākim graded it as *Sahih*.

١٣١١ — وَعَنْ الصَّبَّاحِ بْنِ جَنَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَهْلِ الدَّارِ مِنَ الْمُشْرِكِينَ يَبْتَغُونَ ، فَيُصْبِرُونَ مِنْ سَائِلِهِمْ وَدَرَرِيهِمْ ، فَقَالَ : «هُمْ مِنْهُمْ» مُتَّفَقٌ عَلَيْهِ .

1311. As-Sa'b bin Jath-thāmah (RAA) narrated, "The Messenger of Allāh ﷺ was asked about the polytheists whose land was attacked at night with the probability that some of their women

382. If the Messenger of Allāh ﷺ did not start the fighting at the break of day, he would defer it to the *Dhuhr* prayer time to meet the blessing of Allāh which descended on the believers during the prayer time. As for the wind, scholars say that Muslims were granted victory at the battle of the Trench (*al Azzabi*) by the blowing of the wind, by the will of Allāh. Therefore, it is believed to be one of the factors which brings about victory, and the wind usually blows after the sun had passed the meridian.

and offspring were killed or hurt' He said ﷺ, "They are from among them."³⁸³ Agreed upon

١٣١٢ — وَعَنْ عَدِيشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ تَبِعَهُ فِي يَوْمٍ بَدْرٍ : «ارْجِعْ قَبْلَ أَنْ تَمُوتَ بِمُشْرِكٍ» رَوَاهُ مُسْلِمٌ .

1312 A'ishah (RAA) narrated that the Messenger of Allāh ﷺ said to a man who followed him on the day of the Battle of Badr "Go back I will not seek help from a *Mushrik* (polytheist)."³⁸⁴ Reported by Muslim.

١٣١٣ — وَعَنْ ابْنِ عُمَرَ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى مَرَأَةً مَقْتُولَةً فِي بَعْضِ مَعَارِيهِ ، فَأَنكَرَ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ» . مُتَّفَقٌ عَلَيْهِ

1313. Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ saw a woman who was killed in one of his expeditions, so he disapproved the killing of women and children Agreed upon

١٣١٤ — وَعَنْ سَعْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اقْتُلُوا شُيُوحَ الْمُشْرِكِينَ وَاسْتَمِقُوا شَرَحَهُمْ» رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ التِّرْمِذِيُّ .

383. It is not meant that women and children are killed intentionally, but if they were killed by accident then the Messenger of Allāh ﷺ means they are not to be blamed

384. This man who followed the Prophet ﷺ was a brave and strong man, but the Messenger of Allāh wanted him to embrace Islām first as he could see that the man had a strong desire to become a Muslim. In another version of the hadith it says that when he became a Muslim the Messenger of Allāh ﷺ gave him permission to fight with them. Some scholars say that this hadith is evidence that asking the assistance of a non-Muslim is not allowed in war, but other narrations prove that the Prophet sought the help of Safwān bin Umayyah on the Day of Hudaib when he was still a polytheist, and he also asked the assistance of some other polytheists at the same battle hoping to bring their hearts closer to Islām, as he gave them a share of the war booty. That is why some scholars adopt the opinion that it was first prohibited to seek the help of polytheists during a war, but later on it was allowed (when the power of Islām became stronger). As for Shāfi'is of the opinion that if the polytheist has a good opinion concerning the tactics of war etc., he is allowed to seek his assistance, otherwise it is disliked.

1314. Samurah (RAA) narrated that the Messenger of Allāh ﷺ said, **"Kill the mature men³⁸⁵ of the polytheists but spare their children."** Related by Abū Dawūd and At-Tirmidhī graded it as *Sahih*.

١٣١٥ - وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّهُمْ تَدْرَرُونَ يَوْمَ بَدْرٍ» رَوَاهُ الْبُخَارِيُّ ، وَأَخْرَجَهُ أَبُو دَاوُدَ مُطَوَّلًا

1315. Alī (RAA) narrated that they (the Muslims and the polytheists) engaged in duel combat on the Day of Badr. Related by Al Bukhārī and Abū Dawūd reported it as part of a long *ḥadīth*.

٣١٦ - وَعَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ - قَالَ «إِنَّمَا أُثِرْتُ هَذِهِ الْآيَةُ فِيْنَا مَعْشَرَ الْأَنْصَارِ ، يَعْنِي قَوَّةَ تَعَالَى - {وَلَا تُغَوَّ بِأَيْدِيكُمْ إِلَى الْتَهْلُكَةِ} قَالَ رَدًّا عَلَى مَنْ أَنْكَرَ عَلَى مَنْ حَمَلَ عَلَى صِفِّ الرُّومِ حَتَّى دَخَلَ فِيهِمْ» رَوَاهُ «ثَلَاثَةٌ» وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حَبَّانَ ، وَالْحَاكِمُ .

1316. Abū Ayyūb (RAA) narrated that this verse was revealed concerning as (*al-Anṣār*). He was referring to the verse, **"And do not throw yourselves into destruction,"** (2:195). Abū Ayyūb said that to answer those who disapproved of the action of those who attacked the Romans till they were amidst their army³⁸⁶. Related by the three Imāms At-Tirmidhī, Ibn Ḥibbān and Al-Ḥākim graded it as *Sahih*.

395. He means  the grown up and strong men who are able to fight

386. When the Muslims confronted the Romans at Constantinople, a Muslim fighter attacked the lines of the Romans until he was in their midst and then returned. People then cried, 'He is throwing himself into destruction.' Abū Ayyūb then told them that they are misinterpreting the verse which was revealed concerning the Anṣār, when Allāh granted them victory they said to themselves secretly our property was lost, so why don't we stay here to take care of our property and regain what we have lost and leave *Jihād* in the Cause of Allāh. Allāh, the Almighty then revealed this verse to show them that the real destruction occurs by staying back in their dwellings and not spending their wealth in the Cause of Allāh.

١٣١٧ — وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «حَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَخْلَ بَنِي لُثَيْمٍ وَقَطَعَ» مَقْعُ عَلَيْهِ

1317 Ibn Umar narrated that the Messenger of Allāh ﷺ burnt the palm trees of Banū an-Nadīr³⁸⁷ and cut them down. Agreed upon

١٣١٨ — وَعَنْ عَبْدِ بْنِ الصَّامِتِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَغْنَمُوا فِيهِ الْقُلُوبَ دَرَّ وَعَدَّ عَنِّي أَصْحَابِي فِي الدُّنْيَا وَالْآخِرَةِ» رَوَاهُ أَحْمَدُ ، وَالتَّيَّاسِيُّ ، وَصَحَّحَهُ ابْنُ حَادٍ

1318 'Ubādah bin as-Sāmīt (RAA) narrated that the Messenger of Allāh ﷺ said, "Do not be dishonest and treacherous about the war booty (i.e. steal from it before it is divided legally), as *Ghulūl* will be like fire (for the ones who got involved in it) and a cause of disgrace to those who are guilty of it in this world and in the Hereafter." Related by Ahmad, and An Nasā'ī, and Ibn Habbān graded it as Sahīh.

١٣١٩ — وَعَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَّى بِالسَّيْبِ لِلْمُقَاتِلِ» رَوَاهُ أَبُو دَاوُدَ ، وَأَصْلُهُ عِنْدَ مُسْنَمٍ

1319 'Auf bin Mālik (RAA) narrated, 'The Messenger of Allāh ﷺ judged that the belongings taken from the (non-Muslim enemy) killed soldier in a war, are to be given to the one who killed him.' Related by Abū Dawūd Muslim reported it as part of a long hadīth

١٣٢٠ — وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - رَضِيَ اللَّهُ عَنْهُ - فِي عَصَةِ قَتْلِ أَبِي جَهْلٍ قَالَ وَبَسَدَرَاهُ بِسَيْفَيْهِمَا حَتَّى قَتَلَاهُ ، ثُمَّ انْصَرَفَا بِرَأْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْرَأَهُ ، فَقَالَ «أَيُّكُمَا قَتَلَهُ ؟ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا ؟» قَالَا لَا قَالَ

387 This incident took place during the siege of Banū an-Nadīr in Madīnah

مَطَرٌ فِيهِمَا قَمَالٌ : « كَلَّا كَمَا قَتَلَهُ » فَقَضَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَلِيهِ لِمُعَادِ بْنِ
عَمْرِو بْنِ الْحَمُوحِ مَتَّقٍ عَلَيْهِ

1320 Abdur Rahmān bin 'Auf (RAA) narrated regarding the story of the killing of Abū Jahl,³⁸⁸ they both hastened to him with their swords till they killed him. Afterwards, they went to the Prophet ﷺ and informed him (of what they had done). The Messenger of Allāh ﷺ asked them, **“Which of you killed him? Have you wiped your swords?”** They said ‘No.’ The Prophet ﷺ then looked at the swords and said, **“Both of you killed him.”** He then ordained that the belongings (weapons, shields etc.) of Abū Jahl should go to Mu‘ādh bin ‘Amro bin al Jamūh.³⁸⁹ Agreed upon.

١٣٢١ — وَعَنْ مَكْحُولٍ رَضِيَ اللَّهُ عَنْهُ - . « أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَ الْمُتَحَنِّقَ عَلَى أَهْلِ الطَّائِفِ أَخْرَجَهُ أَبُو دَاوُدَ فِي الْمَرْسِلِ ، وَرَجُلُهُ ثَقَبَ ، وَوَصَّاهُ الْعُقَيْلِيُّ بِمَسَدٍ صَعْبٍ عَرَّ عَنِّي رَضِيَ اللَّهُ عَنْهُ

1321 Makhūl (RAA) narrated, ‘The Messenger of Allāh ﷺ set up the ballista while attacking the people of at-Ṭā’if.’ Related by Abū Dawūd with a trustworthy chain of narrators, but it is *ḥadīth Mursal*

١٣٢٢ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَعَلَى رَأْسِهِ ائِمُّعُفْرُ ، فَلَمَّا بَرَعَهُ جَاءَهُ رَجُلٌ ، فَقَالَ ابْنُ خَطْلٍ مُعْتَقٌ بِأَسَارِ الْكُفَّةِ . فَقَالَ : « أَقْتُلُوهُ » . مَتَّقٍ عَلَيْهِ .

1322. Anas (RAA) narrated that the Messenger of Allāh ﷺ entered Makkah with a helmet on his head, and when he took it off, a man came to him and said, Ibn Khattal is hanging on to the

388. The two sons of al- Afrā', who were teenagers at the time.

389. The Messenger of Allāh ﷺ commanded that the booty be given to Mu ‘ādh as scholars say because he found that it was him who cut off Abū Jahl’s leg with a fatal blow, which eventually killed him.

curtains of the Ka'bah ' The Prophet ﷺ thereupon said, "Kill him."³⁹⁰ Agreed upon

١٣٢٣ وَعَنْ مُعَاذِ بْنِ جَبْرِ رَضِيَ اللَّهُ عَنْهُ «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ يَوْمَ بَدْرٍ ثَلَاثَةً صَبْرًا» أَخْرَجَهُ أَبُو دَاوُدَ فِي الْمَعَادِلِ ، وَرِجَالُهُ ثِقَاتٌ

1323 Sa'îd bin Jubair (RAA) narrated, 'The Messenger of Allāh ﷺ killed three men³⁹¹ on the day of Badr while they were in bonds (by throwing arrows at them until they died)' Related by Abū Dawūd.

١٣٢٤ - وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - : «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ بِرَجُلٍ مُشْرِكٍ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ . وَأَصْلُهُ عِنْدَ مُسْنَدٍ

1324 'Imrān bin Husain (RAA) narrated that the Prophet ﷺ exchanged two Muslim men from captivity for one polytheist." Related by At-Tirmidhī

١٣٢٥ - وَعَنْ صَخْرِ بْنِ لَعْلَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «إِنَّ الْقَوْمَ إِذَا اسْتَمَوْا أَخْرَجُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَرِجَالُهُ مُوثِقُونَ

1325 Sakhr bin Al-'Ailah (RAA) narrated that the Messenger of Allāh ﷺ said. "If the people (polytheists) accept Islām they will protect their blood and property." Related by Abū Dawūd.

390. Ibn Khattal accepted Islām at first and then the Messenger of Allāh ﷺ sent him along with a man from the *Ansār* to collect *Zakāh*. Ibn Khattal then aposticized and murdered his *Ansārī* companion and fled to Makkah with the *Zakāh* money. He also had two slave women who used to sing slanderous songs about the Prophet ﷺ. After the conquest of Makkah Ibn Khattal tried to take refuge in the premises of the Ka'bah by hanging onto its curtains, but the Prophet ﷺ ordered his companions to kill him along with his slave women.

391. The three men were Tamimah bin Adi, An-Nadr bin al-Harith and Uqbah bin Abi Mu'ait who threw the entrails of a she-camel on his back while he was performing his prayer by the Ka'bah and they all used to harm the Prophet ﷺ badly when he was still in Makkah.

١٣٢٦ — وَعَنْ حَبِيبِ بْنِ مُطْعِمٍ - رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ فِي أَسَارَى بَدْرٍ «لَوْ كَانَ الْمُطْعِمُ بْنُ عَبْدِ حَيٍّ ثُمَّ كَتَمَنِي بِإِي هَؤُلَاءِ النَّاسِ لَتَرَكْتُهُمْ لَهُ» رَوَاهُ الْبُخَارِيُّ.

1326. Jubair bin Muṭ'im (RAA) narrated, 'The Messenger of Allāh ﷺ said concerning the prisoners of war taken at Badr, "If al-Muṭ'am bin 'Adī had been alive and spoken to me about those filthy ones (as they were polytheists), I would have freed them for him."³⁹² Related by Al-Bukhārī.

١٣٢٧ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «أَصَبْنَا سَيِّئَاتِ يَوْمِ لُؤْحَسٍ لَهُنَّ زَوَاجٌ ، فَتَخَرَّجُوا ، فَتَوَلَّى اللَّهُ - تَعَالَى - {وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ} الْآيَةَ» أَخْرَجَهُ مُسْنَدُ

1327. Abū Sa'īd al-Khudrī (RAA) narrated, 'On the Day (the battle of) Autās, we took women captives who had husbands. The Companions felt uneasy to have any sexual relation with them. Then Allāh, the Most High revealed the verse, "*And women already married (are prohibited for you) except for those whom you possess.*"³⁹³ (4:24).

١٣٢٨ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً - وَأَنَا فِيهَا - قَبْلَ تَجْدٍ ، فَعَصَمُوا بِهَا كَثِيرَةً ، فَكَانَتْ سَهْمَاتُهُمْ أَشْيَ عَشْرَ بَعِيرٍ ، وَثَقَلُوا بَعِيرًا بَعِيرًا» مُتَّفَقٌ عَلَيْهِ

1328. Ibn 'Umar (RAA) narrated, 'The Messenger of Allāh ﷺ

392. When the Messenger of Allāh ﷺ returned from at-Tā'if, Muṭ'im bin 'Adī and his sons gave him their protection to enter Makkah safely and announced in Makkah that he will enter Makkah under his protection and that he may pray as he wishes by the Ka'bah.

393. When a polytheist woman is taken as a captive her previous marriage is immediately annulled. If this woman is pregnant, it is not allowed to have intercourse with her until she delivers her child. If she is not pregnant, then she must wait for one menstrual cycle before her master can have sexual intercourse with her.

sent a *Sariyah* ³⁹⁴ to Najd, and I was among them. They got many camels as spoils and each one's share was twelve camels and they were given an additional camel each 'Agreed upon

١٣٢٩ - وَعَنْ رَضِيَ اللَّهُ عَنْهُ - قَالَ «فَسَمِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حَيْبَرَ بَعَثَ سَهْمَيْنِ وَلِرَجُلٍ سَهْمًا» سَمِعُوْهُ عَلَيْهِ ، وَالْقَطْعُ لِلْبُخَارِيِّ

1329 Ibn 'Umar (RAA) narrated On the Day of Khaibar, the Messenger of Allāh ﷺ allotted two shares for a horse, and one share (from the war booty) for the fighter ³⁹⁵ Agreed upon and the wording is from Al-Bakhârî

١٣٣٠ - وَأَبُو دَاوُدَ «أَسْهَمَ رَجُلٌ وَلِفَرَسِهِ ثَلَاثَةَ أَشْهُمٍ سَهْمَيْنِ لِفَرَسِهِ وَسَهْمًا لَهُ»

1330 Abû Dawûd also reported, 'He allotted three shares for a man and his horse, two for his horse and one for him'

١٣٣١ - وَعَنْ مَقْبُورِ بْنِ يَزِيدَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «لَا تَمْسُ إِلَّا بَعْدَ الْخُمْسِ». رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَصَحَّحَهُ الطُّحَاوِيُّ

1331. Ma n bin Yazîd narrated, 'I heard the Messenger of Allāh ﷺ say, "Additional booties (extra to the allotted share are to be distributed only after the fifth³⁹⁶ has been kept aside." Related by Ahmad and Abu Dawûd At-Tahâwî graded it as *Sahîh*

١٣٣٢ - وَعَنْ حَبِيبِ بْنِ مَسْلَمَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرُّمْحُ فِي الْبِدْءِ وَالثَّنِيَّتِ فِي الرَّجْعَةِ» رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ أَبُو شَارُودَ ، وَأَبُو حَبِيْن ، وَالْحَاكِمُ

394. A small army unit sent by the Prophet ﷺ for *Jihād*

395. Which means that the rider gets one share, plus two shares which are allotted for his horse as evidenced by the following *ḥadīth* As for the fighter who is not riding, he gets one share

396. The fifth which is taken away is to be spent on the poor, the orphans etc

1332. *Ḥabīb* bin Maslamah (RAA) narrated, 'I witnessed the Messenger of Allāh ﷺ give a quarter (of the war spoils) as an additional booty (to a *Sariyah*) when they gained booty on their way out to the fight. He also gave a third (of the war spoils) as an additional booty when they gained it on their way back.'³⁹⁷ Related by Abū Dawūd, Ibn al-Gārūd, Ibn Ḥibbān and Al-Ḥākim graded it as *Ṣaḥīḥ*.

١٣٣٢ وعن ابن عمر - رضي الله عنهما - قال : « كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَلِّدُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّيْرِ لِأَنْفُسِهِمْ حَاضَةً ، سَوِيَّ بِسْمَةِ عَامَةِ الْجَيْشِ » مُتَّفَقٌ عَلَيْهِ

1333. Ibn 'Umar (RAA) narrated, 'The Messenger of Allāh ﷺ used to give some (members of the *Sariyah* he sent out i.e. some of the soldiers), additional booties especially for them³⁹⁸ apart from the shares which are given to the whole army. Agreed upon

١٣٣٤ - وَعَنْهُ . رَضِيَ اللَّهُ عَنْهُ - قَالَ : « كُنَّا نُصِيبُ فِي مَعَارِبِنَا أَنْعَسَ وَالْعَبَّ ، فَأَكَلَهُ وَلَا رَفْعَهُ » رَوَاهُ النَّحْدَرِيُّ . وَلَأَمِّي دَاوُدَ . فَلَمْ يَوْحِدْهُ مِنْهُ الْخُمْسُ وَصَحَّحَهُ ابْنُ حِبَّانَ

1334. Ibn 'Umar (RAA) narrated, 'On our expeditions, we used to get honey and grapes (as spoils)³⁹⁹ and eat them while on our military expeditions, without bringing them to the Prophet ﷺ (or whoever is in charge of distributing the spoils)' Related by A.-Bukhārī. Abū Dawūd narrated, 'The fifth was not taken from them.' Ibn Ḥibbān graded it as *Ṣaḥīḥ*.

397. The Messenger of Allāh ﷺ gave them more if the booty is gained on the way back, as the enemy is more on the alert and the fight would be more fierce.

398. This was given as an additional reward for something special they did.

399. He means that they did not need to take the permission of those who are in charge of distributing the war booty as they are allowed to take the food which is usually eaten either for themselves or for their animals.

١٣٣٥ - وَعَنْ عَبْدِ اللَّهِ بْنِ أَوْفَى رَضِيَ اللَّهُ عَنْهُ - قَالَ : « أَصَبْتُ طَعَامًا يَوْمَ خَيْبَرَ ، فَكَانَ الرَّجُلُ يَحْيَى فَيَأْخُذُ مِنْهُ مَقْدَرًا يَكْفِيهِ ، ثُمَّ يَتَصَرَّفُ » أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ الْجَارُودِ ، وَالْحَاكِمُ

1335 'Abdulâh bin Abî Aufâ (RAA) narrated, 'On the Day of Khaibar, we got some food (as spoils) The man would come and take as much as he needed and then go away Related by Abû Dawûd Ibn al-Gârûd and Al-Hâkim graded it as *Sahih*.

١٣٣٦ - وَعَنْ رُوَيْمِعِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَبِالنَّبِيِّ الْأَخِيرِ فَلَا يَرْكَبُ دَابَّةً مِنْ فِئَةِ الْمُشْرِكِينَ ، حَتَّى إِذَا أُعْجِفَهَا رَدَّهَا فِيهِ ، وَلَا يَبْسُ ثَوْبٌ مِنْ فِئَةِ الْمُشْرِكِينَ حَتَّى إِذَا أَحْلَقَهُ رَدَّهُ فِيهِ » أَخْرَجَهُ أَبُو دَاوُدَ ، وَالدَّارِمِيُّ ، وَرَجَّحَهُ لَا يَأْسُ بِهِمْ

1336 Ruai'î bin Thâbit (RAA) narrated that the Messenger of Allâh ﷺ said, "He who believes in Allâh and the Hereafter must not ride on an animal belonging to the booty of the Muslims and put it back when he has emaciated it, or wear a garment belonging to the booty of the Muslims and put it back when it is worn." Related by Abû Dawud and Ad-Dârimî

١٣٣٧ - وَعَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « يُجِزُّ عَلَى الْمُشْرِكِينَ بَعْضُهُمْ » أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ وَأَحْمَدُ ، وَفِي إِسْنَدِهِ ضَعْفٌ

1337 Abû Ubadah al-Jarrâh (RAA) narrated, 'I heard the Messenger of Allâh ﷺ say, "Muslims must respect the protection granted (to a non Muslim) by other Muslims."⁴⁰⁰ Related by Ibn Abî Sha'bah and Ahmad with a weakness in its chain of narrators.

400. This hadith and the following ones) provide evidence that a Muslim may give a covenant of protection to a non-Muslim (give him asylum whether this Muslim is a man or a woman, old or young, rich or poor and it becomes an obligation on all Muslims to respect it

١٣٣٨ — وَلِطَائِسِي مِنْ حَدِيثِ عُمَرَو بْنِ الْعَاصِ. «يَجِزُ عَلَى الْمُسْلِمِينَ أَدْنَاهُمْ»

1338. At-Taiāhisi transmitted on the authority of 'Amro bin al-Ās (RAA), 'The right of giving protection to non Muslims is extended to the most humble of the believers (and all Muslims must respect it and give him support).'

١٣٣٩ — وَفِي الصَّحِيحَيْنِ عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ «دَمُهُ الْمُسْلِمِينَ وَاحِدٌ يَسْتَقْبَلُ بِهَا أَدْنَاهُمْ» إِذَا أُنْجِيَتْ مَاجَةٌ مِنْ وَجْهِ آخَرٍ «وَيُجِزُ عَنْهُمْ أَنْصَاهُمْ»

1339. Al-Bukhārī and Muslim transmitted on the authority of 'Alī (RAA) 'The protection granted by one Muslim is like one given by them all, and this right is extended to the most humble of them.' Ibn Mājah narrated with a different chain of narrators, 'And the most eminent gives protection on their behalf.'

١٣٤٠ — وَفِي الصَّحِيحَيْنِ مِنْ حَدِيثِ أُمِّ هَانِيٍّ : «فَدَّ أَمْرُنَا مَنْ أَمْرَتْ».

1340. Al-Bukhārī and Muslim transmitted in the ḥadīth of Umm Hānī', "We have given protection to whom you have granted (protection)."⁴⁰¹

١٣٤١ — وَعَنْ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «لَا تُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ ، حَتَّى لَا أَدْعَ لِأَنْفُسِنَا» رَوَاهُ مُسْلِمٌ

1341. Umar (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say "I will certainly expel the Jews and the Christians from the Arabian Peninsula so as to leave only Muslims in it."⁴⁰² Reported by Muslim.

401 Umm Hānī' was the daughter of Abū Tāhib and the sister of 'Alī bin Abī Tāhib (RAA). She became a Muslim on the conquest of Makkah. The ḥadīth refers to two men of her family to whom she gave protection on the conquest of Makkah and her brother 'Alī did not want to accept it, but the Messenger of Allāh ﷺ accepted her protection.

402. Scholars say that polytheists and those adopting other religions can travel by this area to pass through, except for Makkah and Madinah and the sanctuary around each of them. What is really meant here is that they should not get the nationality of this land in modern standards, rather they may stay temporarily for work or trade. In another ḥadīth.

١٣٤٢ — وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ . قَالَ « كَانَتْ أَمْوَالُ بَنِي النَّصِيرِ مِمَّا كَفَّ اللَّهُ عَنْهُ عَلَى رَسُولِهِ ، مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْتَمُونَ بِحَيْثُ وَلَا رِكَابٍ ، وَكَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةٌ ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَقْفَةً سَنَةً ، وَمَا بَقِيَ يَجْعَلُهُ فِي الْمَكْرَاعِ وَالسَّلَاحِ ، عِدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ » مُتَّفَقٌ عَلَيْهِ

1342. Umar (RAA) narrated, "The wealth of Banû an-Nadîr (one of the Jewish tribes) was part of what Allâh bestowed on His Messenger ﷺ, and which the Mushims had not ridden on horses or camels to get (i.e. they did not have to fight); so they belonged specially to the Prophet ﷺ who would give his family their sustenance for a year, then applied what remained for horses and weapons and equipment in the Path of Allâh, Who is Great and Glorious." Agreed upon.

١٣٤٣ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ « عَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَّيرَ ، فَأَصَبْنَا فِيهَا عَمَلًا ، فَقَسَمَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَائِفَةً ، وَجَعَلَ بَيْنَهُمَا فِي الْمَغْنَمِ ، رَوَاهُ أَبُو دَاوُدَ ، وَرِجَالُهُ لَا يَأْسِرُهُمْ

1343. Mu'adh bin Jabal (RAA) narrated, "We went on an expedition to Khaibar along with the Prophet ﷺ and we got some sheep as spoils. Then Allâh's Messenger ﷺ divided some of them among us and divided the rest with the other war booty." Related by Abû Dawûd on the authority of reasonably reliable men.

١٣٤٤ — وَعَنْ أَبِي رَافِعٍ فَإِنَّ نَالَ لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « إِنِّي لَا أَحْسِرُ بِالْعَهْدِ وَلَا أَحْبِسُ الرُّسُلَ » . رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حَسَنٍ

1344. Abû Râfi' (RAA) narrated that the Messenger of Allâh ﷺ said, "I do not break a covenant or imprison messengers." Related by Abû Dawûd and An-Nasâ'î Ibn Hibbân graded it as Sahih.

from the Messenger of Allâh ﷺ said that no two beliefs can coexist in the Arabian Peninsula, meaning that no other religions should be established there or have places of worship for this land to remain pure with the call to the Unity of Allâh, the Almighty

١٣٤٥ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ — أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا فَأَقْبَلْتُمْ فِيهَا فَسَهَمَكُمْ فِيهَا ، وَأَيُّمَا قَرْيَةٍ عَصَتْ اللَّهَ وَرَسُولَهُ ، فَإِنْ حُصِّنَهَا لِلَّهِ وَرَسُولِهِ ، ثُمَّ هِيَ بِكُمْ» رَوَاهُ مُسْلِمٌ

1345 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whichever town you take peacefully (they surrendered without fighting), and stay therein, you have a share in it (in whatever is obtained from it), and whichever town disobeys Allāh and His Messenger ﷺ, a fifth of (its booty) goes to Allāh and His Messenger and what remains is yours." Related by Muslim

بَابُ الْجِزْيَةِ وَالْهَدَايَةِ

Chapter II: *Jizyah*⁴⁰³ and Truces

١٣٤٦ — عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَهَا يَعْزِي الْحَرَبِيَّةَ — مِنْ مَجُوسِ هَجَرَ» رَوَاهُ الْبُخَارِيُّ ، وَلَهُ طَرِيقٌ فِي الْمَوْطِئِ فِيهَا انْمِطَاعٌ

1346 'Abdur Raḥmān bin Auf (RAA) narrated, 'The Messenger of Allāh ﷺ took the *Jizyah* from the Magians of Hajar' Related by Al-Bukhārī

١٣٤٧ — وَعَنْ عَاصِمِ بْنِ عُمَرَ عَنْ أَنَسٍ ، وَعَنْ عُثْمَانَ بْنِ أَبِي سَلَمَةَ — رَضِيَ اللَّهُ عَنْهُمْ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَلِيَّ بْنَ الْوَيْلِدِ إِلَى أَكْبَدَرِ دُومَةِ الْجَنْدَرِ ، فَأَحْدَوْهُ فَأَتَوْا بِهِ ، فَحَقَنَ دَمَهُ ، وَصَالَحَهُ عَلَى الْحَرَبَةِ» رَوَاهُ أَبُو دَاوُدَ

1347 'Āsim bin 'Umar narrated on the authority of Anas and Uthmān bin Abī Sulaimān (RAA), 'The Messenger of Allāh ﷺ sent

403: Poll tax money paid by non-Muslims citizens who are staying in a Muslim land, in return for their protection, services provided etc.

Khâlid bin al Walîd to Ukaidir of Dawmat al-Jandal⁴⁰⁴ and they seized him and brought him to the Prophet ﷺ. The Messenger of Allâh spared his life and made peace with him on the condition that he should pay *Jizyah* ⁴⁰⁵ Related by Abû Dawûd

١٣٤٨ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ ، فَأَمَرَنِي أَنْ أَخُذَ مِنْ كُلِّ خَالِمٍ دِينَارًا ، أَوْ عَدَنُهُ مَعْقُورًا» أَخْرَجَهُ الثَّلَاثَةُ ، وَصَحَّحَهُ ابْنُ حَبَّانٍ ، وَالْحَاكِمُ

1348. Mu'adh bin Jabal (RAA) narrated, 'The Messenger of Allâh ﷺ sent me to Yemen and he commanded me to take the *Jizyah* from everyone who has reached the age of puberty (one Dînâr- or its equivalent in *Ma âfirî* garments of Yemeni origin)'. Related by the three Imâms. Ibn Hibbân and Al-Hâkim graded it as *Sahih*.

١٣٤٩ — وَعَنْ عَائِشَةَ بْنِ عَمْرٍو الْمُرِّيَّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «الْإِسْلَامُ يَغْنُو وَلَا يُغْنَى». أَخْرَجَهُ النَّارُطِيُّ

1349 'A'idh bin 'Amro al Muzanî (RAA) narrated that the Messenger of Allâh ﷺ said, "Islâm is always superior and should never be surpassed." Related by Ad-Dâraqutnî

١٣٥٠ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا تَدْعُوا الْيَهُودَ وَالنَّصَارَى بِالنِّسْلَامِ ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاصْطَرُّوهُ إِلَى أَصْبَعِهِ». رَوَاهُ مُسْنَدُ

1350 Abû Hurairan (RAA) narrated that the Messenger of Allâh ﷺ said, "Do not start by saluting the Jews and the Ch-

404- Dawmat al-Jandal is a fortress near Tabûk held by Ukaidir who was an Arab Christian and this incident took place during the expedition of Tabûk in the 9th year of Hijrah.

405- Khâlid bin al-Walid (RAA) called Ukaidar to Islâm but he refused so they made a peace agreement with him on the condition that he should pay them *Jizyah*

ristians (when you meet them), and if you meet any of them on the road, force him to go to the narrowest part of the road (i.e. do not give them positions of authority among you)” Related by Muslim.

١٣٥١ وعن المسور بن مخرمة ومروان أن النبي صلى الله عليه وسلم خرج عام الخديجة - فذكر الحديث بطوله ، وفيه «هذه ما صالح عليه محمد بن عبد الله مهتل بن عمرو : على وضع الحرب عشر سنين يأمن فيها الناس ، ويكف بعضهم عن بعض». أخرجه أبو داود ، وأصنه في البخاري

1351 A.-Miswar bin Makhramah and Marwân narrated, "The Messenger of Allāh went out in the year of *al-Hudaibiyah* (reconciliation) the narrator narrated a long *ḥadīth* which contained, 'this is what Muḥammad bin Abdullāh has reconciled with Suhail bin 'Amro, to stop fighting for 10 years during which time people will live safely, and refrain from fighting one another ' Related by Abū Dawūd. It is part of a long *ḥadīth* narrated by Al Bukhārī

١٣٥٢ - وأخرج مسلم بن نجدة عن حديث أنس رضي الله عنه - ، وفيه أن من جاءكم منكم ثم ردة عليكم ، ومن جاءكم ما ردتموه عيت ، فقالوا أكتب هذا يا رسول الله ؟ قال « نعم ، إنه من ذهب ما إليهم فأبعده الله . ومن جاءنا منهم فسيجعل الله له فرجا ومخرجا ».

1352 Muslim transmitted part of this *ḥadīth* on the authority of Anas bin Malīk (RAA) which says, 'In case any of you comes to us we shall not send him back to you (i.e. one of the Muslims who goes back to *Quraysh*), and in case any of us came to you, you should send him back to us (any of the people of *Quraysh* who goes to the Prophet ﷺ they will send him back to Makkah) ' The Companions asked the Prophet ﷺ, 'O Messenger of Allāh! Will you write this down?' He replied, "Yes. May Allāh send out of His Mercy any of the Muslims who goes back to them. But Allāh will grant a way out for anyone who comes to us from them."

١٣٥٢ وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ قَتَلَ مُغَاهِدًا لَمْ يَرَوْحْ رَائِحَةَ الْجَنَّةِ ، وَإِنْ رَجَعَتْ لِيُؤْخَذَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا» أَخْرَجَهُ الْبُخَارِيُّ

1353 Abdulâh Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever kills a *Mu'âhid*⁴⁰⁶ will not smell the fragrance of Paradise, even though its fragrance could be smelt at a distance of forty years." Related by Al-Bukhârî.

بَابُ السِّبْقِ وَالرَّمْيِ

Chapter III: Racing and Marksmanship

١٣٥٤ - عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «سَاقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْخَيْلِ الَّتِي قَدْ صُمِّرَتْ مِنَ الْحَفِيَاءِ ، وَكَانَ أَمْدُهَا ثَلَاثَةَ الْيَوْمِ وَسَاعَ بَيْنِ الْخَيْلِ الَّتِي لَمْ تُصْمَرْ مِنَ الثَّيِّبَةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ ، وَكَانَ ابْنُ عُمَرَ بَيْنَهُمَا» مُتَّفَقٌ عَلَيْهِ رَوَاهُ الْبُخَارِيُّ قَالَ سُفْيَانُ : «مِنَ الْحَفِيَاءِ إِلَى ثَلَاثَةِ الْيَوْمِ وَخَمْسَةِ أَتَيْلٍ ، أَوْ سِتَّةَ ، وَمِنَ الثَّيِّبَةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ»

1354. Ibn Umar (RAA) narrated, "The Messenger of Allâh ﷺ held a horse race, with horses that had been made lean by training, from *al-Hafiyâ* to *Thanyat al-Wadâ'* (names of two places) and he held a race from *Thanyat al-Wadâ'* to the mosque of *Banû Zurayq* between the horses which had not undergone such training." Ibn Umar was among those who took part in that race. Agreed upon.

Al-Bukhârî added. Sufiân said, 'From *al-Hafiyâ* to *Thanyat al-Wadâ'* is a distance of five or six miles and from *Thanyat al-Wadâ'* to the mosque of *Banû Zurayq* is a distance of one mile.'

١٣٥٥ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاقَ بَيْنَ الْخَيْلِ ، وَفَعَلَ الْقُرْخَ فِي الْعَاقَةِ» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حَبَّانَ

406. A *Mu'âhid* is a non Muslim who is staying in an Islamic State and with whom there is a covenant of peace and protection.

1355 Ibn Umar (RAA) narrated, 'The Messenger of Allāh ﷺ held a horse race and made the destination from the fully grown ones at a longer distance.' Related by Ahmad and Abū Dawūd. Ibn Hibbān graded it as *Sahih*.

١٣٥٦ وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا سَبَقَ إِلَّا فِي حُمْرٍ، أَوْ بَصَرٍ، أَوْ خَافِرٍ» رَوَاهُ أَحْمَدُ، وَالثَّلَاثَةُ، وَصَحَّحَهُ ابْنُ حِبَّانَ

1356 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Prize money is allowed only for racing camels, shooting arrows or racing horses." Related by Ahmad and the three Imāms Ibn Hibbān graded it as *Sahih*.

١٣٥٧ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ دَخَلَ مَرْسًا بَيْنَ مَرَسَيْنِ - وَهُوَ لَا يَأْمُرُ أَنْ يُسَبَقَ - فَلَا بَأْسَ بِهِ، فَإِنْ مَنِ فَهُوَ قِمَارٌ». رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَإِسْنَدُهُ ضَعِيفٌ

1357 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone introduces a horse in a race with two other horses, when he is not certain that it cannot be beaten, there is no harm in it, but when he is certain (it cannot be beaten) it is then considered as gambling." Related by Ahmad and Abū Dawūd with a weak chain of narrators

١٣٥٨ - وَعَنْ عُقْبَةَ بْنِ غَامِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ عَلَى الْمَبْرِ يَمُرُّ: {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ} الآية، «أَلَا إِنَّ الْقُوَّةَ الرُّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرُّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرُّمِيَّ» رَوَاهُ مُسْلِمٌ.

1358. 'Uqbah bin 'Āmir (RAA) narrated, 'I heard the Messenger of Allāh ﷺ recite when he was on the pulpit, "And make ready against them all you can of power, including steeds of war (tanks, planes etc.)" (8:60), surely strength is in shooting (arrows); surely strength is in shooting, surely strength is in shooting.' Related by Muslim.

كِتَابُ الْأَطْعَمَةِ

Book XII: Food

Chapter I

١٣٥٩ — عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
«كُلُّ دَيْ تَابٍ مِنَ السَّبَاعِ فَآكَلُهُ حَرَامٌ» رَوَاهُ مُسْلِمٌ

1359 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Eating any predatory beast that has fangs, is prohibited." Related by Muslim

١٣٦٠ — وَأَخْرَجَهُ مِنْ حَدِيثِ أَبِي عَاسِمٍ - رَضِيَ اللَّهُ عَنْهُمَا - بِمَقَرِّ «نَهَى» ،
وَرَوَاهُ «وَكُلُّ دَيْ مَخْطَبٍ مِنَ الطَّيْرِ»

1360 Muslim transmitted the same hadīth on the authority of Ibn 'Abbās (RAA), 'He (The Messenger of Allāh ﷺ) prohibited ' and had the additional phrase, 'and every bird with talons '

١٣٦١ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَيْتِ عَمْرِو بْنِ لُحُومٍ الْخُمْرَ الْأَهْلَةَ ، وَأَدَدَ فِي لُحُومِ الْحَيْلِ» مَثَقٌ عَلَيْهِ ،
وَفِي لَمَطٍ لِلْخَارِجِيِّ ، وَرَخَصَ

1361 Jābir (RAA), narrated, 'On the Day of Khaibar, the Messenger of Allāh ﷺ prohibited eating the flesh of domestic asses, but permitted horse flesh.' Agreed upon

١٣٦٢ — وَعَنْ أَبِي يُوفَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ «عَرَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ عَرَوَاتٍ تَأْكُلُ الْجُرَادَ» مَثَقٌ عَلَيْهِ

1362 Ibn Abī Aufā (RAA) narrated, 'We went on seven expeditions with the Messenger of Allāh ﷺ and we ate locusts ' Agreed upon

١٣٦٣ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - فِي قِصَّةِ الْأَرَبِ قَالَ «فَدَحَبَ فَبَعَثَ بِوَرَكِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَلَّهُ» مَتَّفَقٌ عَلَيْهِ .

1363 Anas (RAA) narrated regarding the story of the rabbit,⁴⁰⁷ 'He (Abû Talhâ) slaughtered it and sent its leg to the Messenger of Allâh ﷺ and he accepted it.' Agreed upon

١٣٦٤ — وَعَنْ أَبِي عُبَيْسٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ : النَّمْطَةِ ، وَالْمَحَلَّةِ ، وَالتَّهْنُودِ ، وَالصُّرْدِ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ .

1364 Ibn 'Abbâs (RAA), 'The Messenger of Allâh ﷺ prohibited killing four creatures' ants, bees, hoopoes and shrikes Related by Ahmad and Abû Dawûd. Ibn Hûbbân graded it as *Sahih*.

١٣٦٥ — وَعَنْ أَبِي عَمَّارٍ قَالَ «قُلْتُ لَجَابِرٍ رَضِيَ اللَّهُ عَنْهُ - الصُّعُ صَيْدٌ هِيَ ؟ قَالَ : نَعَمْ . قُلْتُ : فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : نَعَمْ» رَوَاهُ أَحْمَدُ ، وَالْأَرَبَعَةُ ، وَصَحَّحَهُ الْبُخَارِيُّ ، وَابْنُ حِبَّانَ .

1365 Ibn Abî 'Ammâr narrated, 'I said to Jâbir (RAA), 'Is hyena a kind of game?'⁴⁰⁸ He replied, 'Yes.' I asked, 'Did Allâh's Messenger ﷺ say that?' He replied, 'Yes.' Related by Ahmad and the four Imâms. Al Bukhârî and Ibn Hûbbân graded it as *Sahih*.

١٣٦٦ — وَعَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ سَأَلَ عَنِ الْقُفْدِ ، فَقَالَ { قُلْتُ لَا أَحَدٌ فِي مَا أُرْوِيهِ إِلَيَّ مُحَرَّمًا } الْآيَةُ ، فَقَالَ شَيْخٌ عِنْدَهُ : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ ذَكَرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ «إِنَّهَا خَبِيثَةٌ مِنَ الْخَبَائِثِ» ،

407- Anas and some other companions chased a rabbit at Marr adh Dhahrân, and his companions got tired of chasing it, but Anas kept on till he caught it and brought it to Abû Talhah who sent its leg to the Prophet ﷺ

408- According to this *hadith*, eating hyena is permissible, but some scholars say that it is prohibited to eat it as it digs into graves to get human flesh

فَقَالَ ابْنُ عُمَرَ - إِنَّ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا ، فَهُوَ كَمَا قَالَ
أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ وَإِسَادُهُ ضَعِيفٌ

1366. Ibn Umar (RAA) narrated that he was asked about a hedgehog and he then recited, "*Say (O Muhammad ﷺ) I find not in that which has been inspired to me anything forbidden.*" (6:145). An old man who was present said, 'I heard Abû Hurairah say, 'It was mentioned in the presence of the Prophet ﷺ and he said, "**It is an abomination from those things which are abominable.**" Ibn Umar then said, 'If the Messenger of Allâh ﷺ had said that, then it is as he said.' Related by Ahmad and Abu Dawûd with a weak chain of narrators.

١٣٦٧ - وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَلَالِهَا وَالْأَرْبَعَةَ لَا التَّسْنِيَّ وَحَسَنَ التَّرْمِذِيِّ

1367 Ibn Umar (RAA) narrated, 'The Messenger of Allâh ﷺ prohibited eating the animal which feeds on filth or drinks its milk.' Related by the four Imâms except for An-Nasâ'î At-Tirmidhî graded it as *Hasan*

٣٦٨ - وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ فِي مَعْشَةِ الْحِمَارِ الْوُحْشِيِّ .
«فَأَكَلَ مِنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» . مُتَّفَقٌ عَلَيْهِ

1368 Abu Qatâdah narrated concerning the story of the zebra 'The Messenger of Allâh ﷺ ate from it.' Agreed upon (refer to hadith no 753)

١٣٦٩ - وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَتْ «نَخَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَسًا ، فَأَكَلْنَاهُ» . مُتَّفَقٌ عَلَيْهِ

1369 Asmâ' bint Abî Bakr (RAA) narrated, 'During the lifetime of the Prophet ﷺ, we slaughtered a horse and ate it.' Agreed upon

١٣٧٠ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ «أَكَلَ النَّبِيُّ عَلَى مَائِدَةٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» مُتَّفَقٌ عَلَيْهِ

1370 Ibn 'Abbās (RAA) narrated, 'The sand lizard⁴⁰⁹ was served as food on the table of the Prophet ﷺ' Agreed upon

١٣٧١ — وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ الْفَرَسِيِّ - رَضِيَ اللَّهُ عَنْهُ «أَنَّ طَبِيبًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّغْدَعِ يَجْعَلُهَا فِي ذَوِّهِ ، فَنَهَى عَنْ قَتْلِهَا» أَخْرَجَهُ أَحْمَدُ ، وَصَحَّحَهُ الْحَاكِمُ ، وَأَخْرَجَهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ

1371 'Abdur Rahmān bin 'Uthmān al-Qurashī (RAA) narrated, 'A doctor consulted the Prophet ﷺ about extracting medicine from a frog but he prohibited killing it.' Related by Ahmad, Abū Dawūd and An-Nasā'ī Al-Hākim graded it as *Sahih*

بَابُ الصَّيْدِ وَالذَّبَائِحِ

Chapter II: Hunting and Slaughtering

١٣٧٢ — عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَخَذَ كَلْبًا - إِلَّا كَلْبَ مَاشِيَةٍ ، أَوْ صَيْدًا ، أَوْ رَزْجًا - انْقُصَ مِنْ أَجْرِهِ كُلُّ يَوْمٍ قِرَاطٌ» مُتَّفَقٌ عَلَيْهِ

1372. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, 'If anyone owns a dog except a sheepdog, a hunting dog, or a farm dog, a carat of his reward will be deducted daily.' Agreed upon

١٣٧٣ — وَعَنْ عَبْدِ بْنِ حَنِيمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أُرْسِلَتْ كَلْبُكَ فَأَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ ، فَإِنْ أَمْسَكَ عَلَيْكَ فَأَذْكُرْهُ حَيًّا وَأَذْكُرْهُ ، وَإِنْ أَدْرَسَكَ فَذَكِّرْ وَلَمْ يَأْكُلْ مِنْهُ فَكَلِّهِ ، وَإِنْ وَخَذَ مَعَ كَلْبِكَ كَلْبًا

409. The Messenger of Allāh ﷺ did not prohibit them from eating it, but he did not like it himself

عَمِيرُهُ وَقَدْ قَرَّ فَلَا تَأْكُلْ ، فَإِنَّكَ لَا تَدْرِي أَهَيُّهُم قَتَلَهُ ، وَإِنْ زَمَنْتَ سَهْمَيْكَ فَذَكَرْ
 سَمَّ اللَّهِ تَعَالَى ، فَإِنْ عَابَ عَشْتُ يَوْمًا فَلَمْ تَجِدْ فِيهِ إِلَّا أَثَرَ سَهْمَيْكَ فَكُلْ إِنْ
 شِئْتَ ، وَإِنْ وَجَدْتَهُ عَرِيقًا فِي الْمَاءِ فَلَا تَأْكُلْ» . مُتَّفَقٌ عَلَيْهِ ، وَهَذَا لَفْظُ مُسْنَمٍ

1373. 'Adī bin Hātim (RAA) narrated, 'The Messenger of Allāh ﷺ said to me, "When you set off your dog, mention Allāh's Name (say *Bismillāh*), and if it catches anything for you and you come up to it while it is still alive slaughter it; if you come up to it when the dog has killed it but not eaten any of it, eat it. If you find another dog with yours and the game has been killed, do not eat, for you do not know which of them killed the animal. When you shoot your arrow, mentions Allāh's Name and if the game goes out of sight for a day and you find it without any marks except for that of your arrow, eat if you wish, but if you find it drowned in water do not eat it." Agreed upon, and the wording is from Muslim

١٣٧٤ - وَغَرَّ عَدِيٌّ رَضِيَ اللَّهُ عَنْهُ - قَالَ - سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ عَنْ صَيْدِ الْمَغْرَاصِ فَقَالَ «إِذَا أَصَبْتَ بَعْدَهُ فَكُلْ ، وَإِذَا أَصَبْتَ بَعْضَهُ
 فَقَتَلَ لَأَنَّهُ وَقَدْ ، فَلَا تَأْكُلْ» . رَوَاهُ الْبُخَارِيُّ

1374. 'Adī (RAA) narrated, 'I asked the Messenger of Allāh ﷺ about hunting using a featherless arrow (*al Mi'rāḍ*⁴¹⁰). He replied, "If the game is killed with its sharp edge (the iron piece eat it; but if it strikes with the middle part of the shaft (i.e. it is not penetrated with the sharp part and the game is killed (due to being hit with it), it is considered a *Mauqūdhah*⁴¹¹, so do not eat it." Related by Al-Bukhārī

410- It is a featherless arrow without a sharp edge, but it hits the game with its broad side. Some say that the *Mi'rāḍ* is a thick bar of wood with a piece of iron fixed to its edge and it could be without this piece of iron which is closer to its description.

411- The *Mauqūdhah* is the animal killed by a violent blow with a stone or a stick and it is prohibited to eat it. This *ḥadīth* clearly specifies that if the game is wounded with a sharp object and bleeds to death, then it is

١٣٧٥ — وَعَنْ أَبِي ثَعْلَبَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا رَمَيْتَ بِهِمْ، فَغَابَ عَنْكَ فَأَذْرِكْهُ، فَكُلْهُ مَا لَمْ يَشْ» أَخْرَجَهُ مُسْلِمٌ

1375. Abû Thālabah (RAA) narrated that the Messenger of Allāh ﷺ said, "When you shoot your arrow and the game has gone out of sight, eat it when you come upon it, provided it has not become rotten."⁴¹² Related by Muslim.

١٣٧٦ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ قَوْمًا قَالُوا يَا رَسُولَ اللَّهِ عَلَيْكَ وَسَلَّمَ إِنَّ قَوْمًا يَأْتُونَنَا بِالْبُحَارِ، لَا نَدْرِي: أَذَكَرُوا اسْمَ اللَّهِ عَلَيْهِ أَمْ لَا؟ فَقَالَ «سَمُّوا اللَّهَ عَلَيْهِ أَتَمَّ وَكَبْرُهُ». رَوَاهُ الْبُخَارِيُّ

1376. `Ā'ishah (RAA) narrated, 'Some people said to Allāh's Messenger ﷺ, 'There are people who bring us meat and we do not know whether or not they have mentioned Allāh's name over it.' He replied, "Mention Allāh's name yourselves and eat it." Related by Al-Bukhārī

١٣٧٧ — وَعَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَيَّأَ مِنَ الْخَدَفِ، وَقَالَ «إِنَّهَا لَا تُصِيدُ صَيْدًا، وَلَا تُكَاغِدُ غَدَاً، وَلَكِنَّهَا تُكْسِرُ السَّيِّئَ، وَتَقْطَعُ الْعَيْنَ». مُتَّفَقٌ عَلَيْهِ، وَالتَّقْطُعُ لِمُسْلِمٍ

1377 `Abdullāh bin Mughaffal al-Muzanī (RAA) narrated, The Messenger of Allāh ﷺ prohibited throwing pebbles (on animals) and said 'Such means do not hunt a game, nor do they injure an enemy, but they only may break a tooth or gouge out an eye.' Agreed upon, and it is Muslim's version.

permissible to eat it but if it dies out of being hit by an object it is not lawful to eat in this case, as the body is not penetrated to bleed.

412- If the animal is found having drowned, it is forbidden to eat it. but if he found it still alive it must be slaughtered first. As stated previously, if he found his game with no other injury except for that of the arrow, then it is lawful to eat even if it is dead, as long as it is not rotten

١٣٧٨ — وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَتَّخِذُوا شَيْءَ فِيهِ الرُّوحُ غَرَضًا» رَوَاهُ مُسْنَمُ

1378 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, **"Do not take any living creature as a target."** Related by Muslim.

١٣٧٩ — وَعَنْ كَعْبِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحِجَرٍ، فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَأَمَرَ بِأَكْلِهَا» رَوَاهُ الْبُخَارِيُّ

1379. Ka'b bin Mālik (RAA) narrated, 'A woman slaughtered a sheep with a stone, so the Prophet ﷺ was asked about that and he ordered it to be eaten.' Related by Muslim.

١٣٨٠ — وَعَنْ رَافِعِ بْنِ خَدِيجٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَكَلْتُمُ الدَّمَ وَذَكَرْتُمُ اللَّهَ عَلَيْهِ فَكُلُّهُ، لَيْسَ السِّنُّ وَالظُّفْرُ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمِنْدَى الْحَبَشَةِ» مُتَّفَقٌ عَلَيْهِ

1380. Rāfi' bin Khadīj (RAA) narrated that the Prophet ﷺ said, **"You may eat an animal which is slaughtered by any means which causes the blood to gush out as long as Allāh's Name is mentioned over it, except for the tooth and the claw (not allowed to be used) ⁴¹³ The tooth is a bone and the claw is the knife of the Abyssinians (Ethiopians)."** Agreed upon.

١٣٨١ — وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: «بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْ يُقْتَلُ سَيِّءٌ مِنَ الدَّوَابِّ صَبْرًا» رَوَاهُ مُسْنَمُ

1381 Jābir bin 'Abdullāh (RAA) narrated, 'The Messenger of Allāh ﷺ proh.bited beating a tied-animal to death.' Related by Muslim

413. Any sharp object, which makes the blood flow, could be used to slaughter an animal except for a tooth or a bone

١٣٨٢ - وعن شداد بن أوس قال قال رسول الله صلى الله عليه وسلم : «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ ، فَوَدَا فَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ ، وَإِذَا دَبَحْتُمْ فَأَحْسِنُوا الدَّبْحَ ، وَلْيُحْدِثْ أَعْيُنُكُمْ شَفَرَتُهُ ، وَلْيُكْرِخْ دَبِيحَتُهُ» رواه مسلم

1382 Shaddâd bin Aus (RAA) narrated that the Messenger of Allâh ﷺ said, "Verily, Allâh has prescribed proficiency in all things. Thus, if you kill, kill in the least painful manner you can;⁴¹⁴ and when you slaughter an animal, do it in the best possible way;⁴¹⁵ and any of you should sharpen his blade so that the animal may be spared from the suffering of the slaughtering." Reported by Mushm

١٣٨٣ - وعن أبي سعيد الخدري - رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «دَكَّهُ نَحْيِي ذِكَاةَ اللَّهِ» رواه أحمد، وصححه ابن حبان

1383 Abū Sa'īd al-Khudrī (RAA) narrated that the Messenger of Allâh ﷺ said, "The (legal) slaughtering of the fetus is included when its mother is slaughtered."⁴¹⁶ Related by Ahmad and Ibn Habbân graded it as *Sahih*.

١٣٨٤ - وعن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم قال «الْمُسْلِمُ يَكْفِيهِ اسْمُهُ فَإِنْ نَسِيَ أَنْ يُسَمِّيَ حَيْرَ بَشْعٍ فَلَيْسَ ثُمَّ لَا كُلُّ» أخرجه الدارقطني ، وفيه رأي في حفظه ضعف ، وفي إسناده محمد بن يزيد بن سنان ، وهو صدوق ضعيف الحفظ .

1384. Ibn 'Abbās (RAA) narrated that the Messenger of Allâh

414- If someone is to be executed (for any crime he committed), he should be killed in such a manner that he faces the least possible suffering and that he passes away as quickly as possible

415- When someone is slaughtering an animal he should not move it around violently, neither draw it with force, nor slaughter it in the presence of another animal that may be watching it.

416- When the cow or the camel is slaughtered and a fetus is found inside, the fetus is lawful to eat if one wishes. That only applies if it was found dead, but if it was still alive, it must be slaughtered

ﷺ said, "A Muslim's name is sufficient for him, so if he forgets to mention Allāh's Name when he slaughters an animal, he should mention Allāb's Name, then eat it." Related by Ad Dāraqutnī but there is a weak narrator in its chain. Also there is Muḥammad bin Yazīd bin Sinān in its chain who is truthful but had a weak memory.

١٣٨٥ — وَأَعْتَرَجَهُ عِنْدَ الرَّزَّاقِ بِإِسْنَادٍ صَحِيحٍ إِلَى أَبِي عَاسِمٍ مَوْفُوفٍ عَلَيْهِ

1385 Abdur Razzāq transmitted it with a sound chain of narrators on the authority of Ibn 'Abbās but it is not connected up to the Prophet ﷺ.

١٣٨٦ — وَلَهُ سَاهِدٌ عِنْدَ أَبِي دَاوُدَ فِي مَرَاتِبِهِ يُلْفِظُ «دَبِجَةً لِمُسْلِمٍ حَلَالٌ» دَكَرَ سَمَ اللَّهَ عَلَيْهَا أَمْ لَمْ يَذْكُرْ» وَرَجَاهُ مُوْتَقُونَ

1386 Abū Dawūd narrated a similar ḥadīth that reads, 'The slaughtering of any Muslim is *Halāl* (lawful) whether or not he mentioned Allāh's name over it.'⁴¹⁷ Its narrators are reliable.

بَابُ الْأَصَاحِي

Chapter III: Sacrifices on 'Īdul Ad-ḥā

١٣٨٧ — عَنْ أَنَسِ بْنِ مَالِكٍ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصْحِي بِكَنْثَسَيْنِ أَفْرَتَيْنِ، وَيُسَمِّي، وَيُكَبِّرُ، وَيَضَعُ رِجْلَهُ عَلَى صِفَاحِهِمَا» وَفِي نَفْظِ «دَبِجُهُنَّ بِيَدِهِ»، وَفِي نَفْظِ «سَمِيتَنِي»، وَأَبُو عَوَّادٍ فِي صَحِيحِهِ نَمِيتَنِي «بِأَمْسَيْنَهُ» بِذَلِكَ السَّبْرِ، وَفِي نَفْظِ لِمُسْلِمٍ، وَيَقُولُ «بِسْمِ اللَّهِ، وَلِلَّهِ أَكْبَرُ».

1387 Anas bin Mālik (RAA) narrated, 'The Messenger of Allāh ﷺ used to sacrifice two two-horned rams, mention Allāh's name

417 Most scholars are of the opinion that pronouncing the *Takbīr* and *Bism-ullāh* is a *Sunnah* except for Abū Ḥanīfah. There is also a consensus among the scholars that if a Muslim deliberately does not mention Allāh's name while slaughtering then the animal becomes unlawful to eat, but if he forgets then it is permissible to eat it and it is enough in this case to mention Allāh's name before eating it.

and say the *Takbîr Allâh Akbar* or Allâh is the Most Great), and place his foot on their sides.' In another version, 'He slaughtered them with his own hands.' Another version has, 'Two fat rams, and another has, two precious rams.' Agreed upon. In a version by Mushm, 'and would say *Bismillâh and Allâh Akbar*'

١٣٨٨ — وَلَهُ مِنْ حَدِيثِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَمَرَ بِكَتْسِ أَقْرَبَ ، يَطَأُ فِي سَوَادٍ ، وَيَتْرَكَ فِي سَوَادٍ ، وَيَطْرُقُ فِي سَوَادٍ ، فَأَنَّى بِهِ لِبُصْحَى بِهِ ، فَقَالَ لَهَا « يَا عَائِشَةُ ، هَلُمِّي الْمُدْبَةَ » ، ثُمَّ قَالَ « اشْحَذِيهَا بِحَجَرٍ » ، فَعَلَتْ ، ثُمَّ أَحَدَهَا ، وَأَحَدَهُ ، فَأَمْسَعَهُ ، ثُمَّ ذَبَحَهُ ، ثُمَّ قَالَ « بِسْمِ اللَّهِ ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ ، وَآلِ مُحَمَّدٍ ، وَمِنْ أُمَّةِ مُحَمَّدٍ » ثُمَّ صَحَّى بِهِ

1388. Muslim has also reported on the authority of 'Ā'ishah (RAA), "Allâh's Messenger ﷺ ordered a horned ram with black legs, a black belly and black around its eyes, and it was brought for him to sacrifice and he said to 'Ā'ishah (RAA), "**Ā'ishah, get the knife.**" Then he said, "**Sharpen it with a stone.**" When she had done so he took it, then taking it (the ram) he placed it on the ground and slaughtered it. He then said, "***Bismillâh* (In the name of Allâh), O Allâh, accept it from Muḥammad, Muḥammad's family and from Muḥammad's Ummah (followers).**" Then he sacrificed it'

١٣٨٩ — وَغَسَّ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَرْنًا ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « مَنْ كَانَ لَهُ سَعَةٌ ، وَلَمْ يُصَحِّحْ فَلَا يَغْتَبِرْ مُضِلًّا نَا » رَوَاهُ أَحْمَدُ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ الْحَاكِمُ ، وَزَجَّحَ الْأَلْبَانِيُّ عَنْهُ

1389 Abû Hurairah (RAA) narrated that Allâh's Messenger ﷺ said, "**He who can afford it but did not offer a sacrifice must not come near our place of prayer.**"⁴¹⁶ Related by Abū mad and Ibn Mâjah. Al Ḥâkim graded it as *Ṣaḥîḥ*. Other Imâms said that it is *Mawqûf* (i.e. it is not connected to the Prophet ﷺ)

416. Offering a sacrifice is not obligatory, but it is a confirmed *Sunnah* which was always practiced by the Prophet ﷺ.

١٣٩٠ - وَعَنْ جُنْدُبِ بْنِ سُفْيَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : شَهِدْتُ لِأَخِي
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا قَضَى صَلَاتَهُ بَالَسَ نَظْرًا إِلَى عَمِّ قَدْ
ذُبِحَتْ ، فَقَالَ « مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ شَاةً مَكَانَهَا ، وَمَنْ لَمْ يَكُنْ ذَبَحَ
فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ » . مُتَّفَقٌ عَلَيْهِ

1390 Jundub bin Sufiân (RAA) narrated, 'I witnessed (the prayer of) *Idul Ad-hâ* with the Messenger of Allâh ﷺ and when he finished his prayer with the people, he looked at a sheep which had been sacrificed, so he said, "Anyone who has sacrificed before the prayer must sacrifice another goat instead (of the one which he slaughtered before the prayer) and if anyone has not sacrificed he should do so in Allâh's name."⁴¹⁹ Agreed upon

١٣٩١ - وَعَنْ أَنَسِ بْنِ عَزِيزٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَامَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ « أَرْبَعٌ لَا تَجُوزُ فِي الصَّحَابِ : الْعَوْرَةُ الَّتِي عَوْرَتُهَا ، وَالْمَرِيضَةُ الَّتِي مَرَضُهَا ، وَالْمَرْجُوءَةُ الَّتِي ظَلَعُهَا ، وَالْكَبِيرَةُ الَّتِي لَا تُنْفِي »
رَوَاهُ أَحْمَدُ ، وَالْأَرَبِيُّ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حِبَّانَ .

1391 Al-Barâ' bin 'Azîb (RAA) narrated Allâh's Messenger ﷺ stood among us and said, "There are four types of sacrificial animals, which are not permitted: A one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps, and an old animal which has no marrow." Related by Ahmad and the four Imâms. At Tirmidhî and Ibn Habbân graded it as *Sahih*.

١٣٩٢ - وَعَنْ جَابِرِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « لَا تَذْبَحُوا إِلَّا
مُسَنَّةً ، إِلَّا إِذَا تَعَسَّرَ عَلَيْكُمْ فَذَبْحُوا جَذَعَةً مِنَ الصَّائِلِ » . رَوَاهُ مُسْلِمٌ

1392 Jâbir (RAA) narrated that Allâh's Messenger ﷺ said,

419- This hadîth is evidence that if an animal is slaughtered before the 'atâ prayer, then it is not considered a sacrifice and will not get the reward as such. It is rather considered as a charity to be given to the poor. The proper sacrifice must be slaughtered after the prayer, which is why the Messenger of Allâh ﷺ told them to sacrifice another one.

"Sacrifice only a full-grown animal unless it is difficult for you, in which case you should sacrifice a (six to ten month old) sheep." Reported by Muslim.

١٣٩٣. وَعَنْ عِيسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ «أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْغَيْثَ وَالْأُدُنَ ، وَلَا نُصَحِّي يَهُودَاءَ ، وَلَا مُقَابِلَةَ ، وَلَا مُدَائِرَةَ ، وَلَا حَرْقَاءَ ، وَلَا تَرْمَامًا». أَخْرَجَهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ ، وَابْنُ حِبَّانَ ، وَالْحَاكِمُ

1393. 'Alī (RAA) narrated, 'Allāh's Messenger ﷺ enjoined us to pay great attention to the eye and the ear, and not sacrifice a one-eyed animal, or an animal with a slit which leaves something hanging at the front or back of the ear, or with a perforation in the ear, or an animal with broken front teeth.' Related by Ahmad and the four Imāms. At-Tirmudhī, Ibn Hībān and Al-Hākim graded it as *Ṣaḥīḥ*.

١٣٩٤ — وَعَنْ عِيسَى بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَمَ عَنَى بُدِيَّةَ ، وَأَنْ أَهْشِمَ لُحُومَهَا وَخَنُودَهَا وَجِلَالَهَا عَنِ الْمَسَاكِينِ ، وَلَا أَهْطِيَ فِي حِرَارَتِهَا شَيْئًا مِنْهَا». مُتَّفَقٌ عَلَيْهِ .

1394. 'Alī bin Abī Tālib (RAA) narrated, 'The Messenger of Allāh ﷺ appointed me to be in charge of his sacrificial animals, and commanded me to distribute all their meat, hides, and saddlery to the poor, and not to give anything from them to the butcher' 420 Agreed upon

١٣٩٥ — وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : «نَحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَامَ الْحُدَيْبِيَّةِ الدَّكَّةَ عَنْ سَعْدَةٍ ، وَالْقَرَةَ عَنْ سَعْدَةٍ» رَوَاهُ مُسْلِمٌ .

1395. Jābir (RAA) narrated, 'In the year of *Hudaybiyah* (Reconciliation), we sacrificed a camel for each seven people along with Allāh's Messenger ﷺ, and also a cow for seven' Related by Muslim.

420- It is prohibited to give the butcher his wages in the form of some meat of the sacrificed animal, unless he does not take it willingly

بَابُ الْعَقِيقَةِ

Chapter IV: 'Aqīqah⁴²¹

١٣٩٦ - عَنْ أَبِي عَنَاسٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ عَنِ الْحُسَيْنِ وَالْحُسَيْنِ كَيْشًا كَيْشًا» رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ أَبُو حَرِيمَةَ ،
وَأَبُو نُجَارُودٍ ، وَعَبْدُ الْحَقِّ ، لَكِنْ رَجَّحَ أَبُو حَاتِمٍ بِرِيسَالِهِ .

1396. Ibn 'Abbās (RAA, narrated, 'The messenger of Allāh ﷺ slaughtered a ram for both al-Hasan and al-Husain⁴²² (at their birth). Related by Abū Dawūd, Ibn Khuzaimah, Ibn al-Gārūd and 'Abdul Haqq graded it as *Sahih*, but Abū Hātim said that it is most probably *Mursal*

١٣٩٧ - وَأَخْرَجَ أَبُو حَبِيبٍ مِنْ حَدِيثِ أَنَسٍ نَحْوَهُ

1397. Ibn Hibbān transmitted a similar *hadith* on the authority of Anas

١٣٩٨ - وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَمَرَهُمْ أَنْ يُعَقُّ عَنِ الْمَلَامِ شَاتَانِ مَكْفُودَانِ ، وَعَنِ الْجَارِيَةِ شَاةٌ»
رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ .

1398. 'Ā'ishah (RAA) narrated, 'Allāh's Messenger ﷺ commanded them to slaughter two sheep equal (in age) for a boy and one for a girl at their birth.' Related by At-Tirmidhī and graded it as *Sahih*.

421. This term is used for the animal which is slaughtered for the sake of a new born baby whether male or female. The *Sunnah* is that the animal is to be slaughtered on the 7th day of the baby's birth, and also it is an act of the *Sunnah* of the Prophet ﷺ to slaughter one sheep for the female and two for the male.

422. They are the grandsons of the Messenger of Allāh ﷺ and the sons of 'Alī bin Abī Tālib and Fātmah the Prophet's daughter. Al-Husain is one year younger than al-Hasan.

١٣٩٩ — وَأَخْرَجَ أَحْمَدُ ، وَالْأَرْبَعَةُ عَنْ أُمِّ كُرَيْزٍ الْكَعْبِيَّةِ نَحْوَهُ

1399. Ahmad and the four Imāms transmitted a similar hadith on the authority of Umm Kurz al-Ka'biyah.

١٤٠٠ — وَعَسَى سَمُرَةٌ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - «كُلُّ عِلَامٍ مُرْتَهَنٌ بِعَقِيقَتِهِ ، تُدْنَحُ عَنْهُ يَوْمَ سَاعِهِ ، وَيُحَنُّ ، وَيُسَمَّى»
رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ

1400 Samurah (RAA) narrated that Allāh's Messenger ﷺ said, "Every boy is pawned⁴²³ against his *Aqiqah*, to be slaughtered on his behalf on the seventh day of his birth, his head is to be shaved, and he must be given a name." Related by Ahmad and the four Imāms At-Tirmidhi graded it as Sahih.

423- The Messenger of Allāh ﷺ is drawing a similarity between an article, which is pawned and a child who is lying in a state of being pledged. If his parents do not do this *Aqiqah* for him, he will not be able to intercede for them with Allāh on the Day of Judgment, if he dies in his childhood before reaching the age of puberty i.e. they will not benefit from his intercession to their welfare.

كِتَابُ الْإِيمَانِ وَالْأَذْوَارِ

Book XII: Oaths and Vows

Chapter I

١٤٠١ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَذْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ ، وَعُمَرُ يَخِيفُ بِأَبِيهِ ، فَدَادَهُمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِلَّا بِأَبِائِكُمْ أَوْ لِيَصْمُتَ» مُتَّفَقٌ عَلَيْهِ .

1401. Ibn Umar RAA narrated, The Messenger of Allāh ﷺ caught up with Umar bin al Khattāb (RAA), when he was with a group of camel-riders and Umar was swearing by his father, so Allāh's Messenger ﷺ called them and said, "Verily, Allāh forbids you to swear by your fathers, so whoever has to take an oath, he must swear by Allāh or keep silent." Agreed upon

١٤٠٢ - وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ وَالنَّسَائِيِّ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا . «لَا تَخْضَرُ بِأَبَائِكُمْ ، وَلَا بِأُمَّهَاتِكُمْ ، وَلَا بِالْأَدَادِ ، وَلَا تَخْجَعُوا بِاللَّهِ إِلَّا وَأَنْتُمْ صَادِقُونَ»

1402. Abū Dawūd and An-Nasa'ī transmitted on the authority of Abū Hurairah (RAA) that the Messenger of Allāh ﷺ said, "Do not swear by your fathers or by your mothers, or by rivals to Allāh; and swear not by Allāh except when you are speaking the truth."

١٤٠٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . «يَعْسُكَ عَلَى مَا يُصَدِّقُكَ بِهِ صَاحِبُكَ»

1403. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Your oath should be about something regar-

ding which your opponent shall believe you.”⁴²⁴ Related by Muslim.

١٤٠٤ — وفي رواية «اليمين على بية المستحلف» خرجهما مسلم.

1404. Muslim transmitted, “An oath is to be interpreted according to the intention of the claimant (whether the judge or the defendant’s rival demanding an oath concerning a particular matter).”

١٤٠٥ — وَعَسَّرَ عَبْدِ الرَّحْمَنِ بْنُ سَعْدَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكُفِّرْ عَنْ يَمِينِكَ، وَأَتَيْتَ الَّذِي هُوَ خَيْرٌ» مُتَّفَقٌ عَلَيْهِ

وفي لفظ للبخاري «فَأَتَيْتَ الَّذِي هُوَ خَيْرٌ وَكُفِّرْ عَنْ يَمِينِكَ». وفي رواية لأبي داود. «فَكُفِّرْ عَنْ يَمِينِكَ ثُمَّ أَتَيْتَ الَّذِي هُوَ خَيْرٌ» وَإِسْنَادُهُمَا صَحِيحٌ

1405. ‘Abdur Rahmān bin Samurah (RAA) narrated that the Messenger of Allāh ﷺ said, “If you take an oath to do something and later on find something else which is better than that one, make an expiation for (the dissolution of) your oath and then do what you find to be better.” Agreed upon
In the version of Al-Bukhārī, “Do what you find to be better and make expiation for your oath.”

١٤٠٦ - وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ. «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ، فَلَا حِثَّ عَلَيْهِ». رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ. وَصَحَّحَهُ ابْنُ حَبَّانَ

1406. Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “If anyone says: ‘If Allāh wills’ when swearing an

424. This hadith is relevant to the intention of the claimant (whether he is a judge or otherwise). The claimant asks the defendant to administer an oath on a certain matter which he claims to be truthful about. So, in this case the defendant makes an oath with his intention being related to this particular matter which his rival claimed that he is guilty of. This is supported by the following hadith.

oath, he is not held responsible if he breaks it (i.e. he does not have to provide expiation for breaking it)." Related by Ahmad and the four Imāms Ibn Habbān graded it as Sahih.

١٤٠٧ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ «كَانَ يَمِينُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا، وَمَقْبُوعُ لُغُوبٍ». رَوَاهُ الْبُخَارِيُّ

1407 Ibn 'Umar (RAA) narrated, 'When the Messenger of Allāh ﷺ took an oath, he used to say, "No, by Him Who turns the hearts," i.e. who controls the states of one's heart)' Related by Al-Bukhārī

١٤٠٨ — وَعَنْ عَبْدِ اللَّهِ بْنِ غُمَرٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ يَا رَسُولَ اللَّهِ ، مَا الْكَذَائِرُ ؟ - فَذَكَرَ الْحَدِيثَ ، وَفِيهِ «الْيَمِينُ الْعَمُوسُ» ، وَفِيهِ قُبْتُ وَمَا الْيَمِينُ الْعَمُوسُ ؟ قَالَ «الَّتِي يَقْطَعُ بِهَا قَاتِلٌ امْرِئًا مُسْتَمِيعًا هُوَ فِيهَا كَذَابٌ» أَخْرَجَهُ مُسْنِمٌ

1408 'Abdullāh Ibn 'Umar (RAA) narrated, 'A desert Arab came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh' What are the most serious sins (the major sins)?' The narrator mentioned the ḥadīth which says, "**and the false oath.**"⁴²⁵ I asked (i.e. Ibn 'Umar), 'What is the false oath?' The Messenger of Allāh ﷺ replied, "It is that by which one takes the property of another Muslim, and he is lying about it (intentionally)." Related by Muslim

١٤٠٩ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - فِي قَوْلِهِ - نَعَانِي - { لَا يُؤْخَذُكُمْ اللَّهُ بِالْعُيُوفِ فِي أَيْمَانِكُمْ } قَالَتْ «هُوَ قَوْلُ نَرَجُلٍ لَا، اللَّهُ، وَنَبِيٍّ وَاللَّهُ» أَخْرَجَهُ الْبُخَارِيُّ ، وَرَوَاهُ أَبُو دَاوُدَ مَرْفُوعًا

1409 'Ā'ishah (RAA) narrated regarding the verse, "**Allah**

425. The false oath is called in Arabic, *Al Yamīn al Ghamūs* (the engulfing oath), which indicates that it overwhelms the one who took it as a sin or in the Hell Fire. It is one of the Major sins which includes disbelief in Allāh, killing, magic, adultery, treating parents badly and drinking alcoholic drinks or narcotics

will not punish you for what is unintentional in your oaths" (5:89). 'It was revealed about such phrases as 'No, by Allāh,' and 'Yes, by Allāh ' Related by Al Bukhārī and Abū Dawūd

١٤١٠ — وعن أبي هريرة - رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «إن لله تسعة وتسعين اسما ، من أحصاها دخل الجنة» متفق عليه ، وساق الترمذي ، وابن حبان الأسماء ، والحقيق أن سردها بذراع من بعض الرواة

1410. Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "Allāh has ninety-nine names.⁴²⁶ He who retains them in his memory⁴²⁷ will enter Paradise." Agreed upon. At-Tirmidhi and Ibn Hibbān mentioned the ninety nine names, but it is the narrators who mentioned them and not the Prophet ﷺ.

١٤١١ — وعن أسامة بن زيد - رضي الله عنهما - قال : قال رسول الله صلى الله عليه وسلم : «من صبح إليه معروف فقال لفاعله : جرتك الله خيرا فقد أتبع في النماء» أخرجه الترمذي ، وصححه ابن حبان

1411. Usāmah bin Zaid (RAA) narrated that Allāh's Messenger ﷺ said, "If one is done a favor and he expresses (his gratitude) to his benefactor by saying, 'May Allāh give you a good reward' (*Jazāk Allāh Khairan*) he has fully expressed his appreciation.' Related by At-Tirmidhi and Ibn Hibbān graded it as *Sahih*.

١٤١٢ — وعن ابن عمر عن النبي صلى الله عليه وسلم أنه نهى عن الشر ، وقال «إنه لا يأتي بخير ، وإنما يستخرج به من الحجر» متفق عليه

1412. Ibn Umar (RAA) narrated, "The Messenger of Allah ﷺ

426. There are also other names which are attributed to Allāh

427. What is meant is not just memorizing them, but comprehending their meanings and implications, observing them in one's behavior and acting accordingly etc

forbade making vows *Nadhr*)¹²⁸ and said, "It will not bring (you) any good but it is only a means by which some of the wealth of the miserly is taken out." Agreed upon

١٤١٣ — وَعَنِ عُقْبَةَ بْنِ عِمْرَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَفَّارَةُ النَّذْرِ كَفَّارَةُ يَمِينٍ» رَوَاهُ مُسْنَدُ، وَرَوَاهُ التِّرْمِذِيُّ فِيهِ «إِذَا لَمْ يُسَمَّ» وَصَحَّحَهُ

1413 Uqbah bin 'Âmir (RAA) narrated that the Messenger of Allāh ﷺ said, "The expiation for a vow (*Nadhr*) is the same as for an oath." Related by Muslim At-Tirmidhī has in his version, "If he did not specify it."

١٤١٤ — وَلَآبِي دَاوُدَ مِنْ حَدِيثِ أَبِي عَبَسٍ - رَضِيَ اللَّهُ عَنْهُمَا - مَرْفُوعًا «مَنْ نَذَرَ، لَمْ يُسَمَّ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا لَا يُطِيقُهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ»، وَإِسْنَادُهُ صَحِيحٌ، إِلَّا أَنَّ احْتِفَاطَ رَجَحُوا وَقَعَهُ

1414. Abū Dawūd transmitted on the authority of Ibn 'Abbās (RAA), 'Alāh's Messenger ﷺ said, "If anyone makes a vow but does not fulfill it, its expiation is the same as that for an oath; if anyone makes a vow to do an act of disobedience, its expiation is the same as that of an oath, if anyone makes a vow which he is unable to fulfill, its expiation is the same as that of an oath." Its chain of narrators is *Sahih*, but the scholars of *adith* said that it is not connected to the Prophet ﷺ but it is only the narration of Ibn 'Abbās

128- Making obligatory on oneself an act of worship which was not originally made obligatory by Allāh such as taking a vow to fast extra days or pray extra supererogatory prayers or pay charity when so and so happens (if any sick person recovers, if my absent comes back etc.)

١٤١٥ — وَلِئِبْخَارِيٍّ مِنْ حَدِيثِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - «مَنْ كَذَرَ أَنْ يَعْصِيَ اللَّهَ وَلَا يَعْصِي»

1415 Al-Bukhārī transmitted on the authority of Ā'ishah (RAA), "If anyone vows to disobey Allāh, let him not disobey Him."

١٤١٦ — وَلِمُسْلِمٍ مِنْ حَدِيثِ عِمْرَانَ - «لَا وَفَاءَ لِمَنْ فِي مَعْصِيَةٍ»

1416 Muslim transmitted on the authority of Imrān that 'Allāh's Messenger ﷺ said, "A vow to do an act of disobedience must not be fulfilled."

١٤١٧ — وَعَنْ عُقَّةَ بْنِ عَامِرٍ أَنَّ بَدْرَةَ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ حَامِيَةً ، فَأَمَرَنِي أَنْ أَسْتَفْتِيَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَسْتَفْتَيْتُهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَمْ تَمْشِ وَلَمْ تَكُنْ» مُتَّفَقٌ عَلَيْهِ ، وَلَقَطُتُ مِنْهُمْ

1417 Uqbah Ibn 'Āmir (RAA) narrated, 'My sister made a vow to walk to the Ka bah for pilgrimage on foot, and she ordered me to consult the Prophet ﷺ, so he consulted him and the Messenger of Allāh ﷺ said, "Let her walk and ride." Agreed upon, and it is Muslim's version

١٤١٨ — وَلِأَحْمَدَ ، وَالْأَرْبَعَةَ فَقَالَ «إِنَّ اللَّهَ تَعَالَى - لَا يَصْنَعُ بِشَقَاءِ أُخْتِكَ شَيْئًا ، مَرَّهٌ سَخَنَمُ ، وَلَمْ تَكُنْ ، وَلَنْصُمَ ثَلَاثَةَ أَيَّامٍ»

1418 Ahmad and the four Imāms also reported that he said ﷺ, "Allāh, the Most High will not do anything with the afflictions your sister imposes on herself, command her to put on her *Hyāb*⁴²⁹ (scarf) and to ride, and to fast three days."

429. It is mentioned in another narration that she made a vow to walk to the Ka bah while taking her *hyāb* off, and that is why the Prophet ﷺ ordered her to wear her *hyāb* and to make expiation as this is an act of disobedience

١٤١٩ - وَعَنْ أَبِي عُبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ سَعْدَ بْنَ عَدَادَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَسْرِ كَانَ عَلَى أُمِّهِ تَوَقُّفٌ قَبْلَ أَنْ تَقْضِيَهُ ، فَقَالَ : « أَقْضِي عَنْهَا » مَتَّقَ عَلَيْهِ .

1419 Ibn 'Abbās (RAA) narrated, 'Sa'd bin 'Ubādan asked Allāh's Messenger ﷺ for a ruling regarding a vow made by his mother who had died before fulfilling it, and he replied ﷺ, **"Fulfill it on her behalf."** Agreed upon

١٤٢٠ . وَعَنْ ثَابِتِ بْنِ الصَّحَّاحِ رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَجُلًا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَخْرُجَ أَبْلًا بِوَسْطَةٍ ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ ، فَقَالَ « هَلْ كَانَ فِيهَا وَثْرٌ يُعْتَدُّ ؟ » قَالَ لَا . قَالَ « فَهَلْ كَانَ فِيهَا عَدَمٌ مِنْ أَعْيَادِهِمْ ؟ » فَقَالَ لَا فَقَالَ « أَوْفَ بِذُرَّتِي ، فَإِنَّهُ لَا وَفَاءَ لِنَسْرِ فِي مَعْصِيَةِ اللَّهِ ، وَلَا فِي فَطِيغَةِ رَحِمٍ ، وَلَا هَيْبَ لَا يَمْلِكُ ابْنُ آدَمَ » . رَوَاهُ أَبُو دَاوُدَ وَالتَّيْمِيُّ ، وَالتَّلَظُّظِيُّ ، وَهُوَ صَحِيحُ الْإِسْنَادِ .

1420. Thābit bin al-Dahhāk (RAA) narrated, During the lifetime of the Prophet ﷺ a man made a vow to slaughter camels at Bawānah and he came to Allāh's Messenger ﷺ and asked him Allāh's Messenger ﷺ asked, **"Were there any idols worshipped at that place in the time of Jāhiliyah?"** He said, 'No' The Messenger of Allāh ﷺ asked again, **"Was any Jāhiliyah festival celebrated there?"** He replied, 'No' The Messenger of Allāh then said to the man **"Fulfill your vow, for there is no fulfillment of a vow to do an act of disobedience to Allāh, neither to break the ties of kinship, nor to do something which a human being does not possess (or has no control over)."** Related by Abu Dawūd and At-Tabarān. and it is his version, it is narrated with a sound chain of narrators

١٤٢١ . وَهُوَ شَاهِدٌ مِنْ حَدِيثِ كَرْدَمٍ عَنْ أَحْمَدَ

1421 There is a similar narration on the authority of Kardam transmitted by Ahmad

١٤٢٢ — وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّ رَجُلًا قَالَ يَوْمَ الْفَتْحِ يَا رَسُولَ اللَّهِ ، إِنِّي نَذَرْتُ إِنْ فَتَحَ اللَّهُ عَلَيَّ مَكَّةَ أَنْ أَصَلِّيَ فِي بَيْتِ الْمَقْدِسِ فَقَالَ «صَلِّ هَاهُنَا» فَسَأَلَهُ ، فَقَالَ «صَلِّ هَاهُنَا» فَسَأَلَهُ ، فَقَالَ «وَمَا لَكَ بِذَلِكَ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَصَحَّحَهُ الْحَاكِمُ .

1422 Jābir (RAA) narrated, 'A man said on the Day of the Conquest of Makkah, "O Messenger of Allāh, I vowed that if Allāh opens Makkah for you, I shall pray in Jerusalem." The Messenger of Allāh ﷺ replied, "Pray here." He asked him again and the Prophet ﷺ again replied, "Pray here." The man asked the third time, and the Messenger of Allāh then said to him, "It is up to you then." Related by Ahmad and Abū Dawūd and Al-Hākim graded it as Sahih.

١٤٢٣ — وَعَنْ أَبِي سَعْدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ : مَسْجِدِ الْحَرَامِ ، وَمَسْجِدِ الْأَمْصَى ، وَمَسْجِدِي هَذَا» . مُتَّفَقٌ عَلَيْهِ ، وَاللَّعْظُ لِلْخَارِيِّ

1423. Abū Sa'īd al-Khudrī (RAA) narrated that the Messenger of Allāh said, "No (religious) journey is to be undertaken except for prayer in one of the three mosques: *Al-Masjid Al-Harām* (The Sacred Mosque in Makkah), the Aqṣā Mosque (in Jerusalem), and this Mosque of mine (in al-Madīnah)." Agreed upon and it is Al-Bukhārī's version.

١٤٢٤ — وَعَنْ عُثْمَانَ بْنِ عَمْرٍو قَالَ سَمِعْتُ يَا رَسُولَ اللَّهِ ، إِنِّي نَذَرْتُ فِي مُحَاهِلَّتِهِ أَنْ أَتَعْتِكَ بَيْتَهُ هِيَ الْمَسْجِدُ الْحَرَامُ قَالَ «أَوْفِ بِنَذْرِكَ» مُتَّفَقٌ عَلَيْهِ ، وَرَوَاهُ الْخُدْرِيُّ فِي رِوَايَةٍ «وَأَتَعْتِكَ بَيْتَهُ»

1424. Umar (RAA) narrated, 'I said O Messenger of Allāh! I made a vow at the time of *Jāhiliyah* to perform *I tikāf*⁴³⁰ for one

430- *I tikāf* means remaining in a mosque preferably a congregational mosque, for a certain period of time with the intention of remaining in seclusion from worldly matters, and keeping oneself busy with acts of worship such as praying, fasting, reciting Qur'ān, *dhikr* etc

night at the Sacred Mosque (in Makkah) ' The Messenger of Allāh ﷺ said to him, "Fulfill your vow." Agreed upon. Al Bukhārī in his version had the addition, 'He (Umar) spent a night in *I tikâf* at the Sacred Mosque in Makkah.'

كتاب القضاء

Book XIV: Judgments

Chapter I

١٤٢٥ — عَنْ بُرَيْدَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْقَصَاةُ ثَلَاثَةٌ أَشَادُ فِي الدَّرِّ ، وَوَاحِدٌ فِي الْحَقِّ ، وَرَجُلٌ عَرَفَ الْحَقَّ فَمَقَصَى بِهِ فَهُوَ فِي النَّارِ ، وَرَجُلٌ عَرَفَ الْحَقَّ وَمَنْ يَفْضِلُ بِهِ ، وَجَارٍ فِي الْحُكْمِ فَهُوَ فِي النَّارِ ، وَرَجُلٌ لَمْ يَعْرِفِ الْحَقَّ فَمَقَصَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي الدَّرِّ»
رواه الأربعة ، وصححه الحاكم

1425 Buraidah (RAA) narrated that the Messenger of Allāh ﷺ said, "Judges are of three types: two of whom will go to Hell and one to Paradise. The one who will go to Paradise is the judge who knew what is right and gives judgment accordingly; but a judge who knows what is right and does not give judgment accordingly; and acts unjustly in his judgment will go to Hell, and a judge who does not know what is right and judges people while ignorant (of the case) will go to Hell." Related by the four Imāms and Al Hākim graded it as *Sahih*.

١٤٢٦ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، «مَنْ وُثِّي الْقَصَاءُ مِمَّنْ دُبِحَ بِغَيْرِ سِكِّينٍ» . رواه أحمد ، والأربعة ، وصححه ابن خزيمة ، وابن حبان .

1426 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "He who has been appointed a judge has been slaughtered without a knife." Related by Ahmad and the four Imāms. Ibn Khuzaimah and Ibn Habbân graded it as *Sahih*.

١٤٢٧ - وَعَنْهُ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّكُمْ سَتَحْرُصُونَ عَلَى الْإِمَارَةِ ، وَتَكُونُ بِلَاغَةُ يَوْمِ الْقِيَامَةِ ، فَبُعِثَتِ الْمُرْصِيعَةُ ، وَبُقِيسَتِ الْقَاطِئَةُ» رَوَاهُ الْخَارِجِيُّ

1427 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "You will be eager for the office of ruling, but it will become a cause of regret on the Day of Judgment. It is a good suckler but an evil weaner."⁴³¹ Related by Al-Bukhârî

١٤٢٨ - وَعَنْ عَمْرِو بْنِ اَنْعَاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أُجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أُجْرٌ». مُتَّفَقٌ عَلَيْهِ

1428. 'Amro bin al-Âs (RAA) narrated that he heard the Messenger of Allâh ﷺ say, "When a judge gives a ruling having tried his best to decide correctly and his verdict is right, he will have a double reward; and when he gives a ruling having tried his best to decide correctly and his verdict is wrong, he will have a single reward." Agreed upon.

١٤٢٩ - وَعَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضَبٌ» مُتَّفَقٌ عَلَيْهِ

1429 Abi Bakrah (RAA) narrated, 'I heard the Messenger of Allâh ﷺ say, "No judge may make a judgment between two people when he is angry." Agreed upon

١٤٣٠ - وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا تَفَادَصَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الْآخِرِ ،

431- It will be a source of pleasure and power in this world, but as it is a great responsibility, it will be a source of grief and regret on the Day of Resurrection

فَسَوْفَ تُدْرِي كَيْفَ تَقْضِي» قَالَ عَلِيٌّ وَمَا رَأَيْتُ قَاضِيًا بَعْدُ رَوَاهُ أَحْمَدُ ،
وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ ، وَحَسَنُهُ ، وَقَوَاهُ ابْنُ الْمَدِينِيِّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

1430 'Alī (RAA) narrated that the Messenger of Allāh ﷺ said, **"When two men present a case before you, do not decide in favor of the first til you hear what the other has to say. Then you will know how to judge."** Alī said, "Thereafter, I judged according to that." Related by Ahmad, Abū Dawūd and At-Tirmadhī who graded it as *Hasan* Ibn Hibbān graded it as *Sahih*.

١٤٣١ — وَلَهُ شَاهِدٌ عِنْدَ الْحَاكِمِ مِنْ حَدِيثِ ابْنِ عَسَمٍ

1431. Al-Hākim transmitted a similar ḥadīth on the authority of Ibn 'Abbās

١٤٣٢ — وَعَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ ، فَعَلَّ بَعْضُكُمْ أَنْ يَكُونَ الْخَيْرُ بِحُجَّتِهِ مِنْ بَعْضٍ ، فَأَقْضِي لَهُ عَلَى سَخْوٍ مَا أَسْمَعُ مِنْهُ ، فَمَنْ قَطَعْتَ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ» مُتَّفَقٌ عَلَيْهِ

1432 Umm Salamah narrated that the Messenger of Allāh ﷺ said, **"You bring your disputes to me, and perhaps some of you are more eloquent in their plea than others, in which case I will give a judgment based on what I heard from him. Therefore, whatever I rule for anyone, which by right belongs to his brother, I am only giving him a portion of Hell."** Agreed upon.

١٤٣٣ — وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
« كَيْفَ تُقَدِّسُ أُمَّةٌ لَا يُؤْخَذُ مِنْ شَدِيدِهِمْ لَصِغِيهِمْ ؟ » رَوَاهُ ابْنُ حِبَّانَ

1433 Jābir (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, **"How can an Ummah (a nation) be purified (of its sins) when the right of its weak is not taken from its strong (the powerful)?"** Related by Ibn Hibbān.

١٤٣٤، ١٤٣٥ - وَلَيْسَ شَهِيدٌ مِنْ حَدِيثِ بُرَيْدَةَ ، عِنْدَ الثَّرَاءِ وَ حَرْ مِنْ حَدِيثِ أَبِي سَعِيدٍ عِنْدَ أَبِي مَاجَةَ

1434, 1435 Al-Bazzār narrated a similar ḥadīth on the authority of Buraidah, and Ibn Mājah on the authority of Abū Saʿīd

١٤٣٦ - وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «يُدْعَى بِالْفَاصِي الْعَادِلِ يَوْمَ الْقِيَامَةِ ، فَيُنْفَى مِنْ نِدَّةٍ لِحَسَابِ مَا يَتَمَتَّى أَنَّهُ لَمْ يَقْضَ نِينَ أَتَيْسَ فِي عُمَرِهِ» رَوَاهُ ابْنُ حِبَّانَ ، وَأَخْرَجَهُ التَّهْمِيُّ ، وَلَقَطَهُ . «مِي ثَمَرَةٌ».

1436 ʿĀ'ishah (RAA) narrated, I heard the Messenger of Allāh ﷺ say, **"On the Day of Resurrection the just judge will be called (to be asked about his judgments) His questioning will be so hard that he will wish he had never given judgment even between two men throughout his life."** Related by Ibn Ḥubān and Al-Baihaqī. The version of the latter has, "...between two men about a single event."

١٤٣٧ - وَعَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ الشَّيْءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَنْ يُنْتَحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ» رَوَاهُ التَّحَارِيُّ .

1437 Abū Bakrah (RAA) narrated that the Messenger of Allāh ﷺ said, **"The nation that appoints a woman as their ruler will never prosper."**⁴³² Related by Al-Bukhārī

١٤٣٨ - وَعَنْ أَبِي مَرْثَمَ الْإِدْيِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ الشَّيْءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « مَنْ وَلَّاهُ اللَّهُ شَيْئًا مِنْ أُمُورِ الْمُسْلِمِينَ فَاحْتَجَبَ عَنْ حَاجَتِهِمْ ،

432- The Messenger of Allāh said these words when the Persians enthroned Khosrau's daughter and made her their Empress. There is a difference of opinion among the scholars whether a woman could be appointed as a judge in court, but the majority are of the opinion that she is not to be appointed a judge in criminal courts where murders and similar trials are conducted

وَقَمِيرِهِمْ ، احْتَجَبَ اللَّهُ دُونَ حَاجَتِهِ». أَخْرَجَهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ

1438. Abū Mariam al-Azdī (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone is appointed by Allāh to be in a position of authority over any of the matters concerning the Muslims, but then turns away from attending to their needs and poverty, Allāh will turn away from dealing with his needs." Related by Abū Dawūd and At-Tirmidhī.

١٤٣٩ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ «نَسَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّأْشِي وَتَمَرْتَنِي مِمَّا الْحُكْمُ». رَوَاهُ أَحْمَدُ ، وَالْأَرْبَعَةُ ، وَحَسَنُ التِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حِبَّانَ .

1439. Abū Hurairah (RAA) narrated, 'The Messenger of Allāh ﷺ cursed the one who gives a bribe and the one who takes a bribe to pass judgments.' Related by Ahmad and the four Imāms. At-Tirmidhī graded it as *Hasan* and Ibn Hibbān graded it as *Sahih*.

١٤٤٠ — وَكَهُ شَاهِدٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، وَعَدَ الْأَرْبَعَةُ إِلَّا النَّسَائِيَّ

1440 The four Imāms except An-Nasā'ī related a similar hadith on the authority of 'Abdullāh Ibn Amro.

١٤٤١ — وَعَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ «قَصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُلَّ الْخَصْمَيْنِ يَفْعَدُ بَيْنَ يَدَيِ الْحَاكِمِ». رَوَاهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ الْحَاكِمُ

1441 Abdullāh bin Az-Zubair (RAA) narrated, 'The Messenger of Allāh ﷺ ruled that the two adversaries should sit (equally) in front of the judge. Related by Abū Dawūd and Al Hākim graded it as *Sahih*.

بَابُ الشَّهَادَاتِ

Chapter II: Witnessing and Testimonies

١٤٤٢ — عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهُدَاءِ ؟ هُوَ الَّذِي يَأْتِي بِالشَّهَادَةِ قُلًّا أَنْ يُسْأَلَهَا» رَوَاهُ مُسْلِمٌ

1442 Zaid bin Khâlid Al-Junânî (RAA) narrated that the Messenger of Allâh ﷺ said, "Shall I tell you about the best witness? He is the one who comes forward to give testimony before he is asked for it."⁴³³ Related by Mushim.

١٤٤٢ — وعن عمر بن الخطاب - رضي الله عنه - قال قال رسول الله صلى الله عليه وسلم «إن خيركم قربي، ثم الذين يؤمنهم، ثم الذين يؤمنهم، ثم يكون قوتهم يشهدون ولا يستشهدون، ويحسبون ولا يؤمنون، ويثرون ولا يوفون، ويظهر فيهم السمن» متفق عليه

1443 Imrân bin Hugain (RAA) narrated that the Messenger of Allâh ﷺ said, "The best among you are my generation, then their immediate followers, then their immediate followers. After them there will be people who will give (false) testimony without being asked, who will be treacherous and are not to be trusted, who will make vows which they do not fulfill, among whom obesity will appear." Agreed upon

١٤٤٤ — وعن عبد الله بن عمر - رضي الله عنهما - قال قال رسول الله صلى الله عليه وسلم «لا تحور شهادة خالي، ولا خاتمة، ولا ذي عصب على أخيه، ولا تحور شهادة الفاعل لأهل البيت». رواه أحمد، وأبو داود.

1444 'Abdullâh Ibn 'Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "It is not allowable to accept the testimony of a treacherous man or a woman, or of one who harbors a grudge against his brother, or the servant of a family (to testify) for members of this family." Related by Ahmad and Abû Dawûd.

١٤٤٥ — وعن أبي هريرة أنه سمع رسول الله صلى الله عليه وسلم قال «لا تحور شهادة بني علي صاحب فرقة». رواه أبو داود، وأبو ماجه

433. They are the ones who say their testimony for the sake of Allâh, so that justice could be established

1445 Abû Hurairah (RAA) narrated, 'He heard the Messenger of Allâh ﷺ say, "The testimony of a desert man against the dweller of a village or a town, is not allowed."⁴³⁴ Related by Abû Dawûd and Ibn Mâjah

١٤٤٦ وعن عمر بن الخطاب أنه خطب قدام «إِنْ أَمَاتُ كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنَّ الْوَحْيَ قَدْ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الْآنَ حَتَّى تَطْهَرَ لَكُمْ مِنْ أَعْمَالِكُمْ» رواه البخاري

1446 Umar Ibn Al Khattâb (RAA) addressed the people saying, 'People were sometimes judged by the revelation of a Divine Inspiration during the lifetime of the Prophet ﷺ, but now there is no longer any more (new revelations). Now you will be judged by what appears to us of your deeds' Related by Al-Bukhârî.

١٤٤٧ وعن أبي بكره رضي الله عنه عن النبي صلى الله عليه وسلم «أَنَّهُ عُدَّ شَهَادَةُ الرُّورِ فِي أَكْثَرِ الْكُفَّاتِرِ». مُتَّفَقٌ عَلَيْهِ، فِي حَدِيثٍ طَوِيلٍ.

1447 Abû Bakrah (RAA) narrated that the Messenger of Allâh ﷺ said that bearing false testimony is among the most serious of the major sins. Agreed upon (Part of a long *Hadîth*).

١٤٤٨ — وعن أبي عبيد — رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا — أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَجُلٌ «تَرَى الشَّمْسَ؟» قَالَتْ نَعَمْ. قَالَ «عَلَى مِثْلِهَا شَهْدَةٌ، أَوْ دَعٌ». أَخْرَجَهُ ابْنُ عَدِيٍّ بِإِسْنَادٍ ضَعِيفٍ، وَصَحَّحَهُ ابْنُ حَاكِمٍ فَأَخْطَأَ

1448 Ibn 'Abbâs (RAA) narrated, 'The Messenger of Allâh ﷺ said to a man, "Do you see the sun?" He replied, 'Yes' The Prophet ﷺ said, "Bear your testimony in a case as clear as the

434 The reason is that the nomads are not familiar with the circumstances of the village and city dwellers, so they are not allowed to testify against them. In this case the testimony of another city dweller is more acceptable. Nevertheless if the nomad is more informed about the relevant case, than anybody else, then his testimony is acceptable provided he is just.

sun (for you), or leave it.”⁴³⁵ Related by Ibn Adī with a weak chain of narrators.

١٤٤٩ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى يَمِينٍ وَشَاهِدٍ» أَخْرَجَهُ مُسْلِمٌ، وَأَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ إِسْنَادُهُ حَيْثُ

1449. Ibn ‘Abbās (RAA) narrated, ‘The Messenger of Allāh ﷺ made a judgment on the basis of an oath and a single witness.’ Related by Muslim, Abū Dawūd and An-Nasā’ī

١٤٥٠ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ نَعْنَى عَنْهُ - مِثْلُهُ أَخْرَجَهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَصَحَّحَهُ أَبُو حَازِمٍ

1450. Abū Hurairah (RAA) narrated a similar ḥadīth which was transmitted by Abū Dawūd and At-Tirmidhī Ibn Ḥibbān graded it as *Sahih*.

بَابُ السَّلْعَاوَى وَالْيَمِينَاتِ

Chapter III: Claims and Evidence

١٤٥١ — عَنْ أَبِي عُمَارٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «تَوْعِظُ النَّاسَ بِدَعْوَاهُمْ لِأَدْعَى نَاسٍ دِمَاءَ رَجُلٍ وَأَمْوَالَهُمْ، وَتَكِي أَيْمِينٌ عَلَى الْمُدَّعَى عَلَيْهِ» مَقْفُوعٌ عَنْهُ

1451 Ibn ‘Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, “If people were given what they asked for when they brought a case forward, some would claim the lives and property of others, but an oath must be taken by the defendants.” Agreed upon

١٤٥٢ — وَلِلْيَهْمِيِّ يِمْسَادٍ صَحِيحٌ - «الْيَمِينَةُ عَلَى الْمُدَّعَى وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ».

1452. Al Baihaqī narrated with a sound chain of narrators,

435- This means that either the person giving his testimony is absolutely certain about the case or he should abstain from producing his testimony

“But the proof lies with the claimant and the oath must be taken by him who denies the claim.”

١٤٥٣ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلَى قَوْمٍ الْبَيْعَ ، فَأَسْرَعُوا ، فَأَمَرَ أَنْ يُسْتَهْمَ بِهِمْ فِي الْبَيْعِ أَهْلُهُمْ يَخْلِفُ» رَوَاهُ الْبُخَارِيُّ

1453 Abû Hurairah (RAA) narrated, "The Messenger of Allâh ﷺ suggested to some people that they should swear an oath and when they hastened to do so he ordered that lots should be cast among them concerning the oath as to who should swear it." Related by Al-Bukhârî

١٤٥٤ — وَعَنْ أَبِي أُمَامَةَ الْخَارِثِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ أَقْطَعَ حَقَّ امْرِئٍ مُسْلِمٍ يَمِيبُهُ فَقَدْ أَوْحَبَ اللَّهُ لَهُ الدَّرَ ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ شَيْءٌ يَسِيرًا يَا رَسُولَ اللَّهِ ؟ قَالَ «وَإِنْ كَانَ قَصِيًّا مِنْ أَرَاكٍ» رَوَاهُ مُسْلِمٌ

1454. Abû Umâmah A-Hârithî (RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone through his oath, cuts down what rightly belongs to a Muslim, Allâh has made Hell compulsory for him and will deprive him of Paradise." A man asked, "O Allâh's Messenger, even if it is something small?" And he replies, "Even If it were a stick from an *Arâk* tree." Related by Muslim.

١٤٥٥ — وَعَنْ الْأَشْعَثِ بْنِ قَيْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ حَلَفَ عَلَى بَعْضٍ يَقْطَعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا وَاجِرٌ لِقَائِي اللَّهُ وَهُوَ عَلَيْهِ عَصَا» مُتَّفَقٌ عَلَيْهِ

1455. Al-Ash'ath bin Qais(RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone swears a firm oath, and takes what is due to it; the property belonging to a Muslim, Allâh will be angry with him when he meets Him (on the Day of Resurrection)." Agreed upon.

١٤٥٦ — وَعَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ تَعَالَى عَنْهُ «أَنَّ رَجُلَيْنِ اخْتَصَمَا فِي دَابَّةٍ ، وَكَيْسٍ بَوَاحِدٍ مِنْهُمَا نَبْهٌ ، فَقَصَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَهُمَا صَفِيْن» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتَّسَنُّيُّ ، وَهَذَا مَقْلُوعٌ ، وَفَدَلَ ، إِسْنَادُهُ حَسَنٌ

1456. Abû Mûsâ (RAA) narrated, 'Two men had a dispute over an animal, but none of them had any proof. So Allāh's Messenger ﷺ gave a ruling that it be divided in halves between them.' Related by Ahmad, Abû Dawûd and An-Nasâ'î and the version is his, and he reported its chain of narrators to be good.

١٤٥٧ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ خَبَفَ عَلَى مَسْرِي هَذَا بَيْعِي آتَمَهُ ثَبَوًّا مَقْعَدُهُ مِنَ النَّارِ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتَّسَنُّيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ .

1457 Jâbir (RAA) narrated that the Messenger of Allāh ﷺ said, "If any one swears a false oath on this pulpit of mine, he would have prepared his seat in Hell." Related by Ahmad, Abû Dawûd and An Nasâ'î Ibn Hibbân graded it as *Sahih*.

١٤٥٨ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ ، وَلَا يَنْظُرُ إِلَيْهِمْ ، وَلَا يُرَكِّبُهُمْ ، وَلَهُمْ عَذَابٌ أَلِيمٌ . رَجُلٌ عَلَى فَصْلِ مَاءٍ بِالْقَلَاهِ يَجْعَلُهُ مِنَ انْتَرِ السَّبِيلِ ، وَرَجُلٌ بَايَعَ رَجُلًا بِسُلْعَةٍ تَعْدُ الْعَصْرَ فَحَبَفَ لَهُ دَلَّهُ لَأَخِيذَهَا بِكَدِّ وَكَدِّ ، فَصَدَّقَهُ ، وَهُوَ عَلَى عَسِيرٍ ذَلِكَ ، وَرَجُلٌ دَبَّحَ بِمَا لَا يُبَاعُهُ إِلَّا لِلدُّنْيَا ، بَانَ أَعْضَاهُ مِنْهَا وَفَى ، وَإِنْ لَمْ يُعْصِهِ مِنْهَا لَمْ يَفِ» مُتَّفَقٌ عَلَيْهِ

1458 Abû Hurairan (RAA) narrated that the Messenger of Allāh ﷺ said, "There are three to whom Allāh will not speak on the Day of Judgment, at whom He will not look, and whom He will not purify, and they will have a painful punishment: A man at a place with excess water in the desert and he withholds it from travelers; a man who sold a com-

modity to another person in the afternoon (or after the 'Asr prayer) and swore to him by Allâh that he had bought it at such and such a price and he (the buyer) believed him yet that was not the case, and a man who pledged allegiance to the Imâm but for the sake of worldly matters (i.e. not for Allâh's sake), if the Imâm bestowed on him something out of worldly riches he adheres to his allegiance, and if he did not give him anything, he did not fulfill the allegiance." Agreed upon.

١٤٥٩ وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَنَّ رَجُلَيْنِ اخْتَصِمَا فِي ثَاقَةٍ ، فَقَارَ كُلُّ وَاحِدٍ مِنْهُمَا كُنْجَتَ هَذِهِ الثَّاقَةِ عِنْدِي ، وَأَقَامَتْ بَيْنَهُمَا ، فَخَصَى بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ هِيَ فِي يَدِهِ

1459 Jâbir (RAA) narrated, "Two men disputed about a she-camel and each of them produced some proof that it was his animal, and that it was born at his place ' Allâh's Messenger ﷺ ruled it for the one who had it in his possession ' Related by Ad-Dâraqutnî with a weak chain of narrators

١٤٦٠ وَعَنْ ابْنِ عُثْمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ الْيَمِينَ عَلَى طَلِبِ الْحَقِّ . رَوَاهُمَا الدَّارِقُطْنِيُّ ، وَفِي إِسْنَادِهِمَا صَعْفٌ

1460 Ibn 'Umar (RAA) narrated, 'The Messenger of Allâh ﷺ restored the oath to be sworn by the claimant and not the defendant.' Related by Ad-Dâraqutnî with a weak chain of narrators

١٤٦١ وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ مَسْرُورًا تَبَرَّقَ أَسَارِيرُ وَجْهِهِ ، فَقَالَ : « أَلَمْ تَرَيَا إِلَى مُجَرِّرِ الْمُذْبَحِيِّ ؟ نَظَرَ ابْنًا إِلَى رَيْدٍ نَبِيٍّ خَارِئَةٍ ، وَأَسَامَةَ بْنِ رَيْدٍ ، فَقَالَ « هَذِهِ الْأَفْئِدَةُ بَعْضُهَا مِنْ بَعْضٍ » مُتَّفَقٌ عَلَيْهِ

1461 'Ā'ishah (RAA) narrated, 'One day, Allâh's Messenger ﷺ came to me looking happy while his face was glistening and said,

“Did you not see that Mujazziz Al-Mudliji (a physiognomist) He looked at Zaid bin Hârithah and Usâmah bin Zaid, and then said, “These feet are related to one another.”⁴³⁶ Agreed upon

436- Zaid bin Hârithah the freed slave of the Prophet ﷺ had a white complexion whereas Usâmah his son was rather dark. Usâmah's mother Umm Amman was also dark, but people started to talk about Usâmah's lineage because he was dark while his father was white. Mujazziz Al-Mudliji saw them lying down with their faces covered with linen while their feet were bare. He then commented upon looking at their feet with the words mentioned in the hadith which pleased the Prophet ﷺ.

كِتَابُ الْعِتْقِ

Book XV: Emancipation

Chapter I

١٤٦٢ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا سَقَدَ اللَّهُ بِكُلِّ عَصْوٍ مِنْهُ عَصْرًا مِنْ النَّارِ» مُتَّفَقٌ عَلَيْهِ

1462 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Any Muslim, who emancipates another Muslim man, Allâh will set free from Hell Fire an organ of his body, for every organ of the other's (i.e. from the body of the emancipated person)." Agreed upon

١٤٦٣ — وَتَلْقَوْنِي، وَصَحَّحَهُ، عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ «وَأَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَأَنَّهُ فَكَكَهُ مِنَ النَّارِ»

1463 At-Tirmidhî transmitted on the authority of Abû Umâmah (RAA), "The Messenger of Allâh ﷺ said, "Any Muslim man, who emancipates two Muslim women, they will be his release from Hell Fire." At-Tirmidhî graded it as *Sahîh*.

١٤٦٤ — وَابْنُ دَاوُدَ مِنْ حَدِيثِ كَعْبِ بْنِ مَرْثَدَةَ رَضِيَ اللَّهُ عَنْهُ «وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً كَأَنَّهُ فَكَكَهَا مِنَ النَّارِ»

1464 Abû Dawûd transmitted on the authority of Ka'b bin Murrah (RAA), "The Messenger of Allâh ﷺ said, "Any Muslim woman, who emancipates another Muslim woman, she will be her release from Hell Fire."

١٤٦٥ - وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ ؟ قَالَ «إِيمَانٌ بِاللَّهِ ، وَجِهَادٌ فِي سَبِيلِهِ» فَلَبَّ فَأَيُّ رَقَدٍ أَفْضَلُ ؟ قَالَ «أَعْلَاهُ ثُمَّ وَأَفْسَحُهَا عِنْدَ أَهْلِهَا» مُتَّفَقٌ عَلَيْهِ .

1465 Abû Dharr (RAA) narrated, I asked the Messenger of Allâh ﷺ 'Which action is the most excellent?' He replied, "**Faith in Allâh and Jihâd in His Cause.**" I then asked, 'Which slaves are the most excellent (for the purpose of emancipating them) and he replied, "**Those whose prices are the highest and are the most valuable to their owners.**" Agreed upon

١٤٦٦ - وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَعْتَقَ شَرِكًا لَهُ فِي عَيْدٍ ، فَكَانَ لَهُ مَا يَشَاءُ لِمَنْ أَعْتَدَ قَوْمٌ قَبْلَهُ عَيْدًا ، فَأَعْطَى شَرِكاهُ حَصَصَهُمْ ، وَاعْتَقَ عَلَيْهِ الْعَيْدَ ، وَإِلَّا فَقَدْ عَمِلَ مِنْهُ مَا عَنَى» مُتَّفَقٌ عَلَيْهِ

1466. Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "**Anyone who emancipates his share in a slave and has enough money to pay the full price for him, a fair price for the slave should be fixed. His partners should be given their shares, and the slave should thus be emancipated. Otherwise he is emancipated only to the extent of the first man's share.**" Agreed upon

١٤٦٧ - وَهَذَا عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - «وَالْأَقْوَمُ عَلَيْهِ وَأَسْهَرُ عَيْنٍ مُشْتَقِقٌ عَلَيْهِ» ، وَقِيلَ : إِنَّ السَّعَادَةَ مُدْرَجَةٌ فِي الْخَيْرِ

1467 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "**Otherwise he will be required to work to pay for his freedom, but he must not be overburdened.**" Agreed upon

١٤٦٨ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَجْزِي وَلَدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ» رَوَاهُ مُسْلِمٌ

1468. Abû Hurairah (RAA), narrated that the Messenger of

Allāh ﷺ said, "A son cannot ever repay his parents what he owes them,⁴³⁷ unless he finds them in slavery, then buys them and emancipates them." Related by Muslim.

٤٦٩ - وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ مَلَكَ ذَرْجًا مُحَرَّمًا فَهُوَ حُرٌّ» رَوَاهُ أَحْمَدُ، وَالْأَرْبَعَةُ، وَرَجَّحَ جَمْعُ مِنَ الْأَخْطَابِ أَنَّهُ مُوقُوفٌ

1469 Samarah bin Jundub (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever obtains possession of a relative, who is next of kin, that person becomes free." Related by Ahmad and the four Imāms Some scholars are of the opinion that it is *Mauqūf*, not connected to the Prophet ﷺ)

١٤٧٠ - وَعَنْ عُمَرَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ - «أَنَّ جُلًّا أَعْتَقَ سِتَّةَ مَمَالِكَةٍ لَهُ، عِنْدَ مَوْتِهِ، لَمْ يَكُنْ لَهُ مَا نِ غَيْرُهُمْ، فَدَعَا بِهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَرَّرَهُمْ ثَلَاثًا ثُمَّ أَفْرَعَ بَشَهُمْ، فَأَسْتَقَى اثْنَيْنِ وَأَرْقَى أَرْبَعَةً، وَقَالَ قَوْلًا شَدِيدًا». رَوَاهُ مُسْلِمٌ.

1470 Imrān bin Husain (RAA) narrated, 'A man who had no other property emancipated six of his slaves at the time of his death Allāh's Messenger ﷺ sent for them, and after dividing them into three groups, he cast lots among them, set two of them free and kept four in slavery, and spoke very harshly to the man (who emancipated them)' ⁴³⁸ Related by Muslim

١٤٧١ - وَعَنْ سَمِيَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ «كُنْتُ مَمْلُوكًا لَأَمٍّ سَلَمَةَ، فَقَالَتْ أَعْتَقْ وَأَشْتَرِطْ عَلَيْكَ أَنْ تَخْدُمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا

437 Meaning all that he did for him bringing him up, keeping him, supporting him, caring for him etc

438 This hadith is evidence that only one third of a dead man's property could be given in his will, to those who are not of his legal heirs.

عُثْتُ». رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتَّيَّمِيُّ ، وَالحَاكِمُ

1471. Safinah (RAA) narrated, 'I was a slave of Umm Salamah and she said, 'I shall emancipate you, but on the condition that you serve Allah's Messenger ﷺ as long as you live ' Related by Ahmad, Abū Dawūd, An Nasā'ī and Al-Hākim.

١٤٧٢ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « إِنَّمَا الْوَلَاءُ مَنْ أَعْتَى » مُتَّفَقٌ عَلَيْهِ ، فِي حَدِيثٍ طَوِيلٍ

1472 'Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, "**Walā'**⁴³⁹ is (legally) for the manumitter." Agreed upon. It is part of a long Ḥadīth (refer to ḥadīth no 811)

١٤٧٣ — وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « الْوَلَاءُ لِحِمَّةٍ كَحِمَّةِ النَّسَبِ ، لَا يَبَاعُ وَلَا يُوهَبُ » رَوَاهُ الشَّافِعِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ ، وَالحَاكِمُ ، وَأَصْنَعُهُ فِي الصَّحِيحَيْنِ بِغَيْرِ هَذَا النِّقْطِ

1473. Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "**The Walā'** (of a manumitted slave) is considered as one's lineage, not to be sold or donated (refer to ḥadīth no 984)" Related by Ash-Shāfi'ī Ibn Ḥubān and Al-Hākim graded it as Sahīh. It is also related by Al-Bukhārī and Muslim with different wording

439- *Walā'* refers to the right of inheriting the property of a manumitted slave after his death Refer to ḥadīth no. 811

باب المُدَبَّر، والمُكَاتِب، وأُمُّ الْوَلَدِ

Chapter II: Issues related to al-Mudabbbar⁴⁴⁰

al-Mukâtib⁴⁴¹ and Umm al-Walad⁴⁴²

١٤٧٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَعْتَقَ عِلْمًا لَهُ عَنْ دُبَّرٍ ، وَنَمَّ يَكُنْ لَهُ مَالٌ غَيْرُهُ ، فَبِيعَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : «مَنْ يَشْتَرِيهِ مِنِّي ؟» فَأَشْتَرَاهُ نَعْمُ بْنُ عَبْدِ اللَّهِ بِمِائَةِ دِرْهَمٍ مُتَّفَقٌ عَلَيْهِ ، وَهِيَ نَفْطٌ لِبُسْحَارِيٍّ فَاحْتَاجَ ، وَفِي رِوَايَةِ النَّسَائِيِّ وَكَانَ عَلَيْهِ دَيْنٌ فَاعْتَهُ بِمِائَةِ دِرْهَمٍ ، فَأَعْطَاهُ ، وَقَدْ . «أَقْصَى دَيْنُكَ» .

1474. Jābir bin ‘Abdullāh (RAA) narrated that a man from the *Ansār* declared that his slave lad would be free after his death (would be *Mudabbbar*), yet he had no other property. When the Prophet ﷺ heard of that he said, “Who will buy him from me?” And Nu‘aim bin ‘Abdullāh bought him for eight hundred Dirhams. Agreed upon.

In a narration by Al-Bukhārī ‘The man became needy,’ so the Prophet ﷺ took the slave and said..’.

A version by An-Nasā’ī says ‘The man had a debt, so the Prophet ﷺ sold the slave for eight hundred Dirhams and gave him the money and said, “Pay off your debt.”

١٤٧٥ - وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «الْمُكَاتِبُ عِنْدَ مَا بَقِيَ عَنْهُ مِنْ مِكَاتِهِ دِرْهَمٌ» أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ ، وَأَصْلُهُ عِنْدَ أَحْمَدَ وَالثَّلَاثَةَ . وَصَحَّحَهُ الْحَاكِمُ

1475 ‘Amro bin Shu‘aib narrated on the authority of his fath-

440. A slave who is told by his master that he will be free after his (the master's) death

441. A slave, who makes an agreement with his master to pay him a certain amount of money in return for gaining his freedom

442. This literary means the mother of a child. She is the slave woman, who gives birth to her master's children, who would be born free

er, on the authority of his grandfather (RAA), that the Messenger of Allāh ﷺ said, "A slave who entered into an agreement to buy his freedom is still a slave as long as a Dirham of the agreed price remains to be paid."⁴⁴³ Related by Abū Dawūd with a good chain of narrators. The full ḥadīth is related by Aḥmad and the three Imāms Al-Hākim graded it to be *Sahih*.

١٤٧٦ وَعَنْ أُمِّ سَيْمَةَ رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، «إِذَا كَانَ لِإِحْدَاكُمُ مَكَاتِبٌ ، وَكَانَ عَلَيْهِ مَا يُؤَدِّي فَنَحْتَجِبُ مِنْهُ» رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ ، وَصَحَّحَهُ التِّرْمِذِيُّ .

1476 Umm Salaman (RAA) narrated that the Messenger of Allāh ﷺ said, "When a slave of one of your women has made an agreement to pay for his freedom (i.e. he is a *Mukātib*) and can pay the full price, she must veil herself from him." Related by Aḥmad and the four Imāms. At-Tirmidhī graded it as *Sahih*.

١٤٧٧ - وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «يُؤَدِّي الْمَكَاتِبُ بِقَدْرِ مَا عُبِيَ مِنْهُ دَيْنٌ لَحْرٌ ، وَبِقَدْرِ مَا رَقَّ مِنْهُ دَيْنٌ أَلْعَيْنُ» رَوَاهُ أَحْمَدُ ، وَأَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ .

1477 Ibn Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "The *Diyaḥ* (Blood money) of a slave who had made an agreement to buy his freedom (*Mukātib*) and had been killed, is paid at the rate paid for a free man (as a *Diyaḥ*) as much as he has paid of the amount agreed upon, and at the rate paid for a slave as the remainder is concerned."⁴⁴⁴ Related by Aḥmad, Abū Dawūd and An-Nasā'ī

443 This refers to a *Mukātib* who remains under the same rulings, which are applicable to a slave until he pays the full amount. Agreed upon.

444 This ḥadīth seems to be contradictory to the ḥadīth of 'Amr bin Shu'aib (1461) that a slave is still a slave as long as a Dirham of the agreed price remains to be paid. But most scholars are of the opinion that a *Mukātib* is still a slave regarding legal punishments and blood money as long as he still owes his owner one Dirham. Some scholars still believe

١٤٧٨ — رَوَى عَنْهُمُ بْنُ الْحَارِثِ أَخِي حُورَيْرَةَ أُمُّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ - «مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ دِرْهَمًا ، وَلَا دِينَارًا ، وَلَا عَدَا ، وَلَا أَمَةً ، وَلَا شَيْئًا ، إِلَّا بَعْلَتُهُ الْبَيْضَاءُ وَسِلَاحُهُ وَأَرْضًا جَعَلَهَا صَفَقَةً». رَوَاهُ الْخَارِجِيُّ .

1478 'Amro b.n al-Hārith, the brother of Juwainyah the mother of Believers (the wife of the Prophet ﷺ) narrated, 'When Allāh's Messenger ﷺ died, he did not leave a Dīnār or a Dirham, a slave or a slave-woman or anything but his white she-mule, his weapons and a piece of land which he appointed as *Sadagah*.' Related by Al Bukhārī

١٤٧٩ — وَعَنْ ابْنِ عَبَّاسٍ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَيُّهَا أُمَةٌ وَلَدْتُ مِنْ سَيِّدَةٍ فِيهَا حُرَّةٌ بَعْدَ مَوْتِهِ» أَخْرَجَهُ ابْنُ مَاجَةَ ، وَالْحَاكِمُ بِإِسْنَادٍ ضَعِيفٍ ، وَرَوَّجَحَ جَمَاعَةٌ وَقَعَهُ عَلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ

1479. Ibn 'Abbās (RAA) narrated that Allāh's Messenger ﷺ said, "When a man's slave-woman bears him a child she becomes free at his death." Related by Ibn Mājah and Al-Hākim with a weak chain of narrators

١٤٨٠ — وَعَنْ سَهْلِ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ أَعَانَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ ، أَوْ عَارَمَ فِي عُسْرَتِهِ ، أَوْ مَكَاتًا فِي رَفَاتِهِ ، أَطَّلَهُ اللَّهُ يَوْمَ لَا حِلَّ إِلَّا ظِلُّهُ» رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ الْحَاكِمُ

1480 Sahl bin Hunayf (RAA) narrated that the Messenger of Allāh ﷺ said, "He who assists a *Mujāhid* for Allāh's sake, a debtor who is in distress (being unable to pay his debt) or a slave who had made an agreement to buy his freedom, Allāh will shade him, with His Shade, on the Day when there will be no shade but His." Related by Ahmad and Al-Hākim graded it as *Sahih*.

that that this is not the case, taking this *hadith* as their evidence, but some scholars said that it is abrogated and the first *hadith* is the more established one.

كِتَابُ الْخَامِعِ

Book XVI: The Comprehensive Book

بَابُ الْأَدَبِ

Chapter I: Good Manners (Adab)

١٤٨١ — عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ إِذَا لَمِيتَهُ فَمَسَّحَ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجَبَهُ، وَإِذَا اسْتَضَحَّكَ فَأَنْصَحَهُ، وَإِذَا عَطَسَ فَحَمَدَ اللَّهَ فَمَسَّحَ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبَعَهُ». رَوَاهُ مُسْلِمٌ.

1481 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "A Muslim has six duties towards other Muslims: When you meet him, you should salute him; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allâh, say 'May Allâh have mercy on you;' when he is ill, visit him; and when he dies follow his funeral." Related by Muslim

١٤٨٢ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَحَدُكُمْ أَلَّا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ» مُتَّفَقٌ عَلَيْهِ.

1482 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Look at those who are lower than you (financially) but do not look at those who are higher than you, lest you belittle the favors Allâh conferred upon you." Agreed upon

١٤٨٣ — وَعَنْ الْوَلَدِ بْنِ سَعْدَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبُرِّ وَالْإِنِّمِ، فَقَالَ: «الْبُرُّ حُسْنُ الْخُلُقِ، وَالْإِنِّمُ مَا خَافَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يُطْعِمَ عَلَيْهِ النَّاسُ» أَخْرَجَهُ مُسْلِمٌ.

1483 An-Nawwās bin Sam‘ān (RAA) narrated, ‘I asked the Messenger of Allāh ﷺ about virtue and sin and he replied, “The essence of virtue is (manifested in) **good morals (Akhlâq)** whereas sinful conduct⁴⁴⁵ is that which turns in your heart (making you feel uncomfortable) and you dislike that it would be disclosed to other people.” Related by Muslim

١٤٨٤ — وَعَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ . قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَحَاجِي أَحَدُكُمْ دُونَ الْآخَرِ ، حَتَّى تَخْلُطُوا بِالنَّاسِ ، مِنْ أَجْلِ أَنْ ذَلِكَ يُخْرِئُهُ» . مُتَّفَقٌ عَلَيْهِ . وَالْقَطْعُ لِمُسْلِمٍ

1484 Ibn Mas‘ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “When three of you get together in company, two of you must not talk privately while isolating the third, so as not to make him feel sad (that he is left out) till you mingle with other people (i.e. you are joined by others)” Agreed upon and the wording is from Muslim

١٤٨٥ — وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يُهَيِّمُ الرَّحْمَنُ الرَّحْمَنُ مِنْ مَجْلِسِهِ ثُمَّ يَخْتَسِرُ فِيهِ ، وَتَكُنْ تَمَسَّحُوا وَتَوَسَّعُوا» . مُتَّفَقٌ عَلَيْهِ

1485 Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out.” Agreed upon

١٤٨٦ — وَعَنْ أَبِي عَنَاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَمَهَا أَوْ يُعَقِّمَهَا» . مُتَّفَقٌ عَلَيْهِ

445- A sin could be that action, which should a person commit it, he would be subjected to punishment according to Islāmic *Sharī‘ah*. A sin in this ḥadīth refers to that action, which a person does not feel comfortable about doing, even though it is not explicitly prohibited by the *Sharī‘ah*, it is not definitely lawful or acceptable and one fears that Allāh will punish him for doing it, even if people cannot see him. It is better in this case to avoid it.

1486 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "When one of you eats, he must not wipe his hand till he licks it, or gives it to someone else to lick (such as a wife, husband, etc.)⁴⁴⁶." Agreed upon

١٤٨٧ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْبَسْلَمُ الصَّغِيرُ عَلَى الْكَبِيرِ ، وَانْمَارُ عَلَى الْقَاعِدِ ، وَانْمِيلُ عَلَى الْكَمَرِ» مَتَّفَقٌ عَلَيْهِ ، وَفِي رَوَايَةٍ بِمُسْلِمٍ «وَالرَّكْبُ عَلَى الْمَاشِي»

1487 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "The young should salute the old, the one who is passing by should salute the one who is sitting, and the small group of people should salute the larger one." Agreed upon

In a version by Muslim, "And the one who is riding should salute the one who is walking."

١٤٨٨ — وَعَنْ عَيْسَى رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُجْزَى عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ ، وَيُجْزَى عَنِ الْجَمَاعَةِ أَنْ يَرُدَّ أَحَدُهُمْ» رَوَاهُ أَحْمَدُ ، وَابْنُ أَبِي

1488 Ali (RAA) narrated that the Messenger of Allāh ﷺ said, "When a group of people passes by, it is sufficient if one of them gives a salutation, and it is sufficient for those who are sitting that one of them replies."⁴⁴⁷ Related by Ahmad and Al-Baihaqi

446. The reason for this is explained in another *ḥadīth* as the Messenger of Allāh ﷺ said, "You never know which portion of your food is blessed (has *Barakah*)."⁴⁴⁶ It is not meant to be obligatory as most scholars say, rather it is just preferable or recommended for the intended good

447. Greeting with *Salām* or responding to *Salām* (the Muslim greeting), is a collective duty, thus if one greets or answers the greeting then the obligation or duty is met on behalf of the rest.

١٤٨٩ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تُلْدَأُوا الْيَهُودَ وَلَا النَّصْرَى بِالسَّلَامِ ، وَإِذَا تَقَبَّلْتُمُوهُمْ فِي طَرِيقٍ فَاصْطَرُّوهُمْ إِلَى أَصَيْقِهِ» أَخْرَجَهُ مُسْلِمٌ

1489. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Do not initiate the saluting of Jews and Christians (when you meet them), and if you meet any of them on the road, force him to go to the narrowest part of the road (i.e. do not give way for them to pass, but keep going)."⁴⁴⁸ Related by Muslim

١٤٩٠ - وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ : الْحَمْدُ لِلَّهِ ، وَلْيَقُلْ لَهُ أَخُوهُ : يَرْحَمُكَ اللَّهُ ، فَإِذَا قَالَ لَهُ : يَرْحَمُكَ اللَّهُ ، فَلْيَقُلْ لَهُ : يَهْدِيكُمْ اللَّهُ ، وَيُصْلِحْ بَالَكُمْ». أَخْرَجَهُ الْبُخَارِيُّ

1490 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "When one of you sneezes, he should say, '*Al-hamdu-lillâh* (Praise is to Allâh) and his (Muslim) brother should say to him, '*Yarhamuka Allâh* (May Allâh have mercy on you) When he says this to him the last phrase), he should reply, '*Yahdikum Allâh* (May Allâh guide you) and grant you well being." Related by Al-Bukhârî.

١٤٩١ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا يَشْرَبُ أَحَدُكُمْ قَائِمًا». أَخْرَجَهُ مُسْلِمٌ .

1491. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "None of you should drink while standing."⁴⁴⁹ Related by Muslim.

448. When the Jews used to meet the Prophet ﷺ in Madinah, they used to say to him '*as Sâmi 'Alaykum*' instead of saying '*As-Salamu 'Alaykum*'. The word *as Sâmi* means death in Arabic, so the Jews instead of answering back the salutation of the Muslims, which is peace be upon you, they used to wish the Prophet ﷺ death.

449. It is not meant to be prohibited to drink water while standing, rather it is disliked as it is narrated by Ibn Abbâs that the Prophet ﷺ drank from the well of Zanzam while he was standing.

١٤٩٢ — وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا اتَّعَلَّ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ ، وَإِذَا تَرَغَ فَلْيَبْدَأْ بِالشَّمَالِ ، وَلْيَكُنْ الْيَمِينُ أَوَّلَهُمَا تُعَلُّ وَآخِرُهُمَا تُتَرَغَ» . مُتَّفَقٌ عَلَيْهِ

1492 Abû Hurairah (RAA) narrated that the Messenger of Al-lâh ﷺ said, "When one of you puts on his shoes, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off."⁴⁵⁰ Agreed upon.

١٤٩٣ — رَعْنَهُ رَضِيَ اللَّهُ عَنْهُ قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدٍ ، وَلْيَتَعْلَهُمَا جَمِيعًا أَوْ يَتَخَلَّعَهُمَا جَمِيعًا» . مُتَّفَقٌ عَلَيْهِ

1493 Abû Hurairah (RAA) narrated that the Messenger of Al-lâh ﷺ said, "None of you should walk with one shoe, but should either wear them both or take them both off." Agreed upon

١٤٩٤ — زَعَرْنَا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَتَعَبَّرُ اللَّهُ إِلَى مَنْ جَزَّ تَوْبَهُ خِيَلَاءَ» . مُتَّفَقٌ عَلَيْهِ .

1494. Ibn Umar (RAA) narrated that the Messenger of Al-lâh ﷺ said, "Allâh will not look on the Day of Judgment at him who lets his garment drag on the ground out of pride and arrogance." Agreed upon

١٤٩٥ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «إِذَا أَكَلَ أَحَدُكُمْ فَلْيُكُنْ يَمِينِهِ ، وَإِذَا سَرَبَ فَلْيَشْرَبْ يَمِينِهِ . فَإِنَّ الشَّيْطَانَ يَكُلُّ

450- Any honorable act in Islâm is always done with the right hand or starts with the right side, such as salutation, eating getting dressed, making *ghusl*, combing one's hair. On the other hand, acts like cleaning the private parts after going to the toilet is done with the left hand

بشماله ، وَيَشْرَبُ بِشِمَالِهِ» أَخْرَجَهُ مُسْلِمٌ

1495 Ibn 'Umar narrated that the Messenger of Allāh ﷺ said, **"When one of you eats he should eat with his right hand, and when he drinks he should drink with his right hand, for the devil eats and drinks with his left hand."** Related by Mushm.

١٤٩٦ — وَعَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كُلْ ، وَاشْرَبْ ، وَالْبَسْ ، وَتَصَدَّقْ فِي غَيْرِ مَرْزَبٍ وَلَا مَخْبِئَةٍ» أَخْرَجَهُ أَبُو دَاوُدَ ، وَأَحْمَدُ ، وَعَلَّقَهُ الْبُخَارِيُّ

1496 Amro bin Shu'aib narrated on the authority of his father, on the authority of his grandfather (RAA), that the Messenger of Allāh ﷺ said, **"Eat, drink, wear clothes and give Sadaqah but with neither extravagance nor pride."** Related by Abū Dawūd and Ahmad

بَابُ الْبِرِّ وَالصُّلَّةِ

Chapter II: Birr (Piety, righteousness, acts of goodness) and keeping ties with one's kin

١٤٩٧ — عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ أَحَبَّ أَنْ يُسَاطِلَهُ فِي رِزْقِهِ ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ ، فَلْيَصِلْ رَحِمَهُ» أَخْرَجَهُ الْبُخَارِيُّ

1497 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"He who wishes to have his earnings grow (and be blessed) and his term of life prolonged,⁴⁵¹ he should keep ties with his kin."** Related by Al Bukhārī

451- Not necessarily meaning that he will live extra years, but maybe a more blessed life with more good deeds, leaving behind pious children who will make Du'a for him etc

١٤٩٨ وَعَنْ حَبِيبِ بْنِ مُطْعَمٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ» ؛ يَعْنِي قَاطِعٌ رَحِمٍ ، مُتَّفَقٌ عَلَيْهِ

1498 Jubair bin Mut'am (RAA) narrated that the Messenger of Allāh ﷺ said, "The one who severs the ties of kinship will not enter Paradise." Agreed upon.

١٤٩٩ — وَعَنْ الْمُعْبِرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «يَبُغِ اللَّهُ سِرْمَ عَلَيْكُمْ عُقُوقَ لِأَشْهَابٍ ، وَرَوَادَ الْبَيَاتِ ، وَمَعَا وَهَاتِ ، وَكَرِهَ لَكُمْ مِنْ وَقْدِ ، وَكَثْرَةِ السُّؤْلِ ، وَرِصَاعَةِ الْعَصْرِ» مُتَّفَقٌ عَلَيْهِ

1499 Al-Maghīrah bin Shu'bah (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh has made it prohibited for you to be disrespectful (showing undutiful behavior) to your mothers, to bury your daughters alive, to refuse others (their dues), and to demand things from others (which are not worth demanding), and He hates that you engage in gossip, asking many questions about people's affairs and wasting wealth." Agreed upon

١٥٠٠ وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَصْرِ - رَضِيَ اللَّهُ عَنْهُمَا عَنْ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «رَضِيَ اللَّهُ فِي رِضَى الْوَالِدَيْنِ وَنَحَطُ أَنْفِي سَخَطُ الْوَالِدَيْنِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ ابْنُ حَبَّانَ ، وَأَبُو حَاكِمٍ

1500 'Abdullāh bin Amro bin al-'Ās (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh's pleasure results from the parent's pleasure, and Allāh's displeasure results from the parent's displeasure." Related by At-Tirmidhī. Ibn Habbān and al-Hākim graded it as *Sahih*.

١٥٠١ — وَعَنْ أَنَسِ بْنِ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ «وَالِدِي بَعْضِي يَدِي لَا يُمْسُ عُنْدَ حَتَّى يُحِبَّ بِخَارِهِ مَا يُحِبُّ لِنَفْسِهِ» مُتَّفَقٌ عَلَيْهِ

1501 Anas (RAA) narrated that the Messenger of Allāh ﷺ said, "By Him in Whose Hand my soul is, a slave of Allāh

does not truly believe till he wishes for his neighbor what he wishes for himself." Agreed upon

١٥٠٢ وعن أبي مسعود رضي الله عنه قال . سألت رسول الله صلى الله عليه وسلم أي الذنب أعظم ؟ قال «أَنْ تُجْعَلَ لَكَ دُأٌ وَهُوَ خِفْتُ» قُلْتُ . ثُمَّ أَيُّ ؟ قال «أَنْ تُقْتَلَ وَتَذَكَ حَبْشَةٌ أَنْ يَأْكُلَ مَعَت» ثُمَّ أَيُّ ؟ قال : «أَنْ تُرَامَى بِحَلِيلَةٍ جَارِكَ» مَقْفُوعٌ عَنْهُ

1502 Ibn Mas'ūd (RAA) narrated, 'I asked the Messenger of Allāh ﷺ "Which sin is the most serious?" He replied, "To attribute a partner to Allāh, though He Alone has created you." I asked, "What next?" He said, "To kill your child, fearing that he will share your food with you." I asked again, "What next?" He said, "To commit adultery with you neighbor's wife." Agreed upon.

١٥٠٣ — وعن عبد الله بن عمرو بن العاص - رضي الله عنهما - أن رسول الله صلى الله عليه وسلم قال «من أتكلم شتم الرجل والديه» . من ومن يسب الرجل والديه ؟ قال «نعم» . يسبُّ أبا الرجل ، فيسبُّ الرجل أباه ، ويسبُّ أمه فيسبُّ أمه» مَقْفُوعٌ عَنْهُ .

1503 Abdullāh bin 'Amro bin al-Āṣ (RAA) narrated that the Messenger of Allāh ﷺ said, "For a man to insult his parents, is one of the major sins." It was asked, 'Does a man insult his parents?' He replied ﷺ, "Yes, he insults the father of a man who in return insults his father, and he insults a man's mother who in return insults his." Agreed upon

١٥٠٤ وعن أبي أيوب - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال «لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليالٍ يلتقيان ، فيعرض هذا ويعرض هذا وخيرهما الذي يبدأ بالسلام» مَقْفُوعٌ عَنْهُ

1504 Abū Ayyūb (RAA) narrated that the Messenger of Allāh ﷺ said, "It is not permissible for a Muslim to shun his brother for more than three nights. When they meet, this one

turns away (from that one) and that one turns away (from this one) and the best of them is the one who greets his brother first." Agreed upon

١٥٠٥ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ» أَخْرَجَهُ الْخَارِجِيُّ

1505. Jābir bin Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, "Every act of goodness is (considered as) *Sadaqah*." Related by A.-Bukhārī

١٥٠٦ — وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تُخْفِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا ، وَتَوَلَّ بِقِيٍّ أَعْيَاكَ بَوَاحُظٍ طَلُوقٍ»

1506. Abū Dharr (RAA) narrated that the Messenger of Allāh ﷺ said, "Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face." Related by Muslim

١٥٠٧ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِهَانَكَ» أَخْرَجَهُمَا مُسْلِمٌ .

1507 Abū Dharr (RAA) narrated that the Messenger of Allāh ﷺ said, "When you make some soup, make a good amount by adding plenty of liquid, and give some to your neighbors."⁴⁵² Related by Muslim

١٥٠٨ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ بَسَّ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا بَسَّ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ ، وَاللَّهُ فِي عَوْنِ الْمُتَعَبِّ مَا كَانَ يُعَبِّدُ فِي عَوْنِ أَخِيهِ» أَخْرَجَهُ مُسْلِمٌ

452 This would be compulsory if the neighbors are poor, otherwise it is recommended to be given as a present

1508 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allâh will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay),⁴⁵³ Allâh will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allâh will conceal his faults in this world and in the Hereafter. Allâh helps His slave as long as he helps his brother." Related by Muslim

١٥٠٩ - وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ دَلَّ عَلَى خَيْرٍ فَمِنْ أَجْرِ فاعله» أَخْرَجَهُ مُسْلِمٌ .

1509 Ibn Mas'ûd (RAA) narrated that the Messenger of Allâh ﷺ said, "He who guides others to an act of goodness, will have a reward similar to that of its doer." Related by Muslim.

١٥١٠ - وَعَنْ ابْنِ عُمرَ رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ «مَنْ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعْيَدُوهُ ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْصُوهُ ، وَمَنْ أَتَى إِيَّكُمْ مَعْرُوفًا فَكَافُوهُ ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ» أَخْرَجَهُ التَّيْهَنِيُّ .

1510 Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone seeks refuge in Allâh's name, grant him protection; if anyone asks you for something in Allâh's name⁴⁵⁴ give him something; and if anyone does you a favor recompense him, but if you do not have the means to do so, make *Du'â* (supplication) for him." Related by Al-Banaqî

453- He could relieve him of part of the debt, the whole debt or give him more time to repay it.

454- Especially those who ask out of dire necessity

بَابُ الرُّهْدِ وَالْوَزَعِ

Chapter III: Zuhd (Abstinence) and Piety

١٥١١ عن الثَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : وَأَقْوَى الثُّغْمَانِ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ - «إِنَّ لِحَلَالٍ بَيْنَ ، وَاتِّحْرَامٍ بَيْنَ ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ ، لَا يَفْقَهُنَّ كَثِيرٌ مِنَ النَّاسِ ، هُمْ أَتَقْنَى الشُّبُهَاتِ فَقَدْ اسْتَرَأْتَدَبَهُ وَعَرَضَهُ ، وَمَنْ وَفَعَ فِي الشُّبُهَاتِ وَفَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى خَوْبَ الْحِمَى يُوشِكُ أَنْ يَمِيعَ فِيهِ ، لَا وَإِنْ لَكَرُمَتْ حِمَى ، أَلَا وَإِنْ حَمَى اللَّهِ مَحَارِمَهُ ، أَلَا وَإِنْ فِي الْجَسَدِ مُصْنَعَةٌ إِذَا صَحَّتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ، لَا وَهِيَ النَّفْسُ » مُتَّفَقٌ عَلَيْهِ

1511 An Nu'mân bin Bashîr (RAA) narrated, I heard Allah's Messenger ﷺ saying, (Nu mân pointed with his two fingers to his ears) 'Both lawful (Halâl) and unlawful things (Harâm) are evident but in between them there are doubtful things⁴⁵⁵ and most people have no knowledge about them. So he, who saves himself from these doubtful things, saves his religion and his honor (i.e. keeps them blameless). And he who indulges in these doubtful things is like a shepherd who pastures (his animals) near the Himâ (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh on the earth is what He declared unlawful (Harâm). Beware! In the body there is a piece of flesh if it becomes sound and healthy, the whole body becomes sound and healthy but if it gets spoilt, the whole body gets spoilt and that is the heart." Agreed upon

١٥١٢ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَعَسَى عِنْدَ الدَّيَّارِ وَالْمَرْهَمِ وَالْمَقْطَعِ ، إِنْ أُعْطِيَ رَضِيَ ، وَإِنْ نَمَّ يُعْطَ

455 Doubtful, here means that it is not clear whether they are definitely Halâl or Harâm

لَمْ يَرْضَ» أَخْرَجَهُ الْبُخَارِيُّ .

1512 Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **“Cursed is he, who is the slave of the Dīnār, the slave of the Dirham, and the slave of the cloak bordered with silk. If he is given anything he would be satisfied, but if he is not given anything he is displeased.”** Related by Al-Bukhārī

١٥١٣ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَتْنِيَّ ، فَقَالَ : «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ ، أَوْ غَائِرٌ سَبِيلٍ» . وَكَانَ ابْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ : إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصُّبْحَ ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ ، وَخُذْ مِنْ صِحَّتِكَ لِسَقْمِكَ ، وَمِنْ حَيَاتِكَ بِمَوْتِكَ . أَخْرَجَهُ الْبُخَارِيُّ

1513. Ibn ‘Umar (RAA) narrated, ‘Allāh’s Messenger ﷺ took hold of my shoulders and said, **“Be in this world as though you were a stranger or a passerby.”** Ibn ‘Umar used to say, “If you are alive in the evening, do not expect to be alive till the morning and if you are alive in the morning do not expect to be alive till the evening, and take from your health for your sickness, and from your life for your death.”⁴⁵⁶ Related by Al-Bukhārī.

١٥١٤ — وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ تَشَبَّهَ بِعَوْمٍ فَهُوَ مِنْهُمْ» . أَخْرَجَهُ أَبُو دَاوُدَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ .

1514. Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, **“He who imitates any people (in their actions) is considered to be one of them.”**⁴⁵⁷ Related by Abû Dawûd and Ibn Hibbân graded it as *Sahih*.

456- He means that you should make good use of the time when you are healthy as there will be a time when you are sick and you will not be able to do much and the same goes for the time when you are alive, to benefit you when you are dead

457 The ḥadīth is referring to imitating the disbelievers and those, who are disobedient in their actions, which go against the laws of Islām, and not simply imitating them, but actually loving these acts

١٥١٥ - وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا ، فَقَالَ « يَا عَلَامُ ، احْفَظِ اللَّهَ يَحْفَظْكَ ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا سَأَعْتَ فَاسْتَعِنْ بِاللَّهِ » . رَوَاهُ التِّرْمِذِيُّ ، وَهَذَا - حَسَنٌ صَحِيحٌ

1515 Ibn Abbās (RAA) narrated, 'One day I was riding behind the Prophet ﷺ when he said, "O lad, be mindful of Allāh and He will protect you. Be mindful of Allāh and you shall find Him with you. When you ask (for anything), ask it from Allāh, and if you seek help, seek help from Allāh." Related by At-Tirmidhī who verified it as Hasan and Sahīh.

١٥١٦ - وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ ، ذُلِّي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ ، وَأَحَبَّنِي النَّاسُ فَقَالَ « ارْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ ، وَارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ » رَوَاهُ ابْنُ مَاجَةَ ، وَغَيْرُهُ ، وَسَنَدُهُ حَسَنٌ

1516 Sahl bin Sa'd (RAA) narrated, 'A man came to the Prophet ﷺ and said, "O Allāh's Messenger direct me to a deed which if I do it, I shall be loved by Allāh and by people" He replied, "If you practice abstinence in this world, Allāh will love you, and if you abstain from (desiring) what people have, they will love you" Related by Ibn Mājah and others with a good chain of narrators

١٥١٧ - وَعَنْ سَعْدِ بْنِ أَبِي وقاصٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ النَّفِيسَ الْفَقِيرَ » أَخْرَجَهُ مُسْلِمٌ .

1517 Sa'd bin Abi Waqqas (RAA) narrated, 'I heard Allāh's Messenger ﷺ saying, "Allāh loves the pious rich man⁴⁵⁸ who is inconspicuous (free from showing off or hypocrisy)" Related by Muslim.

458. Scholars said that rich here does not necessarily mean material wealth but rich at heart.

١٥١٨ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«مَنْ خَسِسَ إِسْلَامَ الْمَرْءِ تَرَكُهُ مَا لَا يَنْفَعُهُ» رَوَاهُ التِّرْمِذِيُّ ، وَقَالَ حَسَنٌ

1518. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "A sign of man's good observance of Islâm (his piety) is to keep away from the that which does not concern him." Related by At-Tirmidhî who graded it as *Hadîth Hasan*.

١٥١٩ — وَعَنْ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرُبُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ مَلَأَ بَنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنِهِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَحَسَنَهُ

1519. Al-Miqdâm bin Ma'diakrib (RAA), narrated that Allâh's Messenger *Hasan* said, "A human being has never filled any vessel which is worse than his own belly." Related by At-Tirmidhî, who graded it to be *Hasan*

١٥٢٠ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «كُلُّ بَنِي آدَمَ خَطِيءٌ ، وَخَيْرُ الْخَطِيئِينَ التَّوَّابُونَ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَابْنُ مَاجَهَ ، وَسَنَنَهُ قُوَيْ

1520. Anas (RAA) narrated that Allâh's Messenger *Hasan* said, "All the sons of Adam are sinners, but the best of sinners are those who repent often." Related by At-Tirmidhî and Ibn Mâjah with a strong chain of narrators

١٥٢١ — وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «الصَّمْتُ حِكْمَةٌ ، وَقَبِيلُ فَاعِلَةٍ» أَخْرَجَهُ التَّبَهَقِيُّ فِي الشُّعَبِ بِسَنَدٍ ضَعِيفٍ ، وَصَحَّحَ أَنَّهُ مَوْقُوفٌ مِنْ قَوْلِ لُقْمَانَ الْحَكِيمِ

1521. Anas (RAA) narrated that Allâh's Messenger ﷺ said, "Keeping silent is considered as an act of wisdom, but very few practice it." Related by Al-Bathaqî in his book 'Shu'ab al-Imân' with a weak chain of narrators. The sound view is that it is traced back to one of the companions who quoted it from Luqmân Al Hakîm

بَابُ التَّزْهِيْبِ مِنْ مَسَاوِي الْأَخْلَاقِ

Chapter IV: Admonition Against Mischievous Conduct

٥٢٢ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ • قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • «إِيَّاكُمْ وَالْحَسَدَ ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ» أَخْرَجَهُ أَبُو دَاوُدَ

1522 Abû Hurairah (RAA) narrated that Allâh's Messenger ﷺ said, "Avoid envy, for envy devours good deeds just as fire devours firewood " Related by Abû Dawûd

١٥٢٣ وَلَا يُبْنَى مَنَاجِعُ مِنْ حَدِيثِ أَنَسٍ نَحْوُهُ

1523. Ibn Mâjah related a similar hadith on the authority of Anas

١٥٢٤ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمُنُّ نَفْسَهُ عِنْدَ الْغَضَبِ» مُتَّفَقٌ عَلَيْهِ

1524 Abû Hurairah (RAA) narrated that Allâh's Messenger ﷺ said, "The strong man is not the good wrestler; but the strong man is he who controls himself when he is angry " Agreed upon

١٥٢٥ — وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الظُّلُمُ ضُمَاتٌ يَوْمَ الْقِيَامَةِ» مُتَّفَقٌ عَلَيْهِ

1525 Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "Oppression will turn into darkness on the Day of Resurrection." Agreed upon

١٥٢٦ — وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَتَقْوِ الظُّلْمَ ، فَإِنَّ الظُّلْمَ ضُمَاتٌ يَوْمَ الْقِيَامَةِ ، وَأَتَقْوِ اسْتِخْجَافَ أَهْلِكَ

مَنْ كَانَ قَبْدَكُمْ» أَخْرَجَهُ مُسْلِمٌ .

1526. Jābir bin ‘Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, “Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection; and beware of niggardliness, for niggardliness destroyed your predecessors.” Related by Muslim.

١٥٢٧ — وَعَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ الرَّيَاءُ» أَخْرَجَهُ أَحْمَدُ بِإِسْنَادٍ حَسَنٍ .

1527. Maḥmūd bin Labīd (RAA) narrated that the Messenger of Allāh ﷺ said, “The thing I fear most for you is the lesser *shirk* (polytheism) showing-off (of good deeds).” Related by Ahmad with a good chain of narrators

١٥٢٨ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا اتَّمَعَ خَانَ» مُتَّفَقٌ عَلَيْهِ

1528. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “There are three signs of a hypocrite; when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.” Agreed upon

١٥٢٩ — وَلَهُمَا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ - «وَإِذَا خَاصَمَ فَجَرَ»

1529. Al Bukhārī and Muslim reported another ḥadīth on the authority of ‘Abdullāh bin ‘Umar (RAA) with the addition, “and when he quarrels, he is abusive (behaves in a very impudent and insulting manner).”

١٥٣٠ — وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «سَبَابُ الْمُسْلِمِ فُسُوقٌ ، وَقِتَالُهُ كُفْرٌ» مُتَّفَقٌ عَلَيْهِ

1530. Ibn Mas‘ūd (RAA) narrated that the Messenger of Allāh

ﷺ said, **Insulting a Muslim is disobedience to Allāh, and fighting with him is Kufr (disbelief).**" Agreed upon

١٥٣١ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِيَّاكُمْ وَالْعُرْ ، فَإِنَّ الظُّرَّ أَكْذَبُ الْحَدِيثِ». مُتَّفَقٌ عَلَيْهِ

1531 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"Avoid suspicion, for suspicion is the most false form of talk."** Agreed upon.

١٥٣٢ — وَعَنْ مَعْصُومِ بْنِ يَسَّارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رِعْيَةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ عَائِشٌ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ» مُتَّفَقٌ عَلَيْهِ

1532 Ma'qil bin Yasār (RAA) narrated, 'I heard the Messenger of Allāh ﷺ saying, **"Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allāh from Paradise."** Agreed upon

١٥٣٣ — وَعَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِسْهُمٌ مِنْ رَبِّي مَنْ أَمَرَ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْتَقُّوا عَلَيْهِ» أَخْرَجَهُ مُسْلِمٌ .

1533. `Ā'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, **"O Allāh, cause distress to him who has any charge over my people and causes them distress."** Related by Muslim.

١٥٣٤ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَبِ الْوَجْهَ» مُتَّفَقٌ عَلَيْهِ

1534. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"When any of you fights, he must avoid (striking) the face."** Agreed upon

١٥٣٥ — وَعَنْهُ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ، أَوْصِي قَاتِلَ «لَا تَغْصَبُ» فَرَدَّدَ مِرَارًا ، وَقَالَ . «لَا تَغْصَبُ». أَخْرَجَهُ الْبُخَارِيُّ

1535 Abû Hurairah (RAA) narrated, 'A man said, "O Messenger of Allâh, advise me." The Messenger of Allâh ﷺ said, "Do not get angry." The man repeated that several times and he replied, "Do not get angry." Related by Al-Bukhârî.

١٥٣٦ — وَعَنْ حِوَلَةِ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ رَجُلًا يَتَخَوَّصُونَ فِي مَالِ اللَّهِ بِمَنْزِلِ حَرْ، عَلَيْهِمْ لَأَرْ يَوْمَ الْقِيَامَةِ» أَخْرَجَهُ الْبُخَارِيُّ

1536. Khawlah al Anṣāriyah (RAA) narrated that the Messenger of Allâh ﷺ said, "Some men acquire Allâh's Property (such as the funds of the Muslim state treasury, *Zakâh* etc) and they will go to Hell on the Day of Resurrection." Related Al Bukhârî

١٥٣٧ — وَعَنْ أَبِي دَرٍّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِمَّا يَرْوَاهُ عَنْ رَبِّهِ - قَالَ «يَا عَدَدِي، إِنِّي حَرَّمْتُ الظُّنْمَ عَلَى نَفْسِي، رَجَعَلْتُهُ يَبْكُكُمْ مُحَرَّمًا، فَلَا تَعْدَلُمُوهُ». أَخْرَجَهُ مُسْلِمٌ.

1537 Abû Dharr (RAA) quoted the Prophet ﷺ saying among what he narrated from Allâh, the Most High that He has said, "O My slaves, I have made oppression unlawful for Myself and I have made it unlawful among you, so do not oppress one another." Related by Muslim.

١٥٣٨ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «اتَّقُوا مَا أَعْبَيْتُمْ». قَالُوا اللَّهُ وَرَسُولُهُ أَحَبُّنَا. قَالَ «ذَكَرْتُ أَخَاكَ نَبَا يَكْرَهُ» قِيلَ أَهْرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ أَعْبَيْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَقْتَهُ» أَخْرَجَهُ مُسْلِمٌ.

1538. Abû Hurairah (RAA) narrated, 'The Messenger of Allâh ﷺ asked, "Do you know what backbiting is?" They replied, 'Allâh and His Messenger know best.' He said, "It is saying something about your brother which he dislikes." Someone asked, 'Supposing that what I said about my brother was true?' and the

Messenger of Allāh ﷺ said, "If what you say about him is true you have backbitten him and if it is not true you have slandered him." Related by Muslim

١٥٣٩ - وَعَنْ - رَضِيَ اللَّهُ عَنْهُ - قَالَ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا تَحْضَنُوا وَلَا تَنَاحِضُوا ، وَلَا تَنَاصَرُوا ، وَلَا تَنَابَرُوا ، وَلَا يَبْغِ بَعْضُكُمْ عَلَى بَعْضٍ ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ ، وَلَا يَخْلِيهِ ، وَلَا يَخْفَرُهُ ، الْتَمَوِ هَاهُنَا » وَيُشِيرُ إِلَى صَدْرِهِ ، ثَلَاثَ مَرَّاتٍ - «يَحْسِبُ امْرِئٌ مِنَ الشَّعْرِ أَنْ يَخْفَرَ أَحَدَهُ الْمُسْلِمَ ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ ، دَمُهُ ، وَمَالُهُ ، وَعَرَضُهُ» . أَخْرَجَهُ مُسْلِمٌ

1539. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Avoid jealousy between yourselves, do not outbid one another (with a view to raising the price), do not harbor hatred against one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and slaves of Allāh. A Muslim is a Muslim's brother. He does not wrong, desert or despise him. Piety is found here (pointing three times to his chest), despising his Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim " Related by Muslim

١٥٤٠ - وَعَنْ مُطْلَعَةَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «اللَّهُمَّ حَسْبِيَ مَكْرَمَاتِ الْأَخْلَاقِ ، وَالْأَعْمَالِ ، وَالْأَهْوَاءِ ، وَالْأَدْوَاءِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ ، وَاللَّفْظُ لَهُ

1540. Qutbah bin Mālīk (RAA) narrated, "The Messenger of Allāh ﷺ used to say, "O Allāh, I seek refuge in You from evil morals, deeds, passions and diseases." Related by At-Tirmidhī Al Hākim graded it as *Sahih* and it is his version

١٥٤١ - وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تُمَارِ أَخَاكَ وَلَا تُمَارِحُهُ، وَلَا تُعِدُّهُ مَوْعِدًا فَتُخْلِفُهُ» أَخْرَجَهُ التِّرْمِذِيُّ بِسَنَدٍ ضَعِيفٍ

1541 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, **"Don't dispute with your brother; don't make jokes with him; and don't make him a promise which you would break."** Related by At-Tirmidhī with a weak chain of narrators

١٥٤٢ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «حَصِيلَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ الْخُلُوعُ، وَسُوءُ الْحَقِّ» أَخْرَجَهُ التِّرْمِذِيُّ، وَفِي سَنَدِهِ ضَعْفٌ.

1542 Abû Sa'îd al Khudrî (RAA), narrated that the Messenger of Allāh ﷺ said, **"There are two characteristics which are not combined in a believer; miserliness and bad morals."** Related by At-Tirmidhī with a weakness in its chain of narrators

١٥٤٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمُسْتَبَانِ مَا قَالَا، فَعَنَى الْبَادِي، مَا لَمْ يَعْتَدِ الْمَقْضُومُ» أَخْرَجَهُ مُسْنَدٌ.

1543. Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, **"When two men insult one another, what they say is mainly the fault of the one who began it, so long as the one who is oppressed does not transgress."** Related by Mushm

١٥٤٤ - وَعَنْ أَبِي صَرْمَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ صَارَ مُسْلِمًا صَدَرَهُ اللَّهُ، وَمَنْ شَاقَّ مُسْلِمًا شَقَّ اللَّهُ عَلَيْهِ» أَخْرَجَهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَحَسَنَهُ

1544 Abû Sirmah (RAA) narrated that the Messenger of Allāh ﷺ said, **"He who causes harm to a Muslim will be har-**

med by Allâh, and he who acts in a hostile manner against a Muslim, will be punished in the same way by Allâh.” Related by Abû Dawûd and At-Tirmidhî who graded it to be *Hasan* (good).

١٥٤٥ — وَعَنْ أَبِي الدَّرْدَاءِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ اللَّهَ يُغْصِرُ الْفَاحِشَ الْفَدْيَ» أَخْرَجَهُ التِّرْمِذِيُّ، وَصَحَّحَهُ

1545 Abû ad-Dardâ' (RAA) narrated that the Messenger of Allâh ﷺ said, "Allâh hates the profligate and the obscene." Related by At-Tirmidhî who graded it to be *Sahîh*

١٥٤٦ — وَلَهُ مِنْ حَدِيثِ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ . «لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ ، وَلَا اللَّعَانِ ، وَلَا الْفَاحِشِ ، وَلَا الْبِدِيِّ» . وَخَسَّهٖ ، وَصَحَّحَهُ الْحَاكِمُ ، وَرَجَّحَ الدَّرَقُطَنِيُّ ، وَفَقَّهَهُ

1546 At-Tirmidhî also related on the authority of Ibn Mas'ûd (RAA) that the Messenger of Allâh ﷺ said, "The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless." Related by At-Tirmidhî who graded it to be *Hasan*. Al-Hâkim graded it as *Sahîh* and Ad-Dâraquṭnî said that it is most probably *Mawqûf* (traced only to a Companion)

١٥٤٧ — وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا تَسُبُّوا الْأَمْوَاتَ ، فَإِنَّهُمْ قَدْ أَفْصَوْا إِلَى مَا قَدَّمُوا» أَخْرَجَهُ الْبُخَارِيُّ .

1547 Â'ishah (RAA) narrated that the Messenger of Allâh ﷺ said, "Avoid reviling the dead, they have already seen the result of (the deeds) that they forwarded before them." Related by Al-Bukhârî.

٥٤٨ — وَعَنْ حَدِيثَةِ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَدْخُلُ الْجَنَّةَ فَكَاتٌ» . مَتَّقَ عَلَيْهِ

1548 Hudhaifah (RAA) narrated that the Messenger of Allâh ﷺ said, "A backbiter will not enter Paradise." Agreed upon.

١٥٤٩ — وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ كَفَّ عَصَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ» أَخْرَجَهُ الطَّبْرَايُ فِي الْأَوْسَطِ

1549 Anas (RAA) narrated that the Messenger of Allāh ﷺ said, **"If one restrained his anger, Allāh will keep His punishment from him (on the Day of Resurrection)."** Related by At-Tabarānī in *al Awsaṭ*

١٥٥٠ — وَهُوَ شَاهِدٌ مِنْ حَدِيثِ أَبِي عُمَرَ عِنْدَ أَبِي أَبِي السَّبَّحِ

1550. The aforementioned ḥadīth is supported by a narration on the authority of Ibn Umar related by Ibn Abī Ad Dunīā

١٥٥١ — وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ - رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَدْخُلُ الْجَنَّةَ حَتَّى ، وَلَا يَخْرُجَ ، وَلَا سَيِّءُ الْمَعْلُكَةِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَهَرَقَهُ حَدِيثُ ، وَفِي إِسْنَادِهِ ضَعْفٌ

1551 Abū Bakr as-Siddīq (RAA) narrated that the Messenger of Allāh ﷺ said, **"A crafty person, a miser and one who badly treats those under his authority will not enter Paradise."** Related by At-Tirmidhī in two separate traditions and there is a weakness in its chain of narrators

١٥٥٢ — وَعَنْ أَبِي عُبَيْدٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ تَسْمَعَ حَدِيثَ قَوْمٍ ، وَهُمْ لَهُ كَارِهُونَ ، صُبَّ فِي أُذُنِهِ الْإِنِّ يَوْمَ الْقِيَامَةِ» . يَعْنِي : الرِّضَاصُ ، أَخْرَجَهُ الْخَارِزِيُّ .

1552 Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, **"If anyone listened to the talk of some people, when they do not like him to do that, then molten led will be poured into his ears on the Day of Resurrection."** Related by Al-Bukhārī

١٥٥٣ . . . وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «طَوَى لِمَنْ شَعْنَهُ عَيْنُهُ عَنْ عَيُوبِ النَّاسِ» . أَخْرَجَهُ الْبُخَارِيُّ بِإِسْنَادٍ حَسَنِ .

1553 Anas (RAA) narrated that the Messenger of Allāh ﷺ

said, "Blessed is he who is preoccupied with his defects rather than those of other people." Related by A. Bazzâr with a good chain of narrators.

١٥٥٤ وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ تَغَاظَمَ فِي نَفْسِهِ ، وَخَالَ فِي مِثْلِهِ لِقِيَّ اللَّهِ وَهُوَ عَلَيْهِ عَصَبَانُ» أَخْرَجَهُ ابْنُ حَكَمٍ ، وَرِجَالُهُ ثَمَاتٌ

1554. Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever exalts himself and walks proudly; Allâh will be angry with him when he meets Him (on the Day of Resurrection)." Related Al-Hâkım with a reliable chain of narrators

١٥٥٥ — وَعَنْ سَهْلِ بْنِ سَعْدٍ — رَضِيَ اللَّهُ عَنْهُ — قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تَعَجَّلُهُ مِنَ الشَّيْطَانِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَقَالَ حَسَنٌ

1555 Sahl bin Sa'd (RAA) narrated that the Messenger of Allâh ﷺ said, "Haste comes from Satan." Related by At-Tirmidhî who graded is as *Hasan*.

١٥٥٦ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا — قَالَتْ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الشُّؤْمُ سُوءُ الْخُلُقِ» أَخْرَجَهُ أَحْمَدُ ، وَفِي إِسْنَادِهِ ضَعْفٌ

1556. Â'ishah (RAA) narrated that the Messenger of Allâh ﷺ said, "Pessimism is part of bad character." Related by Ahmad with a weak chain of narrators

١٥٥٧ — وَعَنْ أَبِي السَّرْدَاءِ قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ اللَّعِينِينَ لَا يَكُونُونَ شُهَدَاءَ ، وَلَا مُشْهَدَاءَ يَوْمَ الْقِيَامَةِ» أَخْرَجَهُ مُسْلِمٌ

1557 Abû ad-Dardâ' (RAA) narrated that the Messenger of Allâh ﷺ said, "Men accustomed to cursing will not be intercessors or witnesses on the Day of Resurrection." Related by Muslim

١٥٥٨ — وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ عَثَرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ» أَخْرَجَهُ التِّرْمِذِيُّ وَحَسَنَهُ ، وَسَنَدُهُ مُقَطَّعٌ

1558. Mu'adh bin Jabal (RAA) narrated that the Messenger of Allah ﷺ said, **"If anyone disgraces his brother for a sin, he will not die before committing it himself."** Related At-Tirmidhi who graded it to be Hasan.

١٥٥٩ — وَعَنْ يَحْيَى بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُصْحِكَ بِهِ الْفُؤَادُ ، وَيَيْلٌ لَهُ ، ثُمَّ وَيْلٌ لَهُ» أَخْرَجَهُ التَّلَاحِيُّ ، وَاسْتَدْرَجَهُ فُورِي

1559. Yahz bin Hakim narrated on the authority of his father, on the authority of his grandfather (RAA, that the Messenger of Allah ﷺ said **"Woe to him who lies in his talk to make the people laugh, Woe to him! Woe to him!"** Related by the three Imāms with a strong chain of narrators.

١٥٦٠ — وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «كَفَّارَةٌ مَنْ اغْتَابَ أَنْ تَسْتَغْفِرَ لَهُ» رَوَاهُ الْخَارِثِيُّ مِنْ أَبِي أُسَمَةَ بِإِسْنَادٍ ضَعِيفٍ .

1560. Anas (RAA) narrated that the Messenger of Allah ﷺ said, **"The atonement of backbiting a man is to ask Allāh to forgive him."** Related by Al-Hārith bin Abû Usāmah with a weak chain of narrators

١٥٦١ — وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَنْتَقِصُ الرِّجَالَ إِلَى اللَّهِ الْأَلَدُ الْخَصِيمُ» أَخْرَجَهُ مُسْلِمٌ .

1561. A'ishah (RAA) narrated that the Messenger of Allāh ﷺ said, **"The most despicable amongst people in the sight of Allāh is the ruthless argumentative (person)."** Related by Muslim

بابُ التَّوَعُّبِ فِي مَكَارِمِ الْأَخْلَاقِ

Chapter V: Exhortation to have Good Morals

١٥٦٢ — عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَبَّكُمُ بَصْدَقٌ، فَإِنَّ الصَّدَقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْحَيَّةِ، وَمَا يَرَى الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصَّدَقَ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَرَى الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا». مُتَّفَقٌ عَلَيْهِ

1562. Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said, "Adhere (you people) to truth, for truth leads to good deeds and good deeds lead to Paradise, and if a man continues to speak the truth and makes truth his object he will be recorded as truthful before Allāh. Avoid (you people) falsehood, for falsehood leads to wickedness and wickedness leads to Hell, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allāh." Agreed upon

١٥٦٣ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» مُتَّفَقٌ عَلَيْهِ .

1563. Abû Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Beware of suspicion, for suspicion amounts to the worst form of lying." Agreed upon.

١٥٦٤ — وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِيَّاكُمْ وَالْجُنُوسَ عَلَى الطَّرِيقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا بِدُونِ مَحَالِسَا، تَتَحَدَّثُ فِيهَا قَالَ: «فَأَمَّا إِذَا أَمْسَمْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «عَصْرُ الْبَصَرِ وَكُلُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ» مُتَّفَقٌ عَلَيْهِ

1564. Abû Sa'îd al-Khudrî (RAA) narrated that the Messenger

of Allāh ﷺ said, **“Avoid sitting by the road side.”** The people then said, ‘O Allāh’s Messenger, we cannot do without those meeting places in which we converse.’ So he said, **“Well, if you insist (on that) give the road its due rights.”** They asked, ‘What are the road’s due rights?’ He replied, **“Lowering your gaze, abstaining from anything offensive, returning salutations, enjoining the right (*Ma rûf*) and forbidding from evil deeds (*Mun-kar*).”** Agreed upon.

١٥٦٥ — وَعَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ بَرَدَ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ» مُتَّفَقٌ عَلَيْهِ

1565. Mu'āwiyah (RAA) narrated that the Messenger of Allāh ﷺ said, **“When Allāh wishes good for anyone, He bestows upon him the *Fiqh* (comprehension) of the religion.”** Agreed upon

١٥٦٦ — وَعَنْ أَبِي الدَّرْدَاءِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَا مِنْ شَيْءٍ فِي الْمِيرَاسِ أَثْقَلَ مِنْ حُسْنِ الْخُلُقِ» أَخْرَجَهُ أَبُو دَاوُدَ، وَابْنُ مَدْيٍ وَصَحَّحَهُ

1566. Abû ad Dardâ' (RAA) narrated that the Messenger of Allāh ﷺ said, **“The heaviest thing which will be put on the believer's scale (on the Day of Resurrection) will be good morals.”** Related by Abû Dawûd and At-Tirmidhî who graded it as Sahih.

١٥٦٧ — وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْحَيَاءُ مِنَ الْإِيمَانِ» مُتَّفَقٌ عَلَيْهِ

1567 Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, **“*Hayâ*’(modesty, bashfulness etc.) is a part of Faith.”** Agreed upon

١٥٦٨ — وَعَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنْ مِمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى : إِنْ نَمَّ تَسَحَّحَ فَاصْغَعْ مَا شِئْتَ». أَخْرَجَهُ الْبُخَارِيُّ .

1568 Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said, "One of the things people have learned from the words of the earliest prophecies is, 'If you don't feel any shame, do whatever you like.'" Related by Al-Bukhārī.

١٥٦٩ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «نُؤْمِنُ بِقَوِيٍّ خَيْرٌ وَأَخْبُ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ ، وَفِي كُلِّ خَيْرٍ ، مَخْرَجٌ عَلَى مَا يَتَعَمَّقُ ، وَتَتَعَمَّقُ بِاللَّهِ ، وَلَا تَفْجُرُ ، وَإِنْ أَصَابَتْ شَيْءٌ فَلَا تَقُلْ : نُوْ أَمِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا ، وَتَكُنْ قُلْ : قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ ، فَإِنْ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ» أَخْرَجَهُ مُسْلِمٌ

1569 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "A believer who is strong (and healthy) is better and dearer to Allāh than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allāh, and do not give up. If anything afflicts you do not say, 'If I had done such and such things, such and such would have happened.' But say, 'Allāh decrees and what He wills He does,' for (the utterance) 'If I had' provides an opening for the deeds of the devil." Related by Muslim.

١٥٧٠ — وَعَنْ عُبَيْدِ بْنِ جُمَارٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ اللَّهَ - تَعَالَى - أَوْخَى إِلَيَّ أَنْ تَوَاضَعُوا ، حَتَّى لَا يَتَغَيَّرَ أَحَدٌ عَلَى أَحَدٍ ، وَلَا يَفْتَخِرَ أَحَدٌ عَلَى أَحَدٍ» أَخْرَجَهُ مُسْلِمٌ

1570 'Uyād bin Hīmār (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh, the Most High has revealed to me that you (people) should be humble, so that no one transgresses another, or boasts to the other." Related by Muslim.

١٥٧١ — وَعَنْ أَبِي الدَّرْدَاءِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ بِالْعَيْبِ، رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ». أَخْرَجَهُ التِّرْمِذِيُّ، وَخَسَّصَهُ

1571 Abû ad Dardâ' RAA narrated that the Messenger of Allâh ﷺ said, "If a Muslim defends his brother's honor in his absence, Allâh will protect his face from the fire of Hell on the Day of Resurrection." Related by At-Tirmidhî who graded it to be Hasan

١٥٧٢ — وَلَا أَخَذَ مِنْ حَدِيثِ أَسْمَاءَ بِنْتِ يَزِيدَ نَحْوَهُ .

1572 Aḥmad related a similar hadith on the authority of Asmâ' the daughter of Yazîd

١٥٧٣ — وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ تَقَصَّصَتْ صَدَقَةً مِنْ مَالٍ ، وَمَرَدَّ اللَّهُ عَبْدًا بِغَفْوٍ إِلَّا عَرًّا ، وَمَا تَوَاصَعَ أَحَدٌ بِهِ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى -» أَخْرَجَهُ مُسْلِمٌ

1573 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said "Sadaqah does not decrease property and Allâh increases the honor of him who forgives and no one will humble himself for Allâh's sake except that Allâh raises his status." Related by Muslim.

١٥٧٤ — وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَا أَيُّهَا النَّاسُ ، أَفْشُوا السَّلَامَ ، وَصَلُّوا الْأَرْحَامَ ، وَأَطْعَمُوا الطَّعَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامَ ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ» أَخْرَجَهُ التِّرْمِذِيُّ وَصَحَّحَهُ .

1574 'Abdullâh bin Salâm (RAA) narrated that the Messenger of Allâh ﷺ said, "O people, extend greetings (saying *Salam* to each other), keep relations with your kin, provide food (to people) and pray at night when people are asleep and you will enter Paradise in peace." Related by At-Tirmidhî who graded it as Sahih.

١٥٧٥ — وَعَنْ تَمِيمِ الدَّارِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الدِّينُ النَّصِيحَةُ» ثَلَاثًا - قُبْنَا لِمَنْ هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ «لِلَّهِ ، وَلِكِتَابِهِ ، وَلِرَسُولِهِ ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ» أَخْرَجَهُ مُسْنَدُ

1575 Tamīm ad-Darī (RAA) narrated that the Messenger of Allāh ﷺ said, “The religion is *Nasīḥah*.”⁴⁵⁹ The people said, “To whom should it be directed?” He replied, “To Allāh, His Book, His Messenger, to the leaders of the Muslims and to the common folk of the Muslims.”⁴⁶⁰ Related by Muslim

١٥٧٦ — وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ نَفْسُ اللَّهِ وَحُسْنُ الْخُلُقِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ الْحَاكِمُ

1576 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “The fear of Allāh and good morals (*Aḥlāq*) are the two major characteristics which lead to Paradise.” Related by At-Tirmidhī and Al Ḥākim graded it as *Saḥīḥ*

١٥٧٧ — وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - قَالَ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّكُمْ لَا تَسْعَوْنَ النَّاسَ بِأَمْوَالِكُمْ ، وَتَكُنْ لِبَسْعَتِهِمْ مِنْكُمْ تَسْطُ الْوَجْهِ وَحُسْنُ الْخُلُقِ» أَخْرَجَهُ أَبُو يَعْنَى ، وَصَحَّحَهُ الْحَاكِمُ

1577 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “You (people) cannot satisfy people with your wealth, but satisfy them with your cheerful faces and good morals.” Related by Abū Ya‘lā and Al Ḥākim graded it as *Saḥīḥ*

459- The word *Nasīḥah* refers to sincerity, good advice, well wishing, integrity, doing justice to a person or situation

460- *Nasīḥah* to ‘Allāh’ means having faith in Allāh, fulfilling all the obligatory duties, abstaining from doing what is prohibited etc. , *Nasīḥah* to His Book means believing in all His revelations and complying with all that is in the Qur’ān. *Nasīḥah* to His Messenger means to believe in him, in the Divine Revelation that was revealed to him, to follow his *Sunnah* etc. , to the leaders of the Muslims by obeying them, giving them sincere advice, helping them etc. *Nasīḥah* to the Muslims means to provide them with good advice, not harming them, guiding them to what is good.

١٥٧٨ وَعَنْ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«الْمُؤْمِنُ مِرْآتُ أَخِيهِ الْمُؤْمِنِ». أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ

1578. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Every believer is the mirror of his brother." Related by Abû Dawûd with a good chain of narrators.

١٥٧٩ — وَعَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ ، وَيَصْبِرُ عَلَى أَدَاهُمْ خَيْرٌ مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَدَاهُمْ» أَخْرَجَهُ أَبُو مَاجَةَ بِإِسْنَادٍ حَسَنٍ ، وَهُوَ عَنْهُ التِّرْمِذِيُّ إِلَّا أَنَّهُ لَمْ يُسَمِّ الصَّحَابِيَّ

1579 Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "A believer who mixes with people and endures their annoyance is better than the one who does not mix with them and does not endure their annoyance." Related by Ibn Mâjah with a good chain of narrators. At Tirmidhî reported the hadîth without mentioning the Companion

١٥٨٠ — وَعَنْ أَبِي مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «اللَّهُمَّ كَمَا حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي» . رَوَاهُ أَحْمَدُ ، وَصَحَّحَهُ أَبُو حَيَّانَ .

1580. Ibn Mas'ûd (RAA) narrated that the Messenger of Allâh ﷺ said, "O Allâh You have made my creation perfect, so make my moral characteristics also be the best."

بَابُ الذِّكْرِ وَالِدُعَاءِ

Chapter VI: Remembering Allâh and Supplication

٥٨١ — عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «يَقُولُ اللَّهُ تَعَالَى - أَنَا مَعَ عَبْدِي مَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَاةُ»
أَخْرَجَهُ أَبُو مَاجَةَ ، وَصَحَّحَهُ أَبُو حَيَّانَ ، وَذَكَرَهُ الْبُخَارِيُّ تَعْلِيلًا

1581. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Allâh, the Most High says: I am with My slave when he remembers Me and his lips move with My mention." Related by Ibn Mâjah and Ibn Hûbbân graded it as *Sahîh*.

١٥٨٢ - وَعَنْ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ عَمِلَ أَمْرًا أَحْبَبْتُ لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذَكَرَ اللَّهَ» أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ ، وَالطَّبْرَانِيُّ بِإِسْنَادٍ حَسَنٍ

1582 Mu'adh Ibn Jabal (RAA) narrated that the Messenger of Allâh ﷺ said, "A man does nothing to rescue himself from Allâh's punishment better than remembering Allâh." Related by Ibn Abî Shaibah and At-Tabarânî with a good chain of narrators.

١٥٨٣ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . «مَنْ جَلَسَ قَوْمٌ مَجْتَمِعِينَ يَذْكُرُونَ اللَّهَ فِيهِ ، لَا حَفَنَهُمُ الْمَلَائِكَةُ وَعَشِيَّتَهُمُ الرَّحْمَةُ ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» أَخْرَجَهُ مُسْلِمٌ

1583 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "People will not sit in an assembly in which they remember Allâh without the angels surrounding them ,mercy covering them, and Allâh mentioning them among those who are with Him." Related by Muslim.

١٥٨٤ - وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ قَعَدَ قَوْمٌ مَقْعَةً لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَهُمْ يُصَلُّوْنَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَقَالَ : حَسَنٌ

1584. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "If people sit in an assembly in which they do not remember Allâh or invoke blessings on the Prophet ﷺ, it will be a cause of grief to them on the Day of Resurrection." Related by At-Tirmidhî who graded it as *Hasan*

١٥٨٥ — وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، عَشْرَ مَرَّاتٍ كَانَ كَمَنْ أَعْتَمَرَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ» مُتَّفَقٌ عَلَيْهِ

1585 Abū Ayyūb al-Anṣārī (RAA) narrated, 'The Messenger of Allāh ﷺ said, "Whoever says ten times: 'None has the right to be worshipped except Allāh alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death. He is over all things, Omnipotent,' will have a reward equivalent to that of emancipating four of the descendants of Ismā'īl from slavery." Agreed upon

١٥٨٦ — وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ حُطَّتْ عَنْهُ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ رِبْدِ الْبَحْرِ» مُتَّفَقٌ عَلَيْهِ

1586 Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever says a hundred times, 'How perfect Allāh is and I praise Him,' his sins will be forgiven though they may be as much as the foam of the sea." Agreed upon

١٥٨٧ — وَعَنْ حُوثَيْرَةَ بِنْتِ الْحَارِثِ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَعَنَ قَوْمٌ يَعْلَمُكَ أَرْبَعِ كَيْمَاتٍ تَوْ وُرَيْتَ بِمَا قُبِ مِنْهُ لَلْيَوْمِ ثَوْرَيْنَهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، عِنْدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَرَبِّ عَرْشِهِ ، وَمِنَازِلِ كَلِمَاتِهِ» أَخْرَجَهُ مُسْلِمٌ .

1587 Juariyah bint al-Hārith (RAA) narrated, 'The Messenger of Allāh ﷺ said to me, "Since leaving you I have said four phrases which if weighed against all you have said today, would prove to be heavier: 'How perfect Allāh is and I praise Him by the amount of His creation and His pleasure, and by the weight of His throne, and the ink of His words.'" Related by Muslim.

١٥٨٨ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْقِيَامُ الصَّالِحَاتُ لَا إِلَهَ إِلَّا اللَّهُ، وَتُسَبِّحُ اللَّهَ، وَاللَّهُ أَكْبَرُ، وَتُحَمِّدُ اللَّهَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» أَخْرَجَهُ التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حَبَّانَ، وَتَحَاكَمَ.

1588 Abû Sa'îd al-Khudrî (RAA) narrated that the Messenger of Allâh ﷺ said "The lasting good deeds are: (the saying of) 'None has the right to be worshipped except Allâh alone, How perfect Allâh is and Allâh is great and all praise is for Allâh, There is no might nor power except with Allâh.'" Related by An-Nasâ'î Ibn Habbân and Al-Hâkim graded it as *Sahîh*.

١٥٨٩ - وَعَنْ سُرَّةِ بْنِ حَنْطَبٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ، لَا يَصُورُكَ بِبَيِّنٍ بَدَأَ سُبْحَانَ اللَّهِ، وَتُحَمِّدُ اللَّهَ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ» أَخْرَجَهُ مُسْلِمٌ.

1589 Samurah bin Jundab (RAA) narrated that the Messenger of Allâh ﷺ said, "The words dearer to Allâh are four: 'How perfect Allâh is and all praise is for Allâh. None has the right to be worshipped except Allâh alone and Allâh is great.' It does not matter which you say first." Related by Muslim.

١٥٩٠ - وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلَا أَدُلُّكَ عَلَى كَثَرٍ مِنْ كُتُورِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». مُتَّفَقٌ عَلَيْهِ، رَوَاهُ التِّرْمِذِيُّ «لَا مَسْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ»

1590 Abû Mûsâ a.-Ash'arî (RAA) narrated that the Messenger of Allâh ﷺ said to me, "O 'Abdullâh bin Qais, would you like to be guided to one of the treasures of Paradise?" "There is no might nor power except with Allâh." Agreed upon. An-Nasâ'î added in his version, "There is no refuge from Allâh except by turning to Him."

١٥٩١ — وَعَنِ الثُّعْمَانِ بْنِ بَشِيرٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ» رَوَاهُ الْأَرْبَعَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ

1591 An-Nu'mân bin al-Bashîr (RAA) narrated that the Messenger of Allâh ﷺ said, **"Verily supplication is worship."** Related by the four Imâms and At-Tirmidhî graded it as Sahîh.

١٥٩٢ وَلَهُ مِنْ حَدِيثِ أَنَسٍ مَرْفُوعًا بِلَفْظٍ «لَدُعَاءٍ مُنَحَّ الْعِبَادَةُ»

1592 Anas (RAA) narrated that the Messenger of Allâh ﷺ said, **"Supplication is the pith of worship."** Related by At Tirmidhî with a full chain of narrators.

١٥٩٣ — وَلَهُ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - رَفَعَهُ - «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ» وَصَحَّحَهُ ابْنُ جَبَلٍ، وَالْحَاكِمُ

1593 Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said **"Nothing is more honorable before Allâh than supplication."** Related by At-Tirmidhî with a full chain of narrators. Ibn Hibbân and Al-Hâkîm graded it as Sahîh.

١٥٩٤ وَعَنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الدُّعَاءُ بَيْنَ الْأَدْبَالِ وَالْإِقَامَةِ لَا يُرَدُّ» أَخْرَجَهُ النَّسَائِيُّ وَغَيْرُهُ، وَصَحَّحَهُ ابْنُ جَبَلٍ وَغَيْرُهُ

1594 Anas (RAA) narrated that the Messenger of Allâh ﷺ said, **"A supplication made between the Adhân and Iqâmah is never rejected."** Related by An-Nasâ'î and others. Ibn Hibbân and others graded it as Sahîh.

١٥٩٥ وَعَنِ سَلْمَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِنَّ رَبَّكُمْ خَيْرٌ كَرِيمٌ، يَسْتَجِيبُ مِنْ عِبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يُرْتَفَعَ صَوْرًا». أَخْرَجَهُ الْأَرْبَعَةُ إِلَّا النَّسَائِيُّ، وَصَحَّحَهُ الْحَاكِمُ

1595 Salmân (RAA) narrated that the Messenger of Allâh ﷺ said, **"Your Rabb (Lord of the Universe) is Modest and Gen-**

erous, and would never turn the hands of a slave without gain when he raises them to Him (in supplication).” Related by the four Imâms except An-Nasâ’î Al-Hâkim graded it as *Sahih*.

١٥٩٦ - وَعَنْ عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ : «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَدَّ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَرُدَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ» أَخْرَجَهُ التِّرْمِذِيُّ ، وَلَهُ شَوَاهِدٌ مِنْهَا

1596. Umar (RAA) narrated, ‘When the Messenger of Allāh ﷺ raised his hands in supplication, he did not lower them till he wiped his face with them.’ Related by At-Tirmidhî There are other traditions, which support this narration, of which are

١٥٩٧ حَدِيثُ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : عَبْدُ أَبِي دَاوُدَ ، وَغَيْرُهُ ، وَمَحْمُوعُهَا يَقْضِي بِأَنَّهُ حَدِيثٌ حَسَنٌ

1597 the *Hadith* narrated by Ibn Abbās (RAA) related by Abū Dawūd and others. Put together, they confirm that it is *Hasan*

١٥٩٨ - وَعَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، «إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً» أَخْرَجَهُ التِّرْمِذِيُّ ، وَصَحَّحَهُ أَبُو حَبِيبٍ

1598 Ibn Mas‘ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “Those who are nearest to me on the Day of Resurrection are those who invoke many blessings on me.” Related by At-Tirmidhî and Ibn Habbân graded it as *Sahih*.

١٥٩٩ - وَعَنْ شَدَّادِ بْنِ أَوْسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «سَيِّئٌ لِمَنْ يَتَغَوَّرُ أَنْ يَقُولَ الْعَبْدُ : اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ حَقَّقْتَنِي ، وَأَنْتَ عَبْدُكَ ، وَأَنَا عِنْدَ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتَ ، أَبُوءُ نِعْمَتَكَ عَلَيَّ وَأَبُوءُ لَكَ بِدِينِي فَأَعْفِرْ لِي ، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ». أَخْرَجَهُ التَّحَارِيُّ

1599 Shaddād bin Aus (RAA) narrated that the Messenger of

Allâh ﷻ said, "The best manner of asking for forgiveness is to say: "O Allâh! You are my Lord. None has the right to be worshipped except You. You created me and I am Your servant and I abide by Your covenant and promise as best I can. I seek refuge in You from the evil, which I have committed. I acknowledge Your favor upon me and I knowledge my sins, so forgive me, for verily none can forgive sin except You." Related by Al Bukhârî.

١٦٠٠ - وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُ هَؤُلَاءِ الْكَلِمَاتِ حِينَ يُنْمِي ، وَحِينَ يُصْبِحُ «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي دِينِي ، وَدُنْيَايَ ، وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي ، وَحِفْظِي مِنْ بَيْنِ يَدَيْ ، وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي ، وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوذُ بِقَطْعَتِكَ أَوْ أَعْوَدُ مِنْ تَحْتِي» أَخْرَجَهُ التِّرْمِذِيُّ ، وَابْنُ مَاجَةَ ، وَصَحَّحَهُ الْحَاكِمُ

1600 Ibn Umar (RAA) narrated, "The Messenger of Allâh ﷻ never failed to say these words in the morning and the evening: "O Allâh! I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allâh! Cover my weaknesses and set at ease my dismay. O Allâh! Preserve me from the front and from behind and on my right and on my left and from above, and I seek refuge with You lest I be swallowed up by the earth." Related by An Nasâ'î and Ibn Mâjah Al Hâkim graded it as *Sahîh*.

١٦٠١ - وَعَنْ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ رُودٍ يَغْمِتُكَ ، وَتَحَوُّلٍ عَافِيَتِكَ ، وَفَجَاءَةٍ بِقَمِيكَ ، وَجَمِيعِ سَخَطِكَ» أَخْرَجَهُ مُسْلِمٌ

1601. Ibn Umar (RAA) narrated, "The Messenger of Allâh ﷻ used to supplicate saying, "O Allâh! I seek refuge in You from the withholding of Your favor, the decline of the good health You have given, the suddenness of Your vengeance and from all forms of Your wrath." Related by Muslim.

١٦٠٢ — وعن عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ ، وَغَلَبَةِ الْعَنُوفِ ، وَشِمَاتَةِ الْأَعْدَاءِ» رَوَاهُ النَّسَائِيُّ ، وَصَحَّحَهُ الْحَاكِمُ

1602 Ibn Umar (RAA) narrated, "The Messenger of Allāh ﷺ used to say, **"O Allāh! I seek refuge in You from the burden of debts and from being over-powered by men and from the gloating of enemies (at an evil I am afflicted with.)"** Related by An-Nasā'ī and Al-Hākim graded it as Sahih.

١٦٠٣ — وعن بُرَيْدَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، لِأَحَدِ الصَّمَدِ ، الَّذِي لَمْ يَنْدُ ، وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «تَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ ، وَإِذَا دُعِيَ بِهِ أُجِبَ» أَخْرَجَهُ الْأَرْبَعَةُ ، وَصَحَّحَهُ ابْنُ حِبَّانَ

1603 Buradah (RAA) narrated, "The Messenger of Allāh ﷺ heard a man saying 'O Allāh! I ask You by virtue that I testify that You are Allāh, there is no God but You, the one – the Self Sufficient Master, Who did not beget and was not begotten, and to Whom no one is equal ' Allāh's Messenger then said, **"He has asked Allāh by His Name by which when asked, He gives, and by which when supplicated, He answers."** Related by the four Imāms and Ibn Hibbān graded it as Sahih.

١٦٠٤ — وعن أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ يَقُولُ «اللَّهُمَّ بِكَ أَصْبَحْتُ ، وَبِكَ أُمْسَيْتُ ، وَبِكَ نَحْيَ ، وَبِكَ نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ» وَإِذَا أُمْسَى قَالَ مِثْلَ ذَلِكَ ، إِلَّا أَنَّهُ قَالَ : «وَالَيْكَ الْمَصِيرُ» أَخْرَجَهُ الْأَرْبَعَةُ

1604 Abū Hurairah (RAA) narrated, 'Allāh's Messenger ﷺ would say in the morning, **"O Allah! By Your leave we have reached the morning and by Your leave we have reached the evening. By Your leave we live and die. Unto You is our**

resurrection." In the evening, he would say the same except the last phrase: **"and to You do we return."** Related by the four Imāms.

١٦٠٥ - وَعَنْ أَنَسٍ قَالَ : كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَفِي عَذَابِ النَّارِ» . مُتَّفَقٌ عَلَيْهِ .

1605. Anas (RAA) narrated, "The Messenger of Allāh ﷺ used to supplicate frequently: **"O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire."** Agreed upon.

١٦٠٦ - وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو : «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي ، وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، اللَّهُمَّ اغْفِرْ لِي حَذْيَ وَهْزَلِي ، وَخَطِيئَتِي وَعَمْدِي ، وَكُلَّ ذَلِكَ عِنْدِي ، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ، وَمَا أَعْلَنْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» . مُتَّفَقٌ عَلَيْهِ .

1606. Abū Mūsā al-Ash'arī (RAA) narrated, "The Messenger of Allāh ﷺ used to supplicate, **"O Allāh, forgive me my faults, my ignorance, my immoderation in my concern. And You are better aware (of my affairs) than myself. O Allāh, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (failings) are in me. O Allāh, grant me forgiveness from the faults, which I did in haste or deferred, which I committed in privacy or in public and You are better aware (of them) than myself. You are the First and the Last and over all things You are Omnipotent."** Agreed upon.

١٦٠٧ - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَأَصْلِحْ لِي

دُتِيَايَ الَّتِي فِيهَا مَعَاشِي ، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي ، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ». أَخْرَجَهُ مُسْلِمٌ .

1607. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ used to say, "O Allāh! Set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of the world wherein is my living. Decree the Hereafter to be good for me. And make this life, for me, (a source) of abundance for every good and make my death (a source) of comfort to me and protection against every evil." Related by Muslim.

١٦٠٨ — وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي ، وَعَلِّمْنِي مَا يَنْفَعُنِي ، وَارْزُقْنِي عِلْمًا يَنْفَعُنِي». رَوَاهُ النَّسَائِيُّ ، وَالْحَاكِمُ .

1608. Anas (RAA) narrated that the Messenger of Allāh ﷺ used to say, "O Allāh! Grant me benefit in what You have taught me, and teach me useful knowledge and provide me with knowledge that will benefit me." Related by An-Nasā'ī and Al-Hākim.

١٦٠٩ — رَوَى التِّرْمِذِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - نَحْوَهُ ، وَقَالَ فِي آخِرِهِ : «وَرَزَّنِي عِلْمًا ، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ ، وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ». وَإِسْنَادُهُ حَسَنٌ .

1609. At-Tirmidhī reported a similar tradition on the authority of Abū Hurairah(RAA), he said at its end, "And increase my knowledge. Praise be to Allāh in all circumstances. I seek refuge in Allāh from the state of those who will go to Hell." Its chain of narrators is good.

١٦١٠ — رَعْنُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهَا هَذَا الدُّعَاءَ : «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَذَابَهُ عَبْدُكَ وَنَبِيُّكَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَعُوذُ بِكَ مِنَ النَّارِ ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا . أَخْرَجَهُ ابْنُ مَاجَهَ ، وَصَحَّحَهُ ابْنُ حِبَّانَ ، وَالْحَاكِمُ .

1610. 'Ā'ishah (RAA) narrated, 'Allāh's Messenger ﷺ taught her this supplication, "O Allāh! I ask You of all good of what I have done and what I have not done in this world and in the Hereafter. I seek refuge in You from the evil of what I have done and what I have not done in this world and in the Hereafter. O Allāh! I ask of You all good that Your servant and Prophet Muḥammad ﷺ used to ask of You. I seek refuge in You from all evil that Your servant and Prophet Muḥammad used to seek refuge in You from. O Allāh! I ask You for Paradise and what brings me nearer to it of deeds and sayings. I seek refuge in You from Hell-Fire and what brings me near to it of deeds and sayings. I ask You for the good consequences of Your Decree." Related by Ibn Mājah Ibn Hibbān and Al-Ḥākim graded it as *Sahih*.

١٦١١ — وَأَخْرَجَ الشَّيْخَانِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ ، خَفِيفَتَانِ عَلَى اللِّسَانِ ، ثَقِيلَتَانِ فِي الْمِيزَانِ : سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَ اللَّهِ الْعَظِيمِ» .

1611. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Two phrases which are dear to the Compassionate One and are light on the tongue but heavy in the scale are: "How perfect Allāh is and I praise Him; and How perfect Allāh is the Most Great." Agreed upon.

تَمَّ بِحَمْدِ اللَّهِ

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